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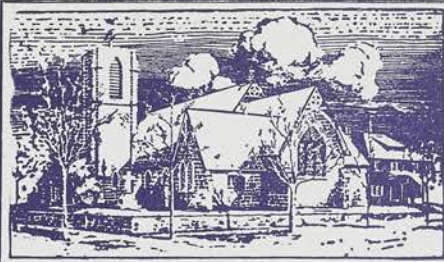
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April, 1935

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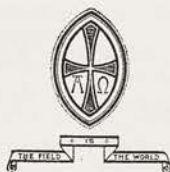


Russell, London

THE ARCHBISHOP OF YORK, the Most Rev. William Temple, who will visit the United States next December upon the invitation of the Presiding Bishop. While in America he will also visit some university centers

The Spirit of Missions

VOL. C, No. 4



APRIL, 1935

Missionary Facts from Many Lands

THE GROWING NEED for additional episcopal oversight in the Diocese of Dornakal, India, was met on January 27 by the consecration in Calcutta of Anthony Blacker Elliott as Assistant Bishop. The new Bishop who will help Bishop Azariah administer his large diocese with its rapidly growing body of converts, especially from the outcaste classes, has been in India since 1913. In 1931 he was appointed archdeacon in charge of the Deccan area. He was also chairman of the Dummagudem Church Council, a tutor in the Dornakal Diocesan Divinity School, and registrar of the diocese. As all readers of THE SPIRIT OF MISSIONS know, it is in the Diocese of Dornakal that our first missionaries to India, the Rev. and Mrs. G. Van B. Shriver, work.

ON JANUARY 23, Mr. Milos Krupka, Chargé d'Affaires of the Czechoslovakian Legation in Tokyo, conferred the decoration of the Order of the White Lion upon three of the physicians of St. Luke's International Medical Center. The physicians so honored were Dr. T. Kubo, Dr. Y. Ikeda, and Dr. E. Iida.

In conferring the decorations, Mr. Krupka said:

It is an old debt my country is paying to the three prominent physicians for their meritorious work in assisting the Czechoslovak Legions in Siberia and later on their way home *via* Japan. But it is further an acknowledgment of the scientific work performed by the medical staff of St. Luke's Hospital, especially by the three gentlemen, a work by which they are extending permanent help not only to the

suffering Japanese population but to the foreign community as well.

That is why, reviewing the lofty ideals and the highly humanitarian purposes of the institution to which Dr. Kubo, Dr. Iida, and Dr. Ikeda belong, our President, in granting the honors, wishes to express his heartfelt recognition of the humanitarian activities of St. Luke's Hospital.

Now it is a most happy coincidence, that the ties of real sincere friendship between Japan and Czechoslovakia are being developed and strengthened through the medium of St. Luke's Hospital's humanitarian work.

ALL SAINTS' CHURCH in San Benito, Texas, of which the Rev. W. Everett Johnson is rector, uses THE SPIRIT OF MISSIONS regularly to instruct its people in the missionary work of the Church. Each month a copy of the magazine accompanied by a questionnaire, is given to each family in the Church school. The questions are easily answered but they require reading the magazine. Among the questions which accompanied the February number were:

Have you read the story of the blind man who received his sight?

Where do children go to school on horseback?

Have you ever helped any of the work mentioned in this issue? When and how?

This use of THE SPIRIT OF MISSIONS is a part of a parochial educational scheme which includes attendance at Sunday morning church service by all children over five years old in the parish, and stresses their training as Churchmen. It is an interesting use of THE SPIRIT OF MISSIONS which could well be adapted by many other parishes.

THE SPIRIT OF MISSIONS

HERE ARE SOME discerning and penetrating words from *The Church in Modern Society*, written by Dr. William Hewett Tucker, former President of Dartmouth College:

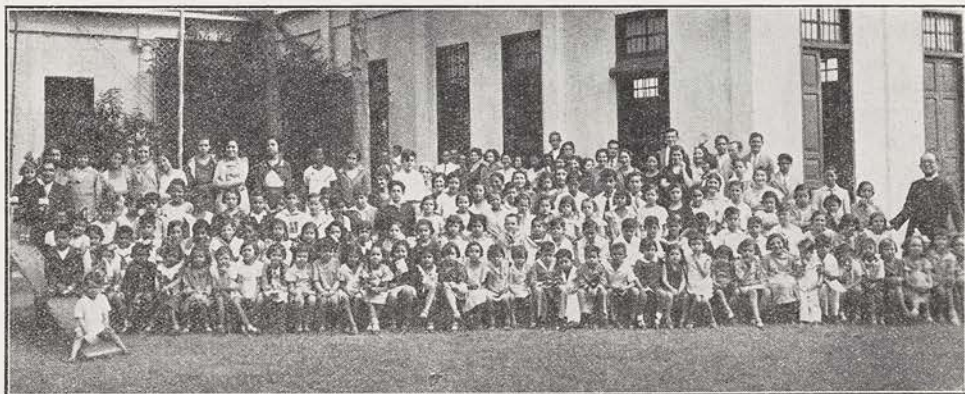
The missionary is really the deepest interpreter of humanity who is at work today in the world. He is doing more than any other sort of man to break through the superficialities of civilization. He is the medium of exchange between men the world over, whose conscious needs are the deepest and whose spiritual aspirations are the highest. For this reason, the relative place of the missionary in the Church is rising, and also his relative influence in the world. The world is beginning to recognize and acknowledge the effect of his fundamental, because sympathetic, work in human nature, as it passes so often beyond results in the individual life into the life of communities and States. It is seen more and more to be of the kind which leads up to constructive statesmanship.

THE DIOCESE OF Southwestern Virginia is equal in area to Massachusetts, Connecticut, and Rhode Island, plus twelve hundred square miles. In this large territory, embracing a variety of missionary activities—mountain, coal camps, lumber camps, and underprivileged communities—eight women missionaries supported by the United Thank Offering are at work. Miss Caryetta Davis and Miss Mary Louise Wood are located at St. Peter's-in-the-Mountains,

Calloway. Deaconess Maria P. Williams is our veteran missionary at Dante. Miss Mabel R. Mansfield, who also lives in Dante, is the Director of Industrial Work among the missions of the diocese. Miss Brightsie Savage is at St. Paul's Mission, Amherst. No other church is attempting to do anything for the group with whom she is working. Miss Ora Harrison is head worker at St. John's-in-the-Mountains. Deaconess Margaret Binns is at Nora and Miss Emma Farish is at Richlands, a brickyard community. Bishop Jett in his report says:

Every mission mentioned is a worthwhile endeavor and entirely worthy of all that is being done for its maintenance by the United Thank Offering and the diocese. . . . The diocese deeply appreciates the help given our missionary work by the United Thank Offering. It would be seriously crippled without this valuable support.

IN ANTICIPATION of Eastertide the Church Missions Publishing Company of Hartford, Connecticut, has issued a simple play entitled *Easter Vignettes based on the Resurrection* (25c), by the Rev. C. R. Allington, rector of St. George's Memorial Church, Chadwicks, New York. The play in seven short scenes was written for use in the Chadwicks parish and is designed for the small parish or mission where resources of both personnel and equipment are limited.



MORON, CUBA, CONGREGATION HAS NO CHURCH BUILDING

But Bishop Hulse hopes to secure one if the \$2,000 provided through the Advance Work Program can be supplemented by a like amount. Last year the Rev. R. C. Moreno baptized 576 persons, a larger number than the total baptisms in sixty-four of our home dioceses. The Sunday school is shown here.

Our Debt to the Holy Land

Good Friday Offering enables all to express gratitude for "spiritual things" received from land hallowed by our Lord's incarnate life

By the Rev. C. T. Bridgeman

American Educational Chaplain in Jerusalem

AS HOLY WEEK, Good Friday, and Easter approach we cannot but be conscious of the debt of gratitude the whole world owes for what took place in Jerusalem nearly two thousand years ago. And as we contemplate our blessed Lord on the Cross our interest in the ancient land hallowed by His incarnate life is inevitably quickened. We reflect on the unfathomable Providence of God which chose this rocky land-bridge between the continents for the self-revelation of Himself, and we study with interest its peculiar geography, the story of God's gradual revelation in the history of its people, and, above all, the earthly scene

wherein our Lord brought to a culmination the drama of our Redemption. No country in all the world enjoys the loving study of so many peoples as does the Promised Land. We can, indeed, apply to ourselves St. Paul's words to the Romans, that "the Gentiles have been made partakers of their spiritual things": that is, of those saints in the Holy Land who received and treasured a personal knowledge of our Lord.

But our interest in the Holy Land should not stop with the close of the Apostolic Age. All through the centuries,

and still more today, the Holy Land lays us under a debt of gratitude. For here where the Gospel was first preached it has been continuously witnessed by succeeding

generations of our fellow Christians. The places consecrated by our Lord's feet have been preserved as witnesses to the Incarnation. Ways have been kept open whereby faithful pilgrims from afar might come to study and to pray in the familiar setting of the Gospel narratives, and to return home with a clearer understanding of the Bible and of the meaning of God-with-Us.

Take, for example, the opportunities which Holy Week and Easter afford.

The pilgrim may follow on Palm Sunday afternoon the historic path from Bethany over the Mount of Olives to the Holy City. On Maundy Thursday evening under the brilliant paschal moon he may trace the Master's footsteps from the place of the Last Supper, out of the city, across the Kidron Valley, and into the solemn shadows of the olive trees of the Garden of Gethsemane, there to meditate on the Agony and the Betrayal. On Good Friday, he may go, with painful steps and slow along the Way of the Cross from Pilate's Judgment Hall to

ON Good Friday, April 19, more parishes than ever before will designate their offerings for the work which this Church carries on in cooperation with the whole Anglican Communion in Jerusalem and the Near East. In the accompanying article Canon Bridgeman, who for more than a decade has ably represented us in the Holy City, reminds us of the significance for Christian people of Palestine. Literature concerning the work in Jerusalem has been sent to all the parochial clergy and an article describing Canon Bridgeman's work was published in THE SPIRIT OF MISSIONS for March 1934, p. 121. It is hoped that the Good Friday Offering of 1935 will be one worthy of the great gratitude Churchmen feel for our Lord's life so that this work may go forward with undiminished vigor. Last year the offering amounted to \$16,455.92.

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Calvary. There the pilgrim may kneel before the place of the Crucifixion in humble penitence for his share in the suffering of the Beloved Lord, and then visit the sealed tomb where His body lay. On Easter morning he may run with joyful steps to the Sepulchre to relive the ageless wonder of the Resurrection, and in the Sacrament of the Eucharist meet face to face his Risen Lord. Bethlehem, Nazareth, and the blue depths of hill-encircled Galilee each bring vividly to mind the central event of all history: God's supreme self-revelation of Himself.

As we enjoy these "spiritual things," we ought to recognize our responsibility for helping to uphold the Faith in the Holy Land today. Palestine is now predominantly a Moslem country, inhabited by the heirs of those Arabs who conquered it in the seventh century. Their chief shrine is placed on the spot where stood Solomon's Temple. Though monotheists they know not the gracious Gospel of the Incarnation, nor the true character of their Father in Heaven as revealed in His Son. The Jews who are returning hither in such numbers at this time to rebuild their ancient homeland come with only the light that Moses could give them. Both these non-Christian groups challenge us as Christians to witness our Lord so effectively that they may be won to Him. In no place is it more of a duty than in the place where He lived and died and rose again to redeem them as well as us.

Then there are our fellow Christians of the ancient Apostolic Church of Palestine, who have borne the burden and heat of a long day of labor under alien rulers, and are now exhausted and spent. To them we must offer the help and sympathy which will revive their former vigor and put them in the forefront of the struggle to win the world for Christ.

Here you have the task which lies before all Christians in the Holy Land, and especially before us as Episcopalians. Through our coöperation with the rest of

the Anglican Communion in the Anglican Bishopric in Jerusalem we have a share in the work of our Church in the Holy Land. To Jews and Moslems we seek to show the truth that is in Jesus. To our brothers of the Eastern Churches we offer loving help. For our own people, both residents and pilgrims, we strive to provide the spiritual guidance they need.

Schools, hospitals, and churches are the instruments.

Seven Christian high schools, among the best in the country, and fifteen elementary schools, lay the foundation of enlightened Christian citizenship, and prove a contact with Jews, Moslems, and Christians alike.

Seven hospitals and many dispensaries minister to suffering bodies and souls the tender mercies of our Lord's healing hands.

Two dozen churches and clergy shepherd our part of the Christian flock.

In addition the Church in America has had for the last ten years a special interest in the Eastern Christian Churches. Coöperation in the important theological school of the Armenians and in the Orthodox academy, where prospective clergy are being trained, give us an opportunity to be of immediate help to these who first evangelized us. Further help to some half-dozen elementary schools of the Orthodox Church carries our assistance to the lonely Christian villages of Trans-Jordan, on the borderland of the desert and the town.

When you kneel before our Crucified Lord on Good Friday, remember that His own people in His own land are still for the most part ignorant of His love because of our indifference. Upon us rests the responsibility to hold the saving Cross before their eyes, that they may know the joy of the Resurrection that Easter proclaims. That responsibility we can discharge by ministering of our "carnal things" to those whose debtors we shall ever be for the priceless "spiritual things" which have come from the Holy Land.

Has your parish a Representative of THE SPIRIT OF MISSIONS?

Dr. Ancell Spread Christ's Word in China

Mahan School, self-supporting congregations, and stalwart Christian men are fruits of a modern missionary life in Eastern China

By the Rev. Cameron F. McRae, D.D.

Missionary in China since 1899

A little more than a year ago THE SPIRIT OF MISSIONS had the distinguished honor of publishing the last article written by Dr. Ancell about his work for the Master embodied in Mahan School, Yangchow, China. But before that article was published word came of his death (see THE SPIRIT OF MISSIONS, January, 1934, p. 10). Although it is only a few short months since Dr. Ancell's death it is not too early to pause and look at that life devoted to the spread of Christ's Word in China. The accompanying sketch is by one who served alongside Dr. Ancell throughout his entire career in China.



BENJAMIN L. ANCELL
Pioneer missionary in Soochow and Yangchow, and founder of Mahan School

BENJAMIN LUCIUS ANCELL was born May 15, 1868, the son of the Confederate Army Captain John Jay Ancell and his wife, Elizabeth Pettit, of Fluvanna County, Virginia. His early education began at Fork Union Military Academy but when he decided to study for the ministry he entered the preparatory department of the Theological Seminary of Virginia. While there he showed such promise that he was urged to go to college before entering upon his theological training. He chose Washington and Lee University at Lexington, Virginia, and remained there for some years, being employed during the latter part of the time as instructor in Greek. The university bestowed on him the honorary

degree of Doctor of Divinity when he had been for some fifteen years in China.

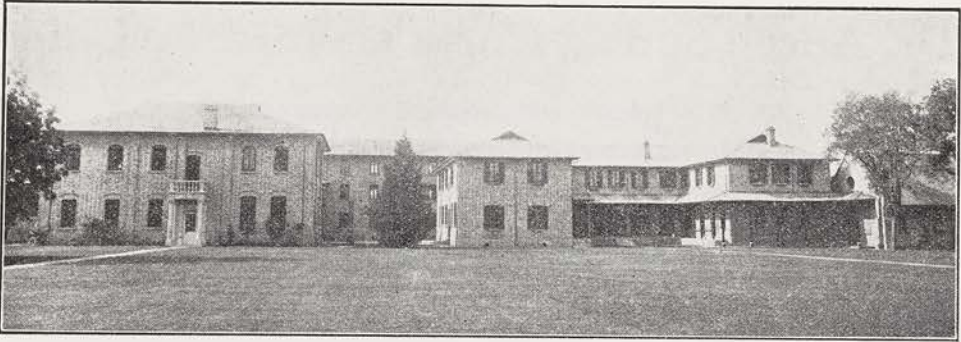
After teaching for three years in South Carolina and Virginia, Ancell returned to the Virginia Seminary and graduated with the class of 1899, taking the same year the degree of Master of Arts at Columbian (now George Washington) University in Washington, D. C.

A very strong missionary spirit aroused in the seminary by a visit of John R. Mott and Robert Wilder and given direction by visits from a number of Missionary Bishops after the General Convention of 1898 which met in Washington resulted in ten of the sixteen members of the class in 1899 offering themselves for missionary service. Six went to foreign fields and

four to missionary districts in the West. One of these was Benjamin Ancell who went to China.

The first three years of Dr. Ancell's China life were spent in Shanghai, and the untiring energy which the mission personnel came to associate with his name was foreshadowed in the work of those years. A wise rule of the mission requires that nothing shall interfere with the study of Chinese until the two years' course of study has been completed. Ancell found time, however, not only to get a remarkably good grasp of the Shanghai dialect but also to teach in St. John's University, to organize an American con-

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RESTORED MAHAN SCHOOL IN YANGCHOW, CHINA

This school, the monument to Dr. Ancell's more than thirty years' work in China, closed during the troubled years following 1927, was reopened in 1933 through the efforts of old Mahan boys

gregation at the Church of Our Saviour, and to take full charge of the Chinese congregation at Grace Church where he acquired additional land and put up several new buildings. It is no exaggeration to say that the effect of his work in those first three years is felt to the present day. One meets in Shanghai, from time to time, Chinese of influence and position whom he taught at St. John's, and middle-aged business men of the English and American community who will tell of the days when they were choir boys at the Church of Our Saviour.

When, in 1902, it was decided to plant our Church in Soochow, then the provincial capital, Ancell and the newly arrived John W. Nichols were chosen to begin the work. There he spent the next seven years, and it was there that he met his future wife, Dr. Frances Cattell of the Northern Presbyterian Mission, though they were not married till 1910. The first few months in Soochow were spent in rented quarters, but before long Ancell began negotiations for a large piece of property which was eventually purchased and formed the nucleus of the present mission compound. Here he opened the boys' school which became Soochow Academy. His evangelistic work sowed the seed which produced the congregation at Grace Church, which has recently become a self-supporting parish.

One would have said that Ancell's life work lay clear before him in Soochow. But he had the heart of a real pioneer

missionary and was content to lay foundations and trust to others the task of building on them. At the Shanghai Conference in 1907, the forerunner of the Kiangsu Synod, he offered a resolution to the effect that the time had come when the work of our Church should be extended into the larger portion of the Province of Kiangsu that lies north of the Yangtze River. Ancell was naturally selected as the leader of this new enterprise and in the following year he began work in Yangchow, the city made famous by the writings of Marco Polo. He was able to acquire the property owned by the Northern Methodists, who had withdrawn and later bought, bit by bit, the large compound on which are now situated Mahan School and Emmanuel Church. This was done while he was in the throes of acquiring a new dialect, so different from that of Shanghai or Soochow that it really amounted to learning a new language. Here he repeated the method which he had found so successful in Soochow, of establishing a school for boys which developed into Mahan School. To him also was committed the task of opening stations in the cities of Paoying, Nanking, and Chinkiang, which all are now occupied by resident workers.

It is not common to find united in one person marked ability as an organizer and administrator and the genius for friendship that enables one to enter into sympathetic relations with individuals. To a really remarkable degree, Dr. An-

DR. ANCELL SPREAD CHRIST'S WORD IN CHINA



THE FIRST STUDENTS TO COME TO THE REOPENED MAHAN SCHOOL
Since his death Dr. Ancell's old boys have made it their personal responsibility to see that the school carries on. It is now under the direction of his former associates, Stephen W. Green and the Rev. E. H. Forster

cell had both these gifts. The two middle schools which he founded and conducted so successfully in Soochow and Yangchow are evidence of his genius as organizer and administrator. They have many years of usefulness behind them and are destined, we hope, to continue their good work for a long time to come.

But for those who knew Dr. Ancell, his most impressive achievement was the wonderful hold he had over his boys. He was as far as possible from the type of easy-going disciplinarian who claims to rule solely by love. He was an experienced teacher with some knowledge of boy nature when he came to China. He knew that it was no real kindness to a boy to pass lightly over his faults. He would often say that the strict enforcement of discipline at Mahan was more important an element in the education of the students than the acquiring of any amount of knowledge from books. He was fond of telling of letters from patrons of the school which showed how much they valued this feature of Mahan, which is too often so sadly lacking in Government schools. And yet, jealous as he was for the reputation of Mahan, it would not be true to say that he put the school above the individual, for he held that when a boy deserved punishment, even to the extent of expulsion from the school, it was better for his own soul's health that the punishment be inflicted.

I suppose it was because the boys realized the impartial justice with which this

stern discipline was administered and because they came to feel the sincerity of his interest in their real welfare that they gave him in return such respect and affection and confidence. The relation between them seemed more that of father and sons than of principal and pupils. The picture of Dr. Ancell surrounded by a group of his boys on the playground or in his study will not be easily forgotten by those who saw it.

It is hardly necessary to say that Dr. Ancell was not content with winning their love for himself: he spared no effort to bring them to love and to serve the Master. How successful he was is indicated by the fact that though only three per cent of the student body of Mahan were born in Christian homes, nearly sixty per cent of the students, up to 1927, had made some profession of Christian faith. It was something more than a coincidence that of the eight vestrymen under whose leadership one of our Shanghai churches attained self-support last year, five were old students of Dr. Ancell's.

In 1927, the approach of the disorderly troops of the National Army made it necessary to withdraw all foreigners from Yangchow, and for about two years the Ancells made their home in Shanghai. These years were, however, not spent in idle waiting for an opportunity to return. The Bishop appointed Dr. Ancell to act as a general adviser of the Chinese clergy and their great respect for him made it possible to exert a steadying influence at

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a time when there was real danger of their being swept off their feet by the rising tide of nationalism, which too often manifested itself as intense anti-foreignism. He also used this opportunity to cement the ties which always existed between himself and his old Mahan boys, many of whom were working in Shanghai. Dr. Ancell himself has told (see *THE SPIRIT OF MISSIONS*, January, 1934, page 10) of what a great part these old boys, together with the other alumni of Mahan, had in reopening the school in 1933.

When, in 1929, Dr. and Mrs. Ancell decided to return to Yangchow, grave doubts were entertained by some of their friends as to the wisdom of the step. The possibility of reopening Mahan seemed as far off as ever, unless Dr. Ancell should be willing to make such concessions as he felt would be ruinous to the discipline and the Christian character of the school. His refusal to do so cost him for a time the good will of many of the leading people in Yangchow, particularly of those former patrons of the school who had younger sons whom they wished to put in his care. It took no little courage to go back and face such conditions. He was constantly the target for attack in the local papers and when he visited the city, many of his former friends refused to speak to him when they met him in the street. Then, too, while keenly interested in the more directly evangelistic side of missionary work, Dr. Ancell had been always preëminently a schoolman, and one could not help wondering whether, at his age, he would be able to adapt himself to the very different kind of work that a parish priest has to do in China. To add to the difficulty of the decision, Mrs. Ancell's health was a constant source of anxiety and many thought that it would be unwise to subject her to the hard conditions she would have to face. But her heart, and Dr. Ancell's, was in Yangchow and they would not be happy until the Bishop finally, and with considerable misgivings, gave his consent to their returning.

The story of those last four years has abundantly justified the venture. Dr.

and Mrs. Ancell threw themselves heart and soul into the work of building up Emmanuel parish, which since 1925 had suffered only to a less extent than the school. The church building was intact, but the furniture had been for the most part destroyed and, sadder still, not a few of the members had been drawn away by anti-foreign and anti-Christian propaganda. It was nothing short of inspiring to see how those two faithful servants of Christ succeeded in putting new life into the parish. They had the joy of bringing back some of those who had become indifferent or hostile; they attracted new enquirers who were enrolled in classes, and as time went on many were added to the Church by baptism and confirmation.

Meanwhile, by sheer force of integrity of character and Christian love, Dr. Ancell again won for himself the position he had formerly held in the esteem of the Yangchow people and at last there came the urgent request from the authorities to reopen Mahan School on his own terms. His own description of this event closes with the prophetic words:

We wait on, in perfect confidence that He for whose glory the whole project of this school was conceived and has been carried on, will afford, in the "mysterious ways" that He can command, the means and ways for the doing of whatever task He has assigned.

The time had come when he was to pass on to others the task which had been assigned him, but any natural anxiety he may have felt as to the future of the parish and the school must have been largely removed by the providential return of his tried and faithful associates, the Rev. Ernest H. Forster and Stephen W. Green, just in time to take up the burden which he was about to lay down. And when word of his death (November 30, 1933) came to them, his old boys in Shanghai met and launched a campaign to raise the balance of the money needed to repair and equip the rest of the school buildings. As one of them, who is perhaps best able to help, said to Mrs. Ancell when he handed her \$1,000 as his personal contribution, "Mrs. Ancell, Mahan School must go on. I will make it the business of my life to see that it does."

The Call is Forward in Missions *

Conditions in the world today—oppression,
poverty, disease—summon Christian Church to
courageous and sustained advance with Christ

By *John W. Wood, D.C.L.*

Executive Secretary, Department of Foreign Missions

JUDGED BY ITS purpose, its methods, and its results, the mission work of the Christian Church is the most forward-looking enterprise in the world. It does not indulge in catch-word slogans and blue print schemes. It works in time; but it works for eternity.

Century after century, ever since the Incarnate Son of God walked upon the earth, men have gone forth in the quest for souls. That quest began when the followers of our Lord, who had gathered about Him on the day of His Ascension, went, at His request, from the little land of their birth into the world of their day. They were not a search party asking anxiously: "What is Truth and where is it to be found?" They went into the world as ambassadors for the Master of men, who had declared: "I am the Way, the Truth, and the Life." They went because He had asked them to witness for Him to the uttermost part of the earth.

It was a small world to which they went—the world of the Mediterranean Sea—the world of western Asia, northern Africa, and southern Europe. Through peril, toil, and pain they went proudly on their way, proclaiming Jesus as the Son of God who came into the world of human life to save men from their sins.

The world grew larger. Others took up the task eternal. On they went to central and northern Europe—to Gaul, to Britain, and to Germany. A thousand years rolled by. The Americas were added to the world. It became the world

of the Atlantic Ocean—the world of new lands, with new souls to be claimed, new needs to be met, new victories to be won. Our twentieth century world is larger still. It includes the Dark Continent of Africa with its millions of primitive peoples and the mysterious Orient with its vast populations, ancient cultures, and racial religions. Into that world the Church moves forward, strengthened for her task by her Lord's commission, "Go teach all nations."

March 17 is now observed as St. Patrick's Day. Probably few people identify him now as one of the great missionaries of the early Church. But such he most certainly was. A Scottish lad, won to faith in Christ by missionaries to northern Britain in the fourth century, carried away by Irish pirates, he became a slave and swineherd in Ireland. Escaping from his captors, he became after many adventures a minister of Christ and determined to give his life to evangelizing the people among whom he had lived for six years as a slave. Today he is revered as the man who, more than any other, won the people of Ireland to faith in God. As one result of his life and labors, Ireland became in the century after his death the homeland of great missionaries to northern Britain and to pagan Europe. Our commemoration of St. Patrick may well remind us that if it had not been for missionaries like Patrick, Columba, Aidan, Augustine, and Boniface, we of today might still be the heathen sons of heathen ancestors. The life and work of these missionaries laid the foundations for Christian faith and Christian learning, upon which what is best in our civilization rests.

*Address delivered March 17 in the Episcopal Church of the Air conducted under the auspices of the National Council's Department of Publicity over the network of the Columbia System. The final broadcast in the current series will be on Sunday, May 5 at 10 a.m. o'clock (see page 179).

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This year the Church is commemorating the consecration of its first missionary bishop, Jackson Kemper. His diocese was originally Indiana and Missouri. In Indiana he found one clergyman but no church building. In Missouri he found one church building but not one clergyman. No State bounds could confine the energies of an apostolic soul like Kemper's, with half a continent spread out before him. So he pushed on to Kansas and Nebraska, Iowa, Minnesota, and Wisconsin until he became in truth the Bishop of the Northwest. He preached the word of life. He won men for godly living. He gathered congregations. He built churches and founded schools. He organized dioceses. He trained his successors in the ministry. In the region in which Bishop Kemper ministered there are today fourteen dioceses containing nearly three times as many members of the Episcopal Church as there were in the Episcopal Church in the whole country in the year of Bishop Kemper's consecration.



Such pioneer mission work in our great national domain has been well done. But the task is not completed. America is not yet fully Christian. The Christian Church must keep before the people of this land the ideal of a nation truly Christian: A nation without class strife or religious prejudices or race hatreds. A land of good citizens and good neighbors who try to apply the principles of our Lord's Sermon on the Mount to daily living. A land into which children may be born without fear of contamination, physical, mental, or moral.

With thirteen million children in the United States, under the age of twelve, growing up without religious instruction of any kind, we are sowing seeds of national disaster. Here is one condition that demands the best thought and effort of present-day American Christians.

Some years ago a young missionary of the Episcopal Church in China found an abandoned small boy by the roadside, half dead from sickness and neglect. He took him to his own home, washed, fed, clothed him, and finally brought him back to health. But what was to be done with him? The lad knew nothing of home, family, or friends. So the school conducted by this young missionary became the boy's home for several years. Then, educated and fitted to make his own living, he went to work. A year ago that missionary died. A few months later a prosperous Chinese business man called on Bishop Graves in Shanghai. He was the Bishop who had encouraged and guided the efforts of the young missionary years ago. The visitor told the Bishop he was "one of Dr. Ancell's boys." "I want to make a gift in his memory," he said. "Will you accept this check and use the interest on the money to help poor boys to receive what Dr. Ancell's school gave to me?"

It was a check for \$10,000. With that gift and many smaller ones made in the same spirit of gratitude, Mahan School, in the city of Yangchow, goes forward to larger service than ever for Chinese youth. Such an incident gives one indication of the character-forming work done by the Episcopal Church in all its mission fields through its Christian schools and colleges. Last Christmas seventeen of the students of Mahan School were admitted to membership in the Church through baptism with the full consent of their parents.



For thirty years Dr. Rudolf B. Teusler planned and worked to interpret the Christian message to the people of Japan through the building and the conduct of a modern medical center in Tokyo. He succeeded beyond the hopes of his most sanguine friends. His effort cost him his life. Last August his great spirit went home to God. Thousands of

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people have found health of body and soul through the work of this Christian doctor. Though sorely missing the inspiring presence of its loved leader, St. Luke's Medical Center goes on under the combined direction of its Japanese and American staff. This staff has begun an effort to provide the center with an adequate endowment and has already given twenty-six thousand yen. It is a worthy expression of admiration for their leader and their loyalty to his ideals. It is another indication of the extent to which men and women of East and West are cooperating in the effort to transplant to the East the best that our science and philanthropy, inspired by Christian faith, can produce.



St. John's University, Shanghai, beginning as an elementary school, is now one of China's largest and most famous schools of higher learning. For many years it has been training leaders for China, as doctors, clergymen, teachers, business men, government officials, and diplomats. One of its graduates was recently consecrated a bishop and sent by the Chinese branch of the Anglican Communion to be a missionary in northwest China, much as Bishop Kemper was sent to the northwest of our own country, a century ago. China's present Minister to the United States, as well as two of his predecessors at Washington, are graduates of St. John's. So are Dr. T. V. Soong, until recently China's famous Finance Minister, Dr. C. T. Wang, sometime Minister of Foreign Affairs, and Dr. W. W. Yen, a former Prime Minister and now Ambassador to Russia. In fact the pages of *Who's Who in China* are studded with the names of graduates of St. John's.

Today the efficiency, and possibly the very existence of St. John's University is seriously threatened because Episcopalians are not giving as they did five years ago for the maintenance and development of their work throughout the world.

The schools and colleges of the Church in every field from Alaska to southern Brazil, from west Africa to central China are leading their students forward towards "Light and Truth." Most of them earn far more in tuition fees paid by students than they receive from the Church in the United States. They cannot, however, as yet become fully self-supporting. Members of the Church in America must determine whether these institutions for the production of Christian character are to move forward to the fulfillment of their purpose or are to be hampered and held back. The Church must not take refuge in a missionary moratorium because of economic conditions at home.

Even before the social conscience of the homelands was sufficiently roused to seek adequate means for dealing with the social needs of their people, Christian missionaries were grappling with vast areas of human suffering and distress. Cruel practices, based on ancient superstitions, have been modified and frequently abolished altogether. Entrenched disease has been to some extent, at least, reduced or controlled. Unbelievable poverty has been, in a measure, alleviated by developing native arts and crafts and by introducing improved methods of agriculture. Agricultural missions have become an important factor in raising standards of living and bringing new hope to vast rural populations.



In a crowded section of Kyoto, Japan, where most of the people are engaged in silk weaving, the Church maintains a center of work, both through the spoken word and through practical help given to the everyday life of the people. Its small and inexpensive building is wholly insufficient for the demands of the widening work. The American missionary and his Japanese colleagues carry on in the hope

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that some day soon they will have better tools. The church is always crowded. After each service the chancel and altar are screened off and the church becomes a parish house. A kindergarten of sixty children is a blessing to them and to the homes from which they come. A night school opens up opportunities for ambitious youth and some older people. There are clubs for boys and girls, young men and women. The tiny reading room attracts many. When the hot, humid days of the Japanese summer make life difficult, a country camp for fifty children helps to relieve the situation.

A health clinic served by Japanese doctors and nurses is doing much to safeguard the health of the region. If you happen to be in the church when Dr. Fujino, a vestryman in one of our parishes in Kyoto, arrives to begin the clinic, you will see him first of all, kneel at the altar to ask God's blessing on what he has come to do. The memory of that simple-hearted devotion, expressing a desire to consecrate one's medical skill, is something that does not fade away. Much of the cost of this work is supplied by a group of fifty Japanese patrons, each of whom contributes the equivalent of fifteen dollars American currency a year. True to Rotarian tradition, some of the Japanese members of the Kyoto Rotary Club—and a flourishing one it is, too—help to support the work at this center.



This Kyoto mission is typical of work done under similar conditions throughout the world, to help people spiritually and physically in the Name of Christ. There are, however, vast numbers of people in every mission land for whom no such work is being done. That fact calls for progressive Christian service. Mere humanitarianism or humanism will not suffice. They lack the compulsion of Christian compassion, as manifested in the earthly ministry and teaching of our Lord. Every missionary repeats the ex-

perience and the words of St. Paul, "The love of Christ constraineth us." No other motive will stand the strain.

The Church in the United States has recently had a distinguished visitor, Dr. Francis Cho Min Wei, President of Central China College, Wuchang. This college is the outgrowth of Boone School, established years ago by the Episcopal Church. It has now affiliated with itself the higher educational work carried on in central China by English Methodists and Congregationalists and by Yale University men, supported by an association of graduates and undergraduates in the United States. It is the only Christian institution of higher learning in a region with a population of eighty million people.



Thirty years ago, young Wei came to Boone School from a Cantonese family that knew nothing of the Christian Church except that it had the reputation of maintaining a good school for boys in Wuchang. His academic record was so good that opportunity was given him for study abroad. Today he is a Master of Arts of Harvard University, a Doctor of Philosophy of the University of London, and has recently received the honorary degree of Doctor of Civil Law from the University of the South.

During his visit to the United States he has lectured in a number of American universities on Chinese culture and philosophy as influenced by the principles of Christ. He has brought a message of spiritual renewal to great numbers of students and to members of this Church and other communions. He is really a missionary, interpreting to American Christians, the experience and the point of view of a Chinese Christian. It is the policy of the Christian missionary agencies in this country and in Europe to encourage such visits from the young Christian Churches of the East to the older Churches of the West. They are invaluable in drawing men of different

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paces together in the ever-widening Christian fellowship.

It is Dr. Wei's conviction that, in China, the Christian Church today is facing its greatest opportunity since the days of the Roman Empire. Four hundred and fifty million people are in a period of transition from the old ways to the new. Communism made a bid for the allegiance of China's millions, but failed to bring it off. The Chinese Communist Government in the Province of Kiangsi has recently been uprooted, but its menace has not ended. Communistic leaders are striving feverishly to establish a new base in west China. General Chiang Kai-shek, the strongest and sanest leader China has had for many a year, frankly declares that today the fate of his country trembles between Communism and chaos on one hand and Christianity on the other. As a Christian disciple, who four years ago asked to be received into the Christian Church by baptism, he is seeking to help China through a New Life Movement. This movement aims to restore some of the ancient virtues of the people in the life of today. Wherever he goes, he is advising his countrymen to learn from the missionaries how to live a simple, clean, industrious life.

Wherever the Christian Church, Anglican, Roman, or Protestant, is at work in the world, present conditions call for courageous and sustained advance. It is emphatically true as has been recently pointed out by J. H. Oldham, one of the keenest observers of world conditions, that:

The penetration of mission lands by western ideas and western technical and industrial methods is producing a situation resembling that in the West, in which Christianity is involved in a life and death struggle with secular modes of

thought and a secularized social order. Modern science, Communism, and nationalism are creating in Asia and Africa problems similar to those which confront the Church in Europe and America.

My own visits to the mission fields of the Episcopal Church convince me that this condition can be met only by the application to the life of men, everywhere, of those principles of individual conduct and social relationship, taught during His earthly ministry by Jesus, as the Incarnate Son of the loving Father of all men.

With no intention of speaking for any other communion than the Church whose servant I am proud to be, I say with deep conviction that Christian people must gain a nobler conception of the Christian Church. For too many of us, the Church has come to be little more than a series of groups of individuals meeting periodically, when other interests do not interfere, to seek for spiritual good in some vague way. On the other hand you can think of the Church as an army enlisted under the banner of the King of Love and of Righteousness, pushing forward into the enemy's domain to overcome wrong, to free the captives of sin and the followers of inadequate philosophies of life, and to set at liberty all who are oppressed by the forces of ignorance, injustice, and unrighteousness.

Some say, "Back to Christ and all will be well." The Christian Church says, "Forward to Christ." He is ever in the van. The Son of God is ever going forth to war against sin, oppression, poverty, ignorance, and disease. He is ever seeking to lead men into a fuller, holier, happier life. His Kingdom is ever in the building. His love is ever winning new disciples in every land. So from the Church today rings out the call, *Forward with Christ.*

¶ *In this issue THE SPIRIT OF MISSIONS inaugurates a series of brief articles on the fundamental bases of the missionary enterprise under the general title Why Missions? The first article contributed by Dr. Sturgis and printed on page 163, will be followed in subsequent issues by articles from the pens of Bishop Roberts, Bishop Schmuck, Bishop Darst, Mrs. W. J. Loring-Clark, and others. Read this new series every month!*

Church Advances Among the Vai People

Concentration of Liberian mission in Cape Mount area permits inauguration of work for interior tribesmen. Seven schools begun

By the Rev. A. B. Parson

Assistant Secretary, Department of Foreign Missions

IN THE LATTER part of 1933 the Ven. Robert T. Dickerson, Archdeacon of Cape Mount District, Liberia, acting in accordance with plans drawn up by Bishop Campbell, began a notable advance of missionary work among the tribal peoples in the interior immediately north of Cape Mount in the region inhabited by the Vai. Preparation for this had been made by journeys of inspection, when conferences were held with chiefs in many places. Archdeacon Dickerson chose possible sites for schools, acting on the advice of the chiefs, after a careful survey, and Dr. Werne Junge, superintendent of St. Timothy's Hospital, Cape Mount, selected possible centers for medical work.

Tieni, Kobolia, Mambo, and Wilo, in the Tewo district, and Dombala in the Kpokpa district were selected as the centers for the first schools. After a month of intensive preparation five young men were ready to begin work.

The beginnings were good considering the conditions. Not only is it the first school work ever done in Tewo, but it presented somewhat suddenly an entirely new idea to the most outlying and outstandingly enthusiastic and conservative Mohammedan Africans. The elders want something of what we have to give, principally the power that is somehow inherent in the multi-various conceptions of "book." Furthermore they greatly admire the honesty and justice of our dealing with them. And so, by and large, the beginnings were good. The support of the African District Commissioner was not as large as expected but at the close of the first term his report to the Government was favorable to the mission.

The arrangement for this village work provides that each town shall furnish a schoolhouse and a teacher's dwelling as well as rice and palm oil for the teacher. The mission provides the teacher and such necessary equipment as blackboards, slates, books. A fair measure of self-support from the start!

Two more schools were opened in September, 1934. The Rev. A. R. Bragg, who went to the field in July, 1933, after studying the Vai language in Germany and in England, is taking an important part in this work. He writes:

The natives are proud of the schools. The children come in the forenoon; the adults in the evening. In some places girls come, and share equal consideration with the boys. No women attend the night schools yet. But that will come later. Sometimes the older ones come to me and we talk about religion. So far they don't commit themselves, but I know that they go away thinking. That's as I want it first, preparing the ground. We have a fine Christian group of boys as teachers, and every reason to be proud of them.

In Diaa, about two hours' walk from here, I have collected a small congregation. I go there two Sundays every month for Morning Prayer and sermon. Afterwards I instruct the small boys for an hour, and then the adults for an hour in catechism. The men and boys and one woman (so far) are most eager and learn rapidly. I am following the custom which is generally used in our Church in other parts of Africa, of dividing my people into hearers, catechumens, and members. I also go over to Diaa two Saturdays a month for instruction, so I am in touch with them every week. Besides the small boys come up to my town every Wednesday for instruction. In my free time I am translating different services into Vai. Next week I expect to have the Sunday Vespers service ready. I am getting Vai. In conversation I can get along fairly well now, and I can do most of the instructing of the small boys myself. But, of course, my Vai is not perfect yet. Sometime soon, though, I hope to preach my first sermon in Vai.

CHURCH ADVANCES AMONG THE VAI PEOPLE

AN IMPORTANT feature of this development is the extension of medical service into these hinterland regions. The work radiates from St. Timothy's Hospital, Cape Mount, where Dr. Junge with very meager equipment continues the notable work for which this hospital has always stood. The number of patients steadily increased during 1934, even though many difficulties arose through lack of money, interest, and the ignorance of the natives.

The native has time and money to seek out the doctor only in the dry season when he has cut his rice. For that reason the first and last months of the year are always the times when the hospital regis-

tration is highest. The patients have come from Sierra Leone in large numbers, and from coastal towns as far as Cape Palmas in the Cavalla region. The clinic is held four mornings. Two days are reserved for operations.

A serious epidemic of smallpox called for heroic service on the part of the hospital staff, with the able coöperation of Government authorities. Unique problems arise on such an occasion for as there is no isolation ward, the whole hospital has to be quarantined. There were other great difficulties. Isolation was not compulsory by Government law and therefore again and again patients escaped and caused new infections in the town



THE SPIRIT OF MISSIONS

and neighborhood. Patients with smallpox were hidden by their friends and the population refused to be vaccinated. Hospital authorities were not able to check the disease until the Bureau of Public Health gave them the President's order for compulsory isolation and vaccination. Only then after vaccinating everybody, isolating the sick, disinfecting the houses of the sick, and inspecting the whole town, did the smallpox disappear, so that the normal hospital work could be taken up again.

The annual report naïvely states:

The health of the white staff of the mission was fairly satisfactory. Of course there was not one who did not once need the doctor.

The House of Bethany for girls (situated within a stone's throw of the hospital) has only a very impure water supply drawn from an old well near the school building. Consequently over half of the Bethany girls are constantly in need of medical treatment that might easily be obviated by an adequate supply of pure water. But lack of funds has made this impossible.

Investigations made through the whole Cape Mount district of the death rate of young children showed that the death rate of infants was at the enormously high rate of fifty-one per cent. Dr. Junge held two public meetings for the women of the town to inform them of this fact and to suggest possible ways to lower the death rate. This led to the founding of the Wakolo Mothers' Society connected with a baby clinic and care for mothers. Although the offer which the hospital made for taking care of the babies was very generous, only a few came to the baby clinic. The people are still too ignorant to appreciate the benefits of this service and there is still much work to be done in public enlightenment.

By far the most significant sign of increasing need in connection with the medical work was the extension of clinical service to the interior. Dr. Junge and a nurse made a tour of inspection and picked out places and towns, which were good from the hygienic point for schools

or hospitals. A second trip was made later to start the actual hospital work. A third tour in August was undertaken for the purpose of vaccinating the people and checking the spread of smallpox.

The country work was begun at Dombala, where the people have built the first interior hospital and since May one nurse has had her permanent residence there. The nurse remained for three months, at which time she was relieved by a second nurse, and she returned to St. Timothy's Hospital for further training. The hospital at Dombala has been a complete success. The two country schools were regularly inspected by the nurse and the school boys given medical attention. The nurse has visited all the surrounding towns several times and everywhere done her best in teaching hygiene and baby care. At Dombala the doctor himself has held meetings for the townwomen and the success of the baby clinic is far better than at Cape Mount. The women immediately saw the value of it, and are coming more and more for help.

Work was instituted at Jene and Mambo as well as at Dombala, with the coöperation of the paramount chief. The value of these country stations is demonstrated particularly in the effective conquest made of smallpox.

Dr. Junge's staff of native nurses includes girls who are representatives of the Mende, Buzzi, and Vai tribes, graduates of St. John's, the House of Bethany, and the Holy Cross Mission School. One acute need is for qualified boys and girls for nurses' training. Years are required for developing in African youth the highest professional standards necessary to produce an effective nursing profession. Many young people fail to fulfill the preliminary requirements, and many of those who enter the service drop out because of the severe routine and exacting discipline necessary in the hospital.

"I think," writes Mr. Bragg, "that you and we can feel hopeful about the work. Of course it is slow but one cannot accomplish too much in a short time among a primitive people with a strong Mohammedan background."

Why Missions?

A Series of Answers Based on the Gospel

I. "Necessity Is Laid Upon Me"

By William Codman Sturgis, Ph.D.

THE BIBLE—especially the New Testament—is a record of the effect of sin on individual souls, and a sort of *vade mecum* of spiritual recovery and health. There is here a very close analogy with the physical. The recovery and maintenance of the individual soul's health are made to depend on many express imperatives which *must* be obeyed, from the beginning in Baptism up to the very end, if the sick soul is to come to full health—to "the measure of the stature of the fulness of Christ."

The command, "This do and thou shalt live," is a principle abundantly illustrated throughout the New Testament, and it would be an interesting, and possibly a self-revealing study to read the whole text carefully with this in mind. We would find that there are more than we imagined of such injunctions on which spiritual health is made to depend, and certainly more than we practice. But if we were to go farther and look for definite *imperatives* as to the course of action, toward others, on the part of those who have been spiritually healed, we shall be surprised to find how comparatively few there are. Our Lord did, of course, give one supreme missionary command which He meant to be binding upon His whole Church and, by implication, on every member of it. He also occasionally said to an individual, "Go and tell!" But on the whole, and throughout the New Testament it seems to be taken for granted that any redeeming contact with the great Physician of Souls will necessarily arouse the instinctive desire on the part of the person concerned to tell someone else about his

experience. So it is that, while there are many imperatives laid upon the individual for the recovery of his own spiritual health, there are comparatively few bearing upon his future attitude toward others.

Grown people are averse to taking orders, but they will follow an impulse if it is based on an experience of value. I fancy that few, if any, Christians noted for their missionary activity, base that activity on Christ's great commission; rather it is that they just can not help it. "Necessity is laid upon me," cries St. Paul; but we may be sure that the necessity was due, not to any express command, but to an irresistible impulse derived from a personal experience of One Who, to him, had become the source and center of his life. "We cannot but tell the things which we have seen and heard," say the Apostles, even in the face of serious danger; and thus the Gospel—the Good News of sin cured—was spread from the streets of Jerusalem to the uttermost parts of the world.

It is the same today. No Christian whom I have ever known traces the origin of his missionary interest and activity to the *obligation of a command*, even a divine one. In the Gospels and the Book of Acts it is aroused in some cases by an act of mercy on our Lord's part toward the person concerned—often physical, but always going deeper than that. Or it may have been caused by the sight of despairing people "separate from Christ . . . having no hope and without God in the world"—there are millions of them today the world over. Or the incentive may have come from a

deep realization of the problems, not unlike our own—religious, social, economic—problems which Christians knew, through experience and observation, could find their solution only through the transforming power of Jesus Christ manifest in His Church.

But at the very root lies the implication contained in one of our Lord's most searching and self-revealing questions: "What think ye of Christ?" What do you think of Jesus Christ? What does He mean to you? What experience of

Him have you, yourself, had? To every Christian opposed or indifferent to the Mission of the Church in the world, I would propose that he take that question home to his inner consciousness, face it squarely, let it disturb and vex him, but never to let it go until he has honestly and determinedly found his own answer to it—an answer on which he is willing to stake his all.

Next month the Bishop of South Dakota, the Rt. Rev. W. Blair Roberts, will contribute the second answer to our question, Why Missions?

Chinese Parish Completes 25 Years of Self-support

IN A NEIGHBORHOOD which still shows many sad reminders of the devastation wrought by the fighting in Chapei in 1932, St. Paul's Church, Shanghai, presents a pleasing contrast. Like its surroundings, the school building attached to the church suffered badly in that conflict and the Church members had to flee for safety to the adjoining foreign settlement, but today the church stands as a monument to the faith and devotion of a group of Ningpo Christians,* who have striven and succeeded in restoring their house of worship to more than its former beauty. They have added a fine square tower and rebuilt the school.

The buildings are of red brick and grey stone. The interior, simple and capable of seating at least four hundred, has nicely carved furniture.

Recently a special service of thanksgiving was held to commemorate the twenty-fifth anniversary as a self-supporting congregation and to express their

joy at once more being able to use their own church.

The large congregation, all Chinese except three Americans, filled all seats including extra ones placed in the aisles. There were many children, even to babes in arms, as is usual in any Chinese gathering. But they behave very well and soon learn to take part.

A special service of praise and thanksgiving began promptly at ten when a large vested choir of men and women slowly proceeded up the center aisle, followed by several clergy both Chinese and foreign, among whom was our newly consecrated Suffragan Bishop, the Rt. Rev. John W. Nichols.

One part of the service was rather unique: the congregation was asked to kneel in silent prayer while the newly-hung bell rang for two minutes as a symbol of its dedication to God's service. The bell was originally used at the English Trinity Cathedral in Shanghai and has now been presented to St. Paul's.

The Rev. Y. Y. Yau and his people have achieved great things in this restoration. Bishop Graves was able to help them to the extent of \$4,000 Chinese currency, but they raised the remaining \$13,000 needed and everything seems to have been well and thoroughly done.

Mindful of its links with the past this Church of St. Paul hopes that in the future it may accomplish greater and greater things for the Church in China.

*Shanghai is a city of many peoples, for Chinese from different provinces make this their home and as these provincials more or less speak their own dialects we find here a Cantonese Church, a Fukien congregation, and, as in the present instance, a Ningpo Church. For many years the Ningpo Church was under the care of the English Bishop of Chekiang, Ningpo being in that Province, but by mutual arrangement the Ningpo congregation was later transferred to the Diocese of Kiangsu (Shanghai). For many years they worshiped in a little church in what is known as the Shantung Road Cemetery. This is one of Shanghai's early cemeteries and is the last earthly resting place of the first Bishop of Shanghai, William Jones Boone, and of Miss Lydia M. Fay, one of the earliest women workers in the mission.

The Spirit of Missions

PICTORIAL SECTION

Seven Pages of Pictures from the Field



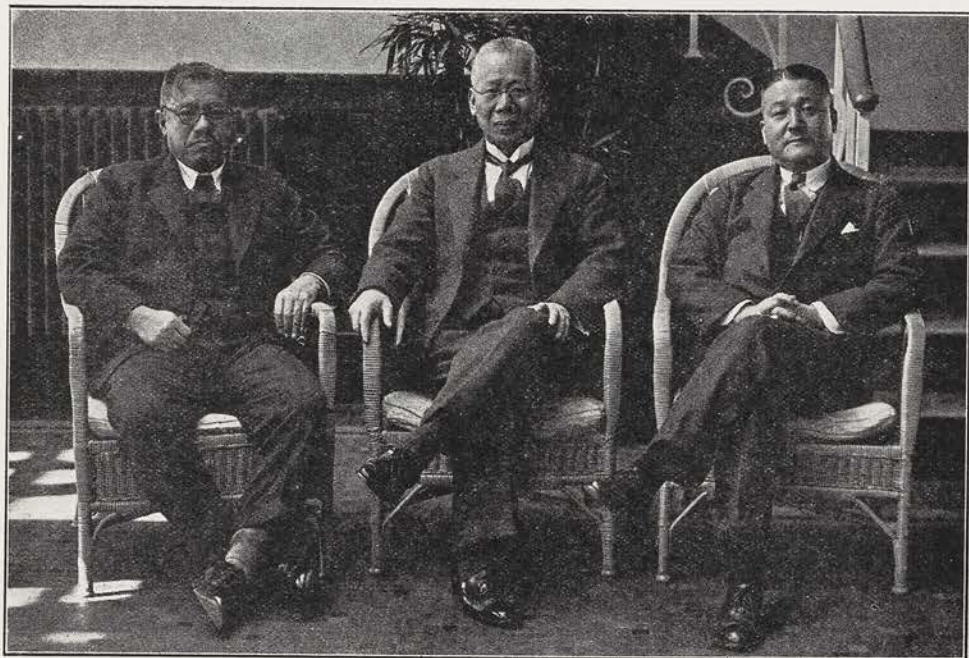
THE RISING GENERATION AMONG THE ARAPAHOES OF WYOMING

St. Michael's Mission at Ethete, Wyoming, is bringing to the Indian people of its neighborhood the abundant life which our Lord wanted all God's children to share. One of the mission's greatest contributions is in helping to develop healthier and sturdier boys and girls



WOMAN'S AUXILIARY, GOLDEN GATE MISSION TO MEXICANS IN ARIZONA

Five years ago Arizona began its first work among these people from across the border at Alhambra near Phoenix. A little later work was started at Golden Gate. Both missions are doing an effective work under the Rev. J. H. Pagan and Miss Isabel Beauchamp' (left)



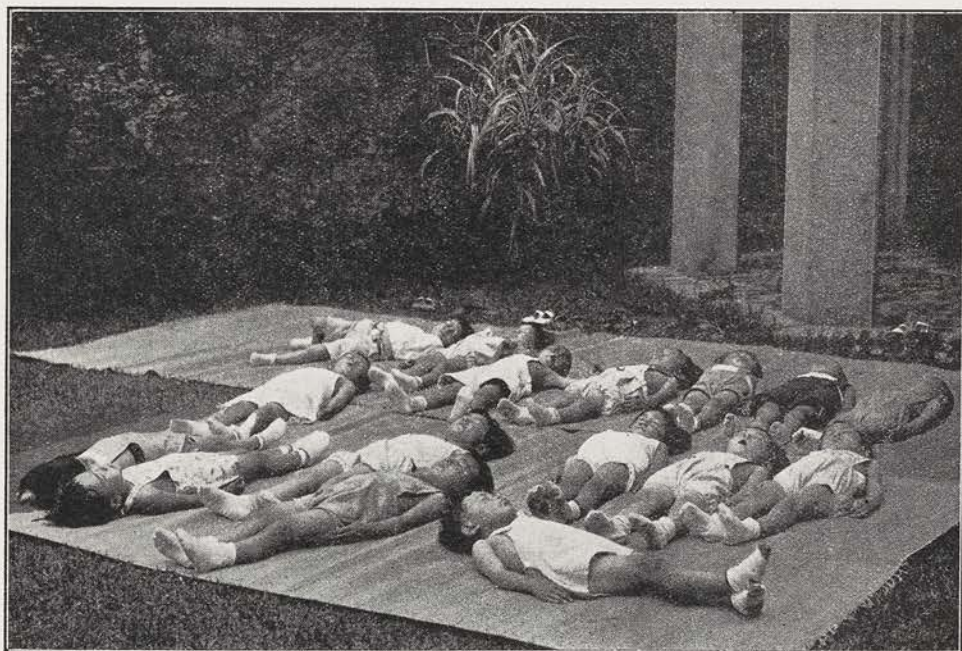
ST. LUKE'S (TOKYO) DOCTORS HONORED BY CZECHOSLOVAKIA

On behalf of his Government, the Czechoslovakian Chargé in Tokyo conferred the Order of the White Lion upon three members of the Church's medical staff: Dr. E. Iida, Dr. T. Kubo, Dr. Y. Ikeda (see page 147)



INDIAN CONGREGATION, ST. PAUL'S MISSION, EAGLE, ALASKA

The Rev. A. G. Fullerton has ministered for many years to these neglected people living near the headwaters of the Yukon River close to the Canadian border. All children over five attend Sunday school regularly



REST TIME AT ST. AGNES' KINDERGARTEN, KYOTO, JAPAN

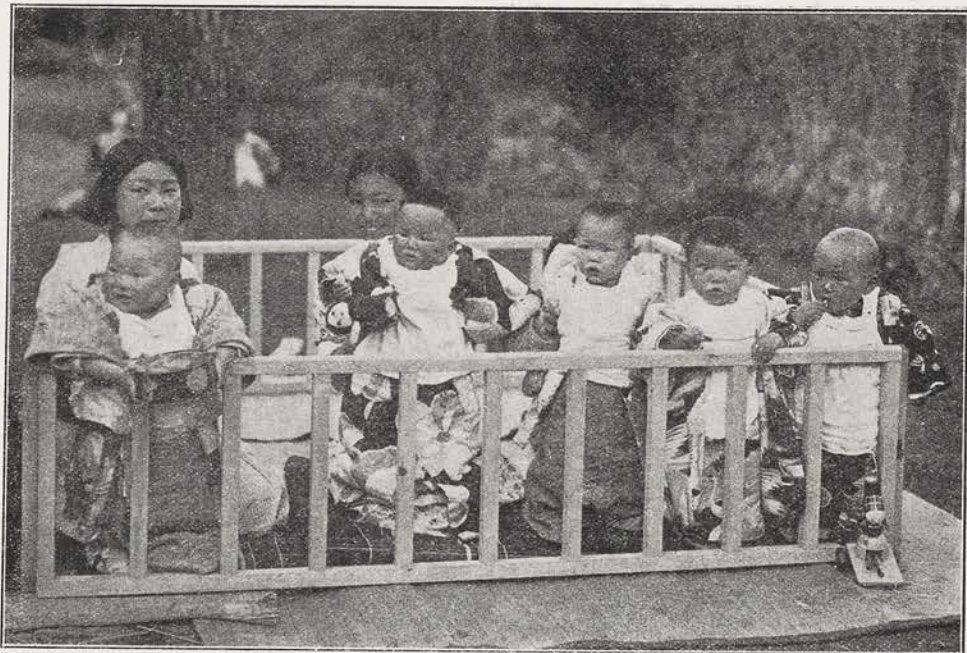
Made by the mothers, these sun suits give freedom and coolness to the boys and girls during hot summer days. The kindergartens in Japan are doing much to give the rising generation good habits of living

Bequest Provides New Church Building for Japanese Congregation at Omiya



The late Ella E. Russell bequeathed fifty thousand dollars to the Domestic and Foreign Missionary Society for the erection of buildings in the mission field. Grace Church, Omiya, consecrated on October 20, 1934, by Bishop McKim, is one of the first buildings to be erected from the generous gift of this loyal Churchwoman. Other much needed structures will be built

in Honolulu, Japan, China, and Alaska. Among the buildings which will be provided in whole or in part are a church at Hachinohe, Japan; a new wing for St. James' School, Wuhu, China; a new parish house at Kohala, T. H.; mission residences at Eagle and Tanana, Alaska; a chapel at Taitzing, China, and a dormitory for St. John's Middle School, Shanghai



THE RISING GENERATION AT KUSATSU, JAPAN

Many children of lepers are untainted and to these little ones in Japan, the Church through Miss Mary Cornwall-Legh and her helpers brings the compassionate care of its Master, Christ Jesus



CHURCH SCHOOL CHILDREN, ST. MARY'S MISSION, SAGADA, P. I.

People of the Mountain Province—boys and girls, men and women, young and old—have recognized in the Gospel preached by our missionaries, a Leader to be followed, and these "other sheep" rapidly are being gathered into His flock



MOTHERS UNION: THE ONLY ORGANIZATION FOR WOMEN IN DORNAKAL
The members meet once a month for prayer and study. This group includes the wives of the men who are studying for the ministry in the Dornakal Diocesan Divinity School, and some women from the Christian village of Kireetapuram



A CORNER IN EPIPHANY LIBRARY, SANTO DOMINGO CITY
Opened last year, this is the only library of English books in the Dominican Republic. It is used constantly by nearly every man and woman of the foreign colony and is an effective part of the work of Epiphany Church, which is in charge of the Rev. V. L. Dowdell

SANCTUARY

Passiontide and Easter

A LITTLE BOOK called *God's Candlelights* tells the story of a mission school in Northern Rhodesia. The author, Mabel Shaw, says that, thinking in terms of tribal life, to the village Christians and to her school children our Lord is always "the Chief." She writes of the children on Good Friday:

There is another day when they honor Him greatly, the day when He goes forth to meet death . . . The Chief needs all His people that night, even the children. We think of the shadowed garden where He spent His last night on earth . . . We think of the city on the hill, of all the villages and the people asleep in them, unknowing and uncaring, while He wakes—that great and glorious Chief going forth to die for His people.

The children voluntarily keep silent all day long on Easter Even. When a new child asked, "Why are we silent like this?" a six-year-old answered, "Hush! The Chief is dead—but not for long!"

1 1 1

ALMIGHTY AND EVERLASTING GOD, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. Amen.

O Good Shepherd, whose life was laid down that we might live; renew our faith, deepen our devotion, and draw us together in the fulfillment of thy holy purpose; that thy scattered and separated people may be gathered into one flock, through the might of thy all-conquering love, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

O God, grant that we may have eyes to see the dawning of the new day as the Sun of Righteousness rises to bless his people with healing in his wings. Grant us grace to work while it is day, grace to love and to understand, grace to live together in the unity of the Spirit and the bond of peace; for the sake of him who is our light, our life, and our salvation, Jesus Christ our Lord. Amen.

"Send Good Books, We Too Would Learn"

The depression and Church Periodical Club aid
North Dakota missionary in bringing Christ's
Message to many folk hitherto untouched

By the Rev. Alexander Macbeth

St. Peter's Church, Williston, North Dakota

The Editors are happy to give THE SPIRIT OF MISSIONS Family another article by Mr. Macbeth. In our January issue (page 8) he described the work which radiates from St. Peter's Church, Williston, North Dakota, out over prairie and Badlands. He now takes a particular phase of that work and tells how he is assisted in it by one of the great enterprises of the Church—The Church Periodical Club.

I HAD TO COME to North Dakota to learn about the Church Periodical Club, or as my wife has renamed it, the "Carriers of Perpetual Cheer." Visiting one day at the home of my nearest clerical neighbor—a mere 150 miles away—I picked up a copy of *The American Mercury* and asked him if he subscribed to it. "No," he said, "the C.P.C. sends it," and he explained that if I really needed periodicals the club would be glad to send them to me. He gave me the address, written down on a slip of paper which I immediately lost.

When I came West I brought with me a fairly large library, but before long contact with a book-hungry people and study of my ill-supplied bookshelves brought the realization of the opportunity offered to a Church which could satisfy that reading famine among the lonely and isolated. Those long winter hours, when snow made all contact with the outside impossible, had to be filled in. The defects in local and school libraries had to be remedied: my store of books was inadequate. Then I remembered about the C.P.C. I hunted long for that slip of paper and wrote to Miss Mary E. Thomas.

The response was amazing. Before a few weeks had elapsed the books came pouring in. First of all we made a bookshelf from waste lumber to hold the Church School Library. Of the open shelf variety, with its brightly bound volumes it drew the children like magic. They crowded into the rectory for "something to read"; the tiny tots for picture books, the older girls and boys for study material. Now we have two bookcases instead of one.

The winter of 1930-1931 brought disappointment to many local boys and girls who had hoped to go to college. Again we thought of the C.P.C. With books they sent (plus a few exceptions bought by the students) we were able to maintain a regular schedule of classes in English Language and Literature, Greek, Spanish, and French. All were enthusiastically attended and some first heard of the Episcopal Church through this experiment. A business man who attended with his wife and son to study Spanish is now my lay reader and a fine missionary; his wife is an active Guild member; his whole family is in the Sunday school. A girl, who came to learn French, stayed to become head of our G.F.S. and teacher of our girls' Bible class. The advanced Greek class which met with my wife at nine o'clock two mornings a week drew together the ministers from three different Churches and cemented the relationship between differing creeds.

Before long the high school group came, many of them for the first time in town from outlying ranches. Their needs were textbooks, reference books, and general reading matter. A list was

THE SPIRIT OF MISSIONS

made, a shelf cleared, and then filled with books to be borrowed as needed. The door to the rectory sitting room is never locked; whether we are in or out, those books are to be used and the students who come in to study know it. Frequently I return home to find a child deeply interested in an encyclopedia article or a boy will meet me on the street with "Mr. Macbeth, I've just been in for some books." They are proud of being trusted; they value and care for the books. Of the high school students who came simply to borrow books eight are now written in St. Peter's Register as "Confirmed. Communicant." One has gone back to her farm home and is preparing her sister and mother for Church membership.

Early in 1931 we received a consignment of *National Geographic Magazines*. These were divided among rural schools where our Church girls were teaching.

In one such little red schoolhouse, the demand from interested parents for these periodicals was so great that a long waiting list was drawn up. The books were read and re-read, repaired, and re-bound, just as long as the pages would hold together. Then the pictures that had survived the passing from hand to hand were cut out and kept for lesson work. So great was the demand that we had to divide our supply of *National Geographics* into three groups for (1) South of the Missouri, (2) North of the Missouri, and (3) St. Peter's. Then, if we had a duplicate copy, which happened on a rare occasion, it was saved in the basement for notebook and poster making. It is not unusual, while sitting in my study upstairs, to hear a clatter of kicked-off overshoes on the porch and then a stamp-

ing of boots on the basement steps. After a while, two or three youngsters will emerge and as they leave will shout from the foot of the staircase, "Mr. Macbeth, we've just been looking for pictures for our play posters for school." Then, "We remembered to put out the lights"—one of the rules and regulations. Coming in hurriedly the other day to answer the phone I nearly stumbled over a little girl, seated exactly in the middle of the rug.

Surrounded by paste, scissors, brush, and pictures clipped from a *Geographic*, she was having a wonderful time. "I'm making up my notebook on Europe," she offered in explanation, and went on cutting and pasting.

Here are an evening's phone calls:

From a neighboring church: "Will you lend me what books you have on Africa? Our mission study class takes that continent and you lent another church your books last year."

From a sixth grader: "Can I come over and get some help on my history? I have to find out all about the life of Christopher Columbus."

From a high school pupil: "Have you a book which explains the 'standpatters' and the 'go-getters'?"

About a book report: "Will you lend me a good biography for a book report? You know, the kind a fellow wants to read."

From a clubwoman: "What information can you get me on the universities of China?"

From a reporter: "Where can I find the best account of the Sermon on the Mount?"

And to all the requests the Church Periodical Club supplied the answers.

WERE YOU DISAPPOINTED?

WE regret that it has been impossible to fill many belated orders for the Lenten issue of THE SPIRIT OF MISSIONS. An extra edition of 75,000 copies seemed adequate to care for all advance orders. If your order was not filled or if you need more copies for sale or distribution in late Lent, we can supply the April issue at seven cents the copy. We are happy to announce a greatly increased patronage both for sales and annual subscriptions over 1934. We trust that the depression through which the magazine has come with flying colors is definitely over. Meantime we urge the utmost coöperation that hundreds of new leaders of the missionary message of the Church may be enrolled. This is the centennial year of THE SPIRIT OF MISSIONS. We invite a bouquet of new subscribers.

“SEND US GOOD BOOKS, WE TOO WOULD LEARN”

BUT TO GO further afield. I have made it a practice never to go into the country without a row of books on the rear seat of my car. So many lonely and isolated families have never known a church, but they do understand a book, and once a common interest is established the way is paved for the teaching of the Church. For months, in many a lonely coulee I drove to the door of a homestead to be greeted with “Did you bring us any more books?” while the children would climb on the running board to peep inside the car. Now, instead, the asking is “Have you come to baptize my baby?” and “When can you start a Sunday school here for us and the children?” These contacts could not have been made but for the vanguard of the C.P.C.

What do they read, these boys and girls, these men and women, so cut off from the city privileges? When I tell you that we use books in Greek, French, Italian, Spanish, and German are you surprised? Many are people of education and culture, doing for this, the last frontier, just what their forebears did for New England and Virginia. One of their greatest hardships has been the lack of books. One of my Churchmen who has a horse ranch near the Little Missouri was educated in English public schools and the Sorbonne, Paris. The mother of a family of five living fifty miles from Williston speaks and writes five languages. I wish you could have heard her laugh when stopping in her farmyard I greeted her with *Ana miskeen*, the cry of the beggar in the streets of Beirut.

A young man, who has a river-bottom farm, asked to borrow *The Tragic Era* and Wilson's *History of the American People*. I was interested in his choice, knowing that he had not been able to continue at school past the eighth grade. He answered: “When I work during the day, I need something worthwhile to think about. What I read at night, I can reason out while I am doing the chores on the farm.”

We have a mission in McKenzie County and attached to it is a circulating library. A rancher remarked to me the other day, “You'll lose your books if you are not careful. They are scattered in nearly every home in the district.” I am proud they are: for I believe that every volume is a potential trail-blazer for the teaching of Christianity.

Once I sent out an S.O.S. for art books for a high school graduate who could not then go to college. Of course the books came—all kinds of them.

Then north of Williston we have a magazine distributing center, from which periodicals which reach us regularly are circulated throughout a sparsely populated countryside. Sometimes I take out the bundles, sometimes the son of the house calls for them in the truck, but they get there, no matter what the weather.

And perhaps greatest of all: each isolated person ought to have a Prayer Book. I try to keep myself to this standard—sometimes it is hard. Our mission services have been made possible by gifts of books but we need more. A Prayer Book is such a precious, personal possession.

Think it over, those of you who have on your shelves idle books. Pick them out and put them to work for the advancement of God's Kingdom.* And if, after the time-honored custom of London-town merchants you should cry to the isolated mission and lonely homestead, “What do ye lack, gentles, what do ye lack?” you will hear the response from far and near, “Send us books, good books. We too would learn.”

*THE SPIRIT OF MISSIONS Family, no doubt, is familiar with the great work of the Church Periodical Club (see its regular column on page 190 of this issue). Those who have books which can enter upon a new life of usefulness in the mission fields of the Church should communicate with the Club (not the author of this article) for further information. On and after May 1 the Church Periodical Club should be addressed at the Church Missions House, 281 Fourth Avenue, New York.

THE COVER—The Editors are indebted to the Oxford University Press for permission to reproduce the illustration by Donn P. Crane on this month's cover.

Shanghai Suffers Through Budget Cuts

Missionaries, without reënforcements for over a decade, face difficulty bravely, but cannot go on without support of Churchmen in America

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

Missionary Bishop of Shanghai since 1893

AS A RESULT of the action of the National Council, after the General Convention in Atlantic City, in reducing appropriations in the Missionary District of Shanghai by a cut of ten thousand dollars (U. S. currency) on the reduced budget of 1934, a difficult situation arose which had to be carefully considered by the Bishop and Council of Advice. We had to decide whether to close abruptly existing work and dismiss workers, or to devise some plan for carrying on. It was evident that stations once closed would probably never be reopened. Furthermore, the large amount of the cut could not be covered in this way because the evangelistic work is carried on with virtually no margin and very small appropriations to each station. To close down evangelistic work meant irreparable damage and the dismissal of faithful Chinese workers. It was therefore decided to lay the burden upon the educational and medical work for the reason that the institutions concerned had, in every case, an income outside the appropriation from home. It was a stern necessity and the result was that all hospitals, St. John's University, and St. Mary's Hall were cut—in some cases one hundred per cent.

The adoption of this method leaves the Missionary District of Shanghai without a dramatic tale to present, but this does not mean that the work has not suffered. It has suffered in various ways:

1. Necessary repairs on mission property have had to be deferred. This ultimately means increased expense through deterioration.

2. No new work or advanced projects are now possible. Any opening that

may present itself cannot be taken advantage of.

3. There is a general hampering of activity and a feeling of constraint.

4. The most serious difficulty from which we are suffering is that we get no reënforcements from home. When you consider that the Rev. Hollis Smith is the latest arrival of the clergy and that he came to China in 1922, the difficulty of the situation is apparent. I have again and again reported this state of things to the National Council but no help has come. The seriousness of the situation can hardly be exaggerated.

The thing which should impress Church people in America is that somehow or other we in China have managed to hold the line. This does not mean that the mission is not going through a difficult time, but it does mean that if help comes and is not too late we shall have preserved the framework of the mission and the extent of its work.

The missionaries affected by the grave reduction of appropriations have met the situation in the very best spirit. It is impossible to deny, however bravely facts are faced, that there is a feeling among us that the Church is not back of us as it used to be.

We have no complaint to make but we would ask that full consideration should be given to the fact that although we have been able up to the present to hold our line the process cannot be repeated much longer. If we have to face similar conditions in 1936 I see nothing for it but to dismiss our workers and close stations. Once that is done the Church will have lost the confidence of the Chinese Christians and irreparable harm will result.

Read a Book

Recommended by the Rev. Frederick C. Grant, D.D.

The Rev. F. C. Grant, our guest contributor this month, is the President of Seabury Western Theological Seminary, Evanston, and a distinguished author and editor. His *The Life and Times of Jesus* (New York, Abingdon, \$1) and *The Early Days of Christianity* (New York, Abingdon, \$1.40) are well-known Church school texts while his *Economic Background of the Gospels*, (New York, Oxford, \$1.25) and *New Horizons of the Christian Faith, the Hale Lectures for 1928* (Milwaukee, Morehouse, \$1.50), have each made a distinctive contribution to modern religious thought. He is co-author with Fleming James, Charles B. Hedrick, and Burton Scott Easton of *The Beginnings of Our Religion* (New York, Macmillan, \$1), a small volume designed especially for use in adult classes, a development in which Dr. Grant is vitally interested. He is also Editor-in-chief of *The Anglican Theological Review*.

A *History of Religion* by Herbert H. Gowen (Milwaukee, Morehouse, \$3.50) deals with the whole history of religion—viewed as organically one. Just as one would write the history of science and embrace within it the whole scientific development of the race, so Dr. Gowen has written the history of religion rather than the “history of religions,” as the phrase used to go. He begins with the primitive, with an excellent chapter on the principles of primitive religion, taking into account the widespread research of present-day scholars. The principles of primitive religion are discussed in Book I. Book II deals with the primitive religions, that is, those of Australasia and Pacific, Africa, Asia, the Americas, and the religions of the Kelts, Teutons, and Slavs. Book III deals with the State religions of antiquity, in the Euphrates Valley, Egypt, Persia,

Greece, Rome, and the Amerindian Empire. Book IV deals with the religions of the Orient, that is, India, China, Japan, with a final chapter on Buddhism in Southern Asia. This carries us through page 412. The balance of the work is all included in Book V, which is entitled, *Through Judaism to the Christ*. This huge final division of the work is divided into four sections: Judaism, Christianity to the Rise of Islam, the Story of Islam, and the Second Millennium of the Christian Church. In other words Book V is a more or less straight historical account, beginning with the Hebrew religion and carrying down through Christianity and Islam.

Not only is this a fascinating reclassification and rearrangement of the material, but it places the emphasis where a Christian writer must almost inevitably place it. To him the history of the religion of mankind culminates in Christ. The long course of the “preparation for the Gospel” took place not only in Judaism and perhaps in Greece, but in every quarter of the world. Nowhere has God “left himself without witness.” It is a special merit of Dr. Gowen’s work that this principle is not just expressed in a final paragraph or two, or perhaps tucked into a footnote, or perhaps set forth in the Preface—where authors usually feel free to disclose their prejudices; on the contrary this theological or philosophical principle of the culmination of divine revelation in Christ determines the fundamental structure of the whole work. A good many books on the history of religion (or of religions) have been written without regard to Christianity. Even the magnificent new edition of *de la Sausaye’s* textbook prepared by Bertholet and Lehmann left out Christianity; more than that, it even left out Judaism. The same thing is frequently true of the pre-

sentation of the subject in college courses. The result is that the history of the faiths of mankind becomes a rendering of *Hamlet* with Hamlet left out. On any showing Christianity is certainly one of the greatest religions of mankind, and it is almost inconceivable that a modern scholar should present the history of religion without any reference to Christianity; yet it is being done repeatedly and continually. Dr. Gowen's new work, which will undoubtedly be used in many courses in comparative religion, will certainly help to correct this situation.

From his point of view the Christian standpoint "seems to unify the survey in a manner which otherwise would appear unthinkable. . . . For me religion can mean little at all unless it represent a biological necessity, implanted in mankind by the Author of Life, going back beyond the dawn of human consciousness, and extending onward beyond our term of existence upon this planet, even to the

ultimate goal of human evolution. To use the words of John Dewey, 'Religion is a universal tendency of human nature.' Such an approach forces me to conceive of religion as vitally and continuously associated with life, as it has been through the indefinite past, as it is today, and as it is to be throughout the ages of the future. There is no religious interest of the past which is without survival value for the present, and which is not predictive of completer expression and experience in the future" (page 1). Before I close I must say a word to assure the general reader that he will find here a book to his liking, scholarly and yet fascinating, ample in its use of facts but written in a masterly literary style; one written, moreover, with a genuine depth of conviction, and at the same time set forth persuasively and with carefully thought out reasons. Every clergyman and intelligent layman in this Church ought to buy this book and read it.

A Book of Meditations and Other Book Notes

IN HIS ADDRESS on The Life of the Spirit at the Triennial Meeting of the Woman's Auxiliary, the Rev. Howard Chandler Robbins raised the question:

When will we learn that the life of the Spirit has its own technique and that we must learn it; that we can make no progress until we do learn it; that religious instincts are given us as a natural endowment, but that to know how to cultivate them we must again turn to the specialists, to the men and women in whose lives religion has been no incidental matter but the major concern of their lives?

As an aid to developing a technique for one aspect of the life of the Spirit, the practice of meditation, group conferences were arranged following Dr. Robbins's address to consider methods of meditation and to take part in a conducted meditation illustrating the method. *A Book of Meditations* (Milwaukee, Morehouse, fifty cents) is a collection of nine of these meditations, with an introduction combining the suggestions on method made by several of the conductors. The contributors to the book are: the Rt. Rev. Samuel B. Booth, D.D., the Rt. Rev.

Edward M. Cross, S.T.D., the Rt. Rev. Frank E. Wilson, D.D., the Rev. Fred-eric W. Fitts, the Rev. Wm. M. V. Hoffman, Jr., S.S.J.E., the Rev. Malcolm S. Taylor, the Rev. Alexander C. Zabriskie, S.T.D., Deaconess Anna G. Newell, Sister Elspeth of All Saints', Sister Olivia Mary of the Community of the Transfiguration, and Miss Grace A. Crosby.

The book is recommended to individuals striving to work out a plan of meditation suited to their needs; and to groups looking for material for Quiet Days. Order from The Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y.—M. I. M.

AMONG THE well-known Churchmen who will contribute to *Read a Book* in the near future are the Rev. G. M. Day, who will discuss E. Stanley Jones' new book, *Christ's Alternative to Communism*; the Rev. G. R. Fenner on *Sky Determines* by Ross Calvin; and the Rev. R. F. Lau on Basil Mathews' *The Jew and the World Ferment*.

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

A Backward Glance on the Way Forward

THE PRESIDING BISHOP at the suggestion of National Council will designate a moment in the early autumn for a Church-wide expression of thanksgiving to Almighty God for an extraordinary number of notable missionary anniversaries which occur in the year 1935. All will have local recognition, but in each is the germ of a more general rejoicing. When all are considered as a unit every member of our great Church family will surely wish to voice a gratitude deep and sincere that a century ago, or in instances a century and a half ago, consecrated Churchmen were led to inaugurate so much that still yields rich fruits in the lives of individuals and contributes toward that major business of the Church, the furtherance of the Kingdom of God.

The National Council called attention to these centenaries in 1935:

The reorganization of the Domestic and Foreign Missionary Society and the organization of the Board of Missions.

The departure of our first missionaries for China.

The appointment of our first missionaries to Liberia.

The consecration of Bishop Kemper.

The inauguration of THE SPIRIT OF MISSIONS.

The organization of the Diocese of Chicago.

Together with

The one hundred and fiftieth anniversaries of the Dioceses of New Jersey, New York, South Carolina, Virginia.

And further

The one hundred and fiftieth anniversary of the first General Convention held at Philadelphia, September 27 to October 7, 1785.

Beyond doubt the mightily needed Forward Movement in Missions, prayerfully awaited by all who are devoted in obedience to the great Commission of the Master can be furthered by the widest possible coöperation in this act of corporate thanksgiving. The Presiding Bishop will announce his plans later.

THE NATIONAL COUNCIL will meet April 30-May 2 at Church Missions House, New York. Immediate fiscal problems are removed from the agenda because of the balanced Emergency Schedule. There remains, however, the Challenge set up by General Convention as that part of the Budget of \$2,700,000 which would remain, as the name implies, a testimony to the loyalty and zeal for the cause of missions over and above bare necessity. In all probability steps will be taken to present this Challenge in practical terms. The Field Department will bring lessons from fifteen recent Regional Conferences and will turn the attention of National Council toward the newer loyalties needed in the missionary life of the Church for 1936 and beyond.

THE CHURCH as a whole will join the Diocese of New Jersey in a cordial welcome throughout May to Canon Stacy Waddy, Secretary of the S.P.G., and to Sir Edward Midwinter, K.B.E., Secretary for Archives of the S.P.G., who will visit the United States for the Sesquicentennial of the Diocese of New Jersey and to fill a great many engagements in other centers. On Sunday, May 5, Sir Edward will broadcast in the Episcopal Church of the Air over the Columbia System from Station WABC.

Domestic Missions

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

THE WOMAN'S AUXILIARY has provided the means to build three new buildings in the domestic field: a chapel for the Indian people at Little Eagle, Standing Rock Reservation, South Dakota; a chapel for the Mexican congregation in Phoenix, Arizona; and a chapel-hall for a rural congregation at Walshville, North Dakota. The money that goes to North Dakota will be used for material, the people providing the necessary labor. The women of the Church are not looking backward!

AT PUYALLUP, WASHINGTON, the rector of Christ Church, the Rev. Earl C. Schmeiser, has organized a large group of Japanese boys and girls. The White River Valley presents one among many opportunities on the Pacific Coast to minister in Christ's name to hundreds of Oriental young people and their parents. The children are Americans and are eager to be taught a religion that fits them for life in America. Surely this Church has some responsibility for these eager young people who look to it for some expression of Christian friendship!

ST. ANDREW'S CHURCH, Taft, California, is erecting a new building. There was no question that the congregation needed a new building. The little wooden shanty with which hitherto it was contented was much too small, but the congregation had little money. Accordingly it determined to build the structure by the labor of its own members, using the material afforded on its own site. An architect in the congregation furnished the plans. Analysis of the soil showed it to be the finest adobe. While the lowest contractor's bid for laying a concrete foundation was three hundred dollars, the people themselves laid it in October at a cost of fifty dollars. Then the congregation began to make adobe bricks. The walls are now completed and will be

covered with a roof of split cedar shingles until slate or tile can be substituted. The thick walls of the church will insure a warm interior in winter and a cool atmosphere in summer. A brick floor laid in concrete adds to the suggestion of permanence. Round arches prevail, but care has been taken to avoid the stereotype "mission style" which cheapens so many California buildings. The American Church Building Fund Commission has made a gift of eight hundred dollars. The remaining \$2,700 is being contributed by the people, chiefly in labor, since the only money required will be for lumber and the services of one skilled workman to direct the activities of the volunteers. In an ordinary California winter the erection could have been finished within two months but the excessive rains this year have seriously delayed operations. It is expected that the new church will be consecrated this month.

IN PORTLAND, OREGON, there is a striking example of one way in which a layman serves his Church. For many years the chancellor of the diocese, Mr. Blaine Coles, has been in charge of the Negro congregation at St. Philip's Church. The time that is not required in his business he devotes to his colored brethren, and under his wise guidance the congregation is growing rapidly.

SOME YEARS AGO a loyal Churchwoman, S. Anna Mary Minturn, left a legacy to the Domestic and Foreign Missionary Society, the income to be used for "building church edifices in the western portion of our country." From this income money has been given to Bishop Cross toward the construction of a portable chapel at the Coulee Dam site. There must be many persons in our Church who could extend their assistance to the missionary enterprise through the years by following the example of Mrs. Minturn.

Foreign Missions

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

Across the Secretary's Desk

WHAT EFFECT have reduced appropriations on human life? Most people would say none at all. How about the Rev. Ramon C. Moreno, one of our fine Cuban clergy, whose daughter is threatened with blindness. He can no longer have her treated because, in common with other Cuban clergy, his income has been reduced in order to bring the Cuban appropriations within the limits required by the action of the General Convention at Atlantic City.

YEARS AGO, THE American Church Building Fund Commission made a gift to help in erecting the Church of St. John-in-the-Wilderness, Allakaket, Alaska. That church serves the Indian people of the native village and the surrounding region. They number in all between 200 and 300; some Indian, some Eskimo. Unlike most congregations in the United States that have been similarly helped and have agreed to give an offering once a year to the Building Fund, these Allakaket Indians do not forget. This year they sent an offering of \$26.50. That is much in excess of the average amount received from the relatively few American congregations that do make gifts.

DR. M. NAGAYO, President of the Tokyo Imperial University, has written a letter to Bishop Binsted, thanking him for copies of the addresses delivered by Ambassador Hiroshi Saito, Mr. George W. Wickersham, and Mr. Thomas W. Lamont, at the memorial service in St. Thomas's Church, New York, for Dr. Rudolf B. Teusler. Dr. Nagayo says:

I was indeed so delighted to have them. As I read those addresses by the Ambassador and other gentlemen, my memories of Dr. Teusler's life have been once more refreshed to the height of my deepest admiration and gratitude towards the service, so noble and yet so reverent, of his

lifelong devotion to Japan which shall ever be implanted in the minds of our people. Every one of us, particularly those who were in personal relation with him, cannot help but adore him as a man of rare character and virtue. I am exceedingly pleased to know that Ambassador Saito participated in the service and paid his last tribute to Dr. Teusler whose love and devotion had cemented the fraternal feeling more firmly between the two nations. . . . I am very happy to think that St. Luke's Hospital has become a most important medium in promoting the international friendship through her humanitarian activities.

A post card to me will secure a copy of the pamphlet containing the memorial addresses about which Dr. Nagayo writes so enthusiastically.

AT ATLANTIC CITY in October, 1934, the Young People's Service League of the Province of Sewanee, for the third successive time, presented a thank offering to be used for certain special purposes in the mission field. The presentation was made in connection with the Young People's Conference on the evening of October 13. The offering amounted to \$651.19. The Executive Council of the service league, at a meeting held on February 23, divided the amount as special gifts among these objects:

1. St. John's Medical School, Shanghai, China.
2. Widely Loving Society Orphanage, Osaka, Japan.
3. Food supplies for mission staff, Anvik, Alaska.
4. Cribs for children's ward, St. Barnabas' Hospital, Osaka.
5. Care of an Indian child at Hudson Stuck Memorial Hospital, Fort Yukon, Alaska.
6. Support of work in India.
7. Medical supplies for Sagada (P. I.) hospital.
8. Work at Rosborough House under care of Caroline Gillespie, Edgemont, N. C.

One is grateful for the vision and devotion that led the Sewanee young people to make this gift and one admires the care with which they have studied the field and the discriminating selections

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they have made for the use of their gifts. It has been an enormous satisfaction to write to those in charge of the work that is to be so generously helped. One knows full well with what enthusiasm and gratitude the gifts will be received and how well they will be applied to help vital work in these difficult days when appropriations are so greatly reduced.

One hopes that at the General Convention of 1937, the young people of all the other Provinces will follow the example that has been so admirably given by the Young People's Service League of the Province of Swanee.

MISSIONARY FROM the Orient, returning to the field for another term of duty after furlough in this country, adds this message to a good-by letter:

After nearly six months in the United States, it seems to me that there is plenty of money for everything except the Church's missionary work both at home and abroad.

How tragic it is that we should have given that impression to one thrust out some years ago into the world field. How far is my friend's estimate of the situation correct? How far is it incorrect? What can we home people do to make impossible the creation of any such impression on the mind of a person who has traveled from Atlantic to Pacific and from New York to New Orleans?

MISSIONARY RECENTLY arrived in Japan and wrestling with the mysteries of the language has expressed a desire "to register my vote in favor of adding the Japanese language to the list of the seven wonders of the world. The other night, I ordered a cup of coffee in perfect Japanese. Perfect Japanese! When the coffee arrived I suddenly had the feeling that I was no longer in Japan, but rather with Alice in Wonderland, for when I really looked at it, it was no longer a cup of coffee, but rather a baked apple, and the worst of it was that I had to eat the apple, just to prove that I really knew exactly what I was talking about!"

THIS IS THE kind of message that almost makes the Secretary's desk dance a jig now-a-days:

We have just notified our Bishop that we purpose to maintain in 1935, the high record of giving which we established in 1934. It *can* be done and it is fun to have a small part in the doing of it.

It comes from the Church of the Holy Communion, South Orange, New Jersey. Almost the next communication I come to as I work down the pile of letters is from the Church of the Good Shepherd, Lexington, Kentucky. It reads:

On January 15, the Treasurer of Missions in our parish paid to the Treasurer of the Church's Program, our apportionment for the month of January. Let us continue the good work and keep our assessment and apportionment paid in advance.

Please note these points: A Treasurer of Missions in the parish! Prompt payment on account of apportionment. A spirit that suggests confidence and determination.

ONE HUNDRED and thirty-two years of missionary service! That is the fine combined record of three representatives of the Church Missionary Society in Japan. They are all women, too.

Amy Caroline Bosanquet, whom I have had the pleasure of meeting in Tokyo, has served for forty-two years chiefly in the Tokyo region and has been a leader in caring for the intellectual needs of women in connection with the Christian Literature Society of Japan. In addition, her gracious personality has opened the way to many friendships with Japanese women occupying prominent places in social life.

Katharine A. S. Tristram's service began in 1888; forty-seven years ago. I remember her as the devoted principal of the Bishop Poole School for Girls in Osaka. When the task of managing that school with its two hundred or more young women seemed a bit strenuous, as the years piled up, she resigned as principal but maintained her connection with the school through her work in locating and ministering to the "old girls," former pupils of hers, now with homes and fami-

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lies of their own. In addition she has taken an active part in work for tuberculosis prevention and in doing what she could to care for the many Koreans to be found in Japan in recent years.

For forty-three years Rachel Howard has lived in Osaka. She has seen it grow from a big city of old Japan to the great commercial capital of modern Japan, with nearly two million and a half people and all the accompaniments of twentieth century industrialism. Her evangelistic work coupled with her teaching of English has endeared her to thousands of people. On the fortieth anniversary of her arrival in Japan a public dinner was given to her

in recognition of what she had done for Japanese women.

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THE DAYS OF New Testament Christianity are not over. Could one have a more thrilling message on a Monday morning than this from the Rev. Romualdo Gonzalez:

On January 19 I baptized fifty-six persons in an open-air service in the mountains surrounding Guantanamo. There were several grown-up people in the group. The work is getting on very nicely. We have a very fine group of people both in English and Spanish. There is a large field to work on, if our strength would go all the way with our desire.

With Our Missionaries

CHINA—ANKING

Mildred S. Capron sailed February 23 from Anking on the *Tatsuta Maru*.

CHINA—HANKOW

The Rt. Rev. L. H. Roots and his son, John, sailed February 15 for England.

CHINA—SHANGHAI

Frances D. MacKinnon and Anne Lamberton sailed January 12 from Vancouver on the *Empress of Canada*, after regular furlough in the United States.

Elizabeth Graves also sailed January 12 from Vancouver on the *Empress of Canada*, after sick leave in the United States.

Grace W. Brady sailed January 19 from Shanghai on the *President Taft*, and arrived February 9 in San Diego on regular furlough.

Alice B. Jordan sailed January 25 from San Francisco on the *President Coolidge* and arrived February 13 in Shanghai, after regular furlough in the United States.

Florence E. Moore also sailed January 25 from San Francisco on the *President Coolidge*, and arrived February 13 in Shanghai. Miss Moore is to be stationed at St. Faith's School, Yangchow.

JAPAN—KYOTO

Mrs. Angela Oglesby sailed January 15 from Los Angeles on the *Tai Ping Yang* for Manila, en route to Japan, after furlough.

The Rt. Rev. and Mrs. S. H. Nichols and two children sailed February 6 from Los Angeles on the *Asamu Maru*, and arrived February 24 in Kobe, after regular furlough in the United States.

JAPAN—NORTH TOKYO

The Rt. Rev. and Mrs. Charles S. Reifsnider sailed January 10 from San Francisco on the

Tatsuta Maru and arrived in Tokyo, January 25.

Helen M. Pond sailed February 23 from Vancouver on the *Empress of Japan*, after regular furlough in the United States.

LIBERIA

Reduced appropriations for Liberia for the year 1935 have compelled Bishop Campbell to retire from the field, four women missionaries who have returned to the United States: Olive Meacham arrived January 4 in New York on the *Van Buren*; Pearl Keller and Winifred O. Moore arrived January 25 in New York on the *Hamburg*; and Henrietta Barlow, coming via England, sailed January 26 from Southampton on the *Alannia*, and arrived February 12 in New York.

Mary Wood McKenzie sailed January 9 from New York on the *Majestic*, and on January 23 from England on the *Adda*, after regular furlough in the United States.

PHILIPPINE ISLANDS

The Rt. Rev. and Mrs. G. F. Mosher sailed January 16 from New York on the *Williams* for England, en route to the Philippine Islands.

Lillian J. Weiser sailed January 25 from San Francisco on the *President Coolidge* and arrived February 18 in Manila, after regular furlough in the United States.

Florence Clarkson sailed January 30 from New York on the *Tai Ping*, after regular furlough in the United States.

M. Lois Fredin sailed January 31 from Italy on the *Saturnia*, and arrived February 8 in New York on regular furlough.

PUERTO RICO

The Rev. P. D. Locke arrived February 4 in New York on the *San Juan* and returned to Puerto Rico, February 21, on the *Borinquen*.

Christian Social Service

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

ONE UNIFORMLY high point in the work of Episcopal homes for children is the health record maintained by these homes. The public school conducted on the grounds of Boys' Home, Covington, Virginia, by Alleghany County had during its last term, the best health record of all grammar schools in the county. It therefore received the honor of sending to Richmond for the Virginia State Public Health Day one of its boys as the representative of Alleghany County. The Director of the State Health Department has taken this method of emphasizing the importance of the child health program of the public schools. Boys' Home is an institution maintained jointly by the Dioceses of Southern Virginia and Southwestern Virginia.

THE HOLY SCRIPTURES say much about "first-fruits." Presumably there are also "last-fruits," representing the final work of an individual in completing a certain activity.

The "last-fruits" of the Rev. Goodrich R. Fenner as Secretary for Rural Work of this Department were the completion, late in 1934, of the manuscript of a book of methods for parishes and missions located in small towns, villages, and open country. This volume, published by the National Council under the title, *The Episcopal Church in Town and Country*, has just been placed on sale.

The National Council has published no book on the subject of rural work since *Beyond City Limits*, which was written in 1926 by the Rt. Rev. Frederick D. Goodwin, while serving as the Department's first Secretary for Rural Work. Since that time America's rural scene has completely changed and there is a very real need for a more modern treatment of the subject.

Mr. Fenner's book was read, in manuscript form, by such an authority on the

rural work of the Church as the Rt. Rev. William Mercer Green, Bishop Coadjutor of Mississippi, such a skilled teacher of pastoral theology as the Rev. Howard C. Robbins, of General Theological Seminary, and such an expert on rural sociology as Dr. Edmund deS. Brunner, Professor of Rural Education at Teachers College. By all these his work was warmly commended for its breadth of vision and thoroughness of treatment.

Beginning with a discussion on the rural pastor, in regard to his administration, preaching, pastoral work, and personal life, the author goes on to outline the importance of a parish survey as prerequisite for building an adequate parish program. Worship in the rural churches is thoroughly discussed, together with the place of religious education. There is a detailed program for rural church extension followed by a thorough-going analysis of the social function of the rural church. The author concludes with the presentation of an adequate diocesan policy for rural work. Detailed bibliographies accompany each chapter.

In order that this 160-page manual of methods may have the greatest possible circulation in the rural field its price has been kept to a minimum. Copies in cloth are priced at \$1.00, in paper at fifty cents. They may be ordered from The Book Store, 281 Fourth Avenue, New York, N. Y.

PARISH BRANCHES of the Woman's Auxiliary or Women's Service Leagues, studying the question of the Church and industry, would be wise to provide themselves with the bulletin, *Women at Work*, published by the Women's Bureau of the United States Department of Labor. This excellent review of women's progress in American industry may be obtained from the Superintendent of Documents, Washington, D. C., for five cents.

Department of Publicity

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

THE THREE MAJOR publicity modes of our day are: (1) *Printing*—including the secular press, the religious press, books, pamphlets, tracts, maps, charts, posters; (2) *Radio*—the newest miracle by which the Gospel message may be proclaimed; (3) *The Motion Picture*—by which in more convincing form than words, whether printed or spoken, the Church at home may see the Church afar.

To meet the challenge of the new day the first need is the spread of churchly knowledge. Publications and other printed material of the highest interest and quality, and of the widest types and kinds, are available to meet this need. There has continued a fairly appalling lack of the use of these availables. Four Church weeklies, *THE SPIRIT OF MISSIONS*, and other Church publications have a total number of subscribers shamefully small in proportion to our communicant strength. The Department urges as a major activity on the part of each responsible leader in our dioceses, parishes, and missions that throughout the new triennium there be a determined and sustained effort to secure actual readers for Church literature, confident that only by reason of widening knowledge can we hope for greater power as individuals, and corporately, as a Church.

Radio presents a different problem. The Department of Publicity has been able to secure generous time, through the courtesy of the Columbia Broadcasting Company, on both the Atlantic and Pacific coasts, and with the coöperation of notable leaders, clerical and lay, has presented programs of Church-wide interest. In addition broadcasting companies have accorded time to individual parishes and other units for services and for notable occasions of various kinds. It will be noted, however, that time on the air for religious services cannot be bought. As a result, on the occasion of

each broadcast we are guests and as such are not able to make the fullest use of the opportunity for direct presentation of the specific message of this Church for propaganda in its interest. One alternative would be to own a broadcasting station and to conduct it as an evangelistic missionary on behalf of this Church. A more feasible activity which the Department urges upon the leadership of the Church is to secure through local stations all possible air time, acquainting such stations of special occasions as they occur, and more especially to secure when possible time on the air to stress the great seasons of our calendar. A most gracious spirit of coöperation toward the Church is universal among broadcasting groups, and the Department urges that real coöperation be offered to them.

In no particular of modern promotional methods is the Church so lamentably behind the times as in connection with the motion picture, with or without sound. The Department of Publicity has made a few films, visiting only one field, however, for that purpose. Here and there amateurs at home, and returned missionaries, using 16mm film, are proving that there is today no more effective means to tell the mission story than by such pictures.

The Department is commanded to develop and prosecute the work of Church publicity. It points out these three challenging fields for such development and prosecution and urges that the whole Church unite in coöperation with it that in loyalty to the printed word, that in belief in the evangelistic validity of the broadcast, that in the convincing message of the motion picture we may build a program of the utmost helpfulness to our own people and of aggressive and successful approach to the great multitudes around us who need the message of the Gospel of Christ as it has been given to us to proclaim.

The Field Department

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

EXCEPT FOR A meeting in the First Province to be held in Boston on Tuesday and Wednesday, April 23 and 24, the second annual series of Regional Field Work Conferences was completed before Ash Wednesday.

The regional conference plan was inaugurated last spring to take the place of the conference of diocesan and national field work leaders that had been held annually since 1922. The regional plan proved to be a great improvement over the single meeting of previous years. The attendance was several times greater at no more expense to the Department.

With the Boston conference in the present series unreported, the total attendance reached 282. There was a fine representation on the part of the Bishops, and the clergy and laymen present included diocesan field department chairmen, diocesan executive secretaries and treasurers, aides of the Department, and local clerical and lay leaders. For the first time this year, diocesan and national officers of the W.A. were included.

Never before have conferences arranged by the Department disclosed such an interest in missionary education, and ways and means to personalize missionary giving. Great interest was displayed in the proposals submitted for putting into effect the new canon aimed at greater uniformity in diocesan accounting. The whole experience of the Church in the matter of diocesan and parish quotas was reviewed. Preliminary discussions were held with the Bishops and representatives of the dioceses on the subject of their "objectives" for the 1936 Budget.

Finally, from the point of view of the Department, there was no more hopeful note than the apparent general recognition that the dioceses must strengthen their organization and program of field work to compensate for the reduced scale of national field work provided for in the Emergency Schedule.

THE REV. CHARLES H. COLLETT, a member of the staff of the Department since July, 1930, accepted a call to the Parish of Christ and St. Michael's, Germantown, Philadelphia, Pennsylvania, and left Church Missions House April 1.

Mr. Collett was first appointed as a General Secretary. Upon the death of Mr. James M. Miller in October, 1931, he succeeded to the post of Corresponding Secretary and as such was in charge of both the Speakers Bureau and the Advance Work Program.

Mr. Collett came to the Department from the Missionary District of North Dakota, where he had been rector of St. Paul's Parish, Fargo, and the Church's student pastor at the University of North Dakota. Earlier he had been a master at St. Paul's School, Concord, New Hampshire, and Vicar of St. Stephen's Church, Boston.

He has made a notable contribution to the work of the Field Department: first by increasing the effectiveness of the Speakers Bureau. This is illustrated by one item from the report for the year 1933. In that year the Bureau arranged for 1,319 single speaking engagements for missionaries at a cost to the Department of approximately \$1.22 per engagement.

His second notable contribution was his success in planning and executing programs of field work for the members of the staff. This was climaxed last autumn in the Church-wide missionary itinerary.

Finally he succeeded so well in organizing his duties at Church Missions House that he was able to give a good many weeks each year to work in the field. The hundreds of acquaintances whom he has made among the clergy and the laity in the course of this field work will join the National Council and the Department in wishing him great joy and accomplishment in the parochial work to which he now returns.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

A Philosophy of Program Building

OUR PHILOSOPHY OF program building has its basis in the newer conception that education is not preparation for life, but that education is a lifelong process. We respond with joy to the thought that we do not cease learning after we reach a certain definite age, and it is not necessary therefore to cram our minds while they are still young and flexible with enough to last during the remainder of our lives. In other words, we do not first *learn* that later we may *do*. We learn and accomplish at the same time. With such a basis for our thinking we realize that education is constantly required in the carrying out of any worthwhile enterprise—be it the sending of a box to a mission station, carrying on group discussion, or rebuilding an entire community life.

Our basic conceptions regarding the building of a program have completely changed, along with other developments in the field of education. Not long ago it seemed desirable that a program should be worked out in the utmost detail for at least a year in advance. Now we feel that a program should remain flexible enough to incorporate from time to time things that grow out of the experiences and development of the group. There was a time when large organizations sought for uniformity in the programs of their local groups. This was usually accomplished by programs planned at a central office and sent out to all types of groups. This often resulted in either a rather static program or a total repudiation of the program by the local group "because it does not fit." The present day method of program building is based on the underlying principle that the group itself seeks to build a program which will make it an effective force in its own community and bring it into contact with the great forces at work in the world today.

In order to accomplish this the group will need to understand its own potential resources and needs and something of the world in which it lives.

Among other changes in the theory of program building, is the change in the standards of judging a program. A "good" program may not necessarily leave everyone in a glow of satisfaction. It may possibly leave everyone quite unhappy—but thinking. The measure of the value of a program is whether we are doing any deeper or straighter thinking than before; whether we have grown to understand better our place and the place of the Church in the universal scheme; whether we have perhaps seen our community for the first time as it really is, and what we might mean to the community, the Church and the World. We may be greatly embarrassed and uncomfortable when we realize our individual and group inadequacy, but that in itself is a process of growth. Our desire for the women of the Church as groups, and as individuals, is that they shall grow. We desire that they may grow as our Lord grew, in knowledge and in strength, and in their relationship with God.

We often hear leaders say that "people are not interested." It is of value to us to remember that the learning process or the process of growth holds the interest and enlists new interest. It stirs the enthusiasm and gives a sense of movement forward. We reach out into all the areas of life for help in advancing the growth of our group—into science, philosophy, art, history, as well as the great field of religion. No one individual program is an end in itself but part of a progression toward a chosen goal. What is this goal? That you must decide for yourself. One thing it will surely be—a step forward to the time when Christ shall truly reign in the hearts of His people—E. B. B.

American Church Institute for Negroes

Auxiliary to the National Council

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

THE COUNTY Teachers Institute at Okolona, Mississippi, is now affiliated with the teacher training department of our Okolona Industrial School. Two meetings have been held this year in behalf of these rural teachers who now feel themselves a definite part of the school. These meetings give them an opportunity to bring their problems and receive assistance and encouragement. This type of service is increasing the influence of the Okolona School throughout the entire State of Mississippi and is commended most highly by Church and State, and County officials.

ALL LAST YEAR'S graduates of the Bishop Tuttle Training School, Raleigh, North Carolina, are employed and there is an increasing demand for more trained Negro social workers. The junior class this year numbers eleven.

Conditions at St. Agnes' Hospital, Raleigh, North Carolina, are also flourishing. The hospital has received full approval of the American College of Surgeons. The Rev. E. H. Goold, President of St. Augustine's College, reports that this year thirty dioceses are represented in St. Augustine's student body, an indication, once more, how the Institute schools are drawing students from every section of the country.

ST. MARK'S NORMAL and Industrial School, Birmingham, Alabama, has a larger student body than last year, the number of high school students being doubled. They are all busy raising money for Institute Day in every way they can. Some are selling sandwiches, others are making candy, another group is doing manicuring, one group had a children's minstrel, and still another is giving small class parties. St. Mark's has added a night school class in high school subjects which affords an opportunity for

many young people who have had to leave school and go to work to complete their high school course. Twenty-six have been enrolled in these classes, several of whom are practical nurses who cannot get their certificates without completing their high school work.

THE NEGROES living adjacent to our schools are taking more and more upon themselves in the responsibility of financing the schools through annual gifts. Through the efforts of Dr. Wallace A. Battle, Field Secretary, and the splendid cooperation he has had from our faculties, thousands of Negroes are visiting the schools and feeling themselves a part of the work for the uplift of their people. The offerings last fall in some cases were twice as large as those of a year ago. Such results are all the more outstanding at this time when the Negroes' economic conditions are at their lowest point. But in spite of his abject poverty, the Negro is glad to share in the effort the Institute schools are making to improve his condition. His example of sacrifice not only means encouragement to those who are endeavoring to assist him, but is assurance that he is determined to succeed.

TWO MEMBERS OF the faculty of St. Augustine's College, Raleigh, North Carolina, recently have visited the Institute schools to encourage students planning to take college work to attend St. Augustine's. In making their appeal, they told the story of the parent of a student who came to St. Augustine's with advanced standing from another college in North Carolina who wrote that when her daughter was at college, her letters home all through the spring kept referring to the date of school closing and expressing longing for vacation time. But since she has been at St. Augustine's, the parent has to ask her when she will be home.

The Coöperating Agencies

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

Brotherhood of St. Andrew

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

X A NATIONAL convention of boys and young men is to be held by the Brotherhood of St. Andrew at Sewanee, Tennessee, from August 28 to September 2, inclusive, with speakers and group leaders from all sections of the country. The convention will be housed and the sessions held in the buildings of the University of the South, of which Dr. B. F. Finney, President of the Brotherhood of St. Andrew, is Vice-Chancellor. The convention will be held in two sections, one for boys from about twelve to sixteen, and the other for young men from sixteen to twenty-four, with occasional joint sessions of the two groups. The boys' convention will be in effect a "father and son" convention as each boy will be expected to bring his father, his chapter director, Church school class teacher, or other adult interested in boys, with him; while any man desiring to attend the convention will be expected to bring a boy with him.

Robert F. Weber of Detroit, Michigan, now a senior in Oberlin College, will be the chairman of the young men's convention, with J. R. Marcum, of Huntington, West Virginia, as counselor. Mike G. Jennings, of Greenville, South Carolina, senior in the Greenville High School, will be chairman of the boys' convention, with Capt. Richard H. Ranger, of Newark, as counselor. Only a limited number of boys and young men can be accommodated and those interested are advised to apply early for reservations, addressing Brotherhood headquarters.

The theme of the boys' convention will be The Four-Square Life for Boys Today, based upon St. Luke 2:52; and the theme

proposed for the young men's convention is Christian Youth Building a New World.

Among the subjects on the provisional program are: Mobilizing Youth for Christian Conquest, Our World-Wide Fellowship, Young Men at Work for Young Men, Building a Christian Philosophy of Life, Elements in Personal Religion, Sharing Our Best with Others, and What Does the Church Mean to Me?

On Sunday morning the members of the convention will be assigned to the various mountain missions near Sewanee, to hold services and make informal addresses, and on Sunday evening there will be a farewell address at the Sewanee Cross on the edge of the mountain.

The Church Army

Captain B. F. Mountford, *Secretary*

414 E. Fourteenth Street, New York, N. Y.



IN THE FIRST eight weeks of their tour, C. A. Cycling Troubadours in the Diocese of South Florida (see March SPIRIT OF MISSIONS, p. 119) engaged in every possible kind of evangelistic witness. Services of song or witness were held in cathedral and parish church; in streets and public parks; in cottage homes and hotel dining rooms; with Indians and with Negroes; for DeMolay and Women's Guilds; for canal workers and carnival employees; in boxing ring and minstrel tent; in jails and for chain gangs; with Rotary Club and hitchhikers; at band concerts and in boarding houses; in high schools and in county homes.

In seven weeks 4,468 adults and 4,214 children were reached at work or at play or in the home; 149 services were held with a total attendance of nearly 10,000.

The Church Periodical Club

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



ON AND AFTER May first through the courtesy of the National Council, the Church Periodical Club will make its headquarters at the Church Missions House. After that date all communications for the national office of the Church Periodical Club should be addressed to 281 Fourth Avenue, New York, N. Y.

THE STRICTLY missionary aspect of the Club is so stressed in any account of its activities that its usefulness along the lines of social service are little understood. Recently it has had the opportunity to introduce into China very definite anti-war material, books, pamphlets, and pictures. While these are only sample copies they serve to arouse interest and to show local leaders what is available for translation or for general distribution. The war spirit certainly is abroad today in Chinese schools and colleges.

Along quite different lines is the aid given to the establishment of a county library in southern Ohio. A 600-volume rural library established by the C.P.C. within the limits of this county was loaned to the authorities as a nucleus and now is incorporated in the regular library system, the largest single contribution to the effort.

THERE HAS been gratifying response to the appeals in our last notes, and now there are other needs to place before our readers. A retired priest in the South needs a large-type copy of the Greek Testament if such an edition is published, and he would like a copy of the *Odyssey*.

Two young priests are anxious for some books by Bishop Brent. Many of these are out of print. Any volumes will be received with gratitude.

Has any one a copy of *Little Arthur's History of England* by A. S. Walpole? This again has been out of print for

twenty years. It is asked for by an English clergyman working in this country.

Again the libraries of our Church schools and mission houses are asking for books that are likely to be on the shelves of some readers of THE SPIRIT OF MISSIONS. The calls come from Mississippi, South Dakota, the Philippines, wherever children and young people are found. Please investigate your shelves and ask for an address. Books such as Kipling's *Jungle Books*, the Peter and Polly books, Lang's *Fairy Tales*, are needed.

Seamen's Church Institute of America

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



FORT STANTON is located in the central part of the State of New Mexico on a high plateau some six thousand feet above sea level and thirty-three miles from the nearest railroad station. In this isolated wilderness the United States Public Health Service maintains a hospital for the care and treatment of tubercular merchant seamen.

In December, 1923, the Seamen's Church Institute of America sent its first chaplain to Fort Stanton to carry on a religious and social welfare work among these sick men. With funds received from several interested individuals and other aid, a building once used as a work shop was converted into a chapel, and a community house was erected. This chapel and community house have become the center of the religious and social life of these tubercular seamen.

The cost of maintaining this work—six hundred dollars a year for the chaplain's salary and nine hundred dollars for maintenance of the chapel and community house—has been met in the past by the National Council through its annual appropriation to the general work of the Seamen's Church Institute of America, but because of the inability of the National Council, as the result of action

THE NATIONAL COUNCIL

taken by General Conventon, to continue to make further grants for the support of this work, the chapel and community house must be abandoned unless the small amount necessary to carry on the work can be obtained from the contributions of individuals interested in this work. Should we not be able to continue our work at Fort Stanton, we have every reason to believe that some other religious body will be granted the privilege of using the chapel and community house.

THE SEAMEN'S Church Institute of Stockton, California, opened on July 5, already has given evidence of its need and value, and under the leadership of Colonel B. C. Allin, Director of the Port of Stockton, and for many years President of the Seamen's Church Institute of Houston, Texas, promises to be one of the most active Institutes. It is functioning to capacity and must continue to develop to meet the needs of this fast growing port.

Church Mission of Help

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

CMH AN ENCOURAGING change for the better was apparent in the diocesan CMHs in 1934. The preceding three years, 1931 to 1933, had shown a growing disparity between the needs of young people and the services available for them: fewer workers, less money for relief, less chance for employment, a growing sense on the part of young people that they themselves did not matter, and that therefore what they did did not matter.

The year 1934 began with a grim determination on the part of diocesan boards that the already inadequate services should not be lessened further. That stand had its immediate effect on both workers and clients.

More girls were served by the diocesan CMHs in 1934 than in either of the previous two years; more new clients were helped; more Episcopalians served; and more girls given help each month. More-

over there were indications that more girls were being reached before their problems became serious tragedies. There was also more understanding coöperation between the clergy and the case workers.

In addition this "second wind" has meant that more Board and staff members have taken active part in coöperation with other social agencies in programs of community betterment.

Altogether, in spite of the serious retrenchment in the national office, 1934 was a year to spur us on to see that in 1935 the sins of society and of their elders and of themselves shall not crush young lives.

The Girls' Friendly Society

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



"WITH OVER fifty years of inherited traditions to cherish, The Girls' Friendly Society is to be congratulated on the vigor and enthusiasm with which it faces the problems of each new day," says Bishop Perry, in a recent issue of the *G.F.S. Record*. Bishop Perry goes on to say:

A keen appreciation of the needs of your individual members has never blinded you to the world-wide vision of service to our Lord. The personal questions of young people today and their growing interest in social justice, world peace, and international brotherhood are of equal concern to you. The Girls' Friendly Society is an inherent part of the work and program of the Church. Your splendid record of gifts to the mission field—gifts both of money and of understanding—and your never-failing support of your own parishes give practical evidence of this. Yet with all this, you have a "good time"; you know the importance of play. The spirit of all your work is indeed that of joyous followers of Christ.

Of special interest in this *Record* is the Six Years of Mission Gifts. From 1929 through 1934 the G.F.S. has given to its national mission objects \$18,888.40. In this same period, G.F.S. branches have given in addition \$57,820.80 to the Church and missions in general, making a total of \$76,709.20 given to the work of the Church.

THE SPIRIT OF MISSIONS

Although this special issue of *The Record* came out in February, it is to be used all through the year. Statements by the Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, which has the largest branch—632 members—and Miss Helen C. C. Brent, national president of the G.F.S., and others; stories of the branches, and an account of the needs in the rural field are some of the things which it includes. Anyone who wishes to know the G.F.S. as it is today is invited to send to the G.F.S. national office for a complimentary copy of this issue.

COPIES OF THE special Japanese program number of the *Record* may still be secured from the G.F.S. national office for twenty cents a copy.

The Daughters of the King

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



APRIL 4 marks the fiftieth anniversary of the founding of the Daughters of the King. In 1885 a group of Churchwomen, members of a Bible class, led by Mrs. Margaret J. Franklin, at the Church of the Holy Sepulcher (now the Church of the Resurrection), New York City, were inspired with the desire to do more than they were doing to extend Christ's Kingdom among women and girls. The class, called The Daughters of the King, grew rapidly and women in other parishes desired to form classes with a similar objective. Under the direction of the Rev. Ralph Wood Kenyon, rector of the parish, these various classes were welded together as a national order on Easter Even, April 4, 1885. In November, 1891, the first national council meeting was held in St. Bartholomew's Church, New York. By this time eighty chapters had been formed and there were more than a thousand members.

Through the years, from North to South, from East to West and overseas, the Order has spread with quiet per-

sistence. The great need of the world today is still that for which the members of the Order have always stood—prayer and service—and, through these, the extension of the Kingdom among women and girls. There are now about five hundred chapters with more than fifty-six hundred members.

One of the happiest convictions today—a fact that we are emphasizing more and more—is the importance of young people in the life of the Church. We rejoice that so many young girls are seizing the glorious privilege and opportunity to share in the work of extending Christ's Kingdom through the Daughters of the King.

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LEWIS B. FRANKLIN, Treasurer
281 Fourth Avenue, New York, N. Y.

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