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# The Spirit of Missions

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# The Spirit of Missions

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MAY, 1935

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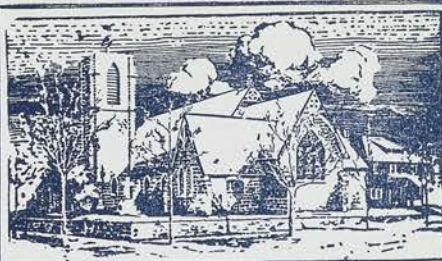
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Vol. C

May, 1935

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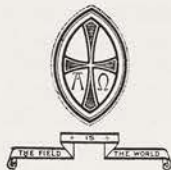
SEAL OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL

Representatives of the Venerable Society are now in America to participate in the sesquicentennial observances of the founding of the Church in this country, in which the S.P.G. was such a vital factor (see page 197)



# The Spirit of Missions

VOL. C, No. 5



MAY, 1935

## Missionary Facts from Many Lands

SEVENTEEN DIOCESES and missionary districts increased their gifts to the United Thank Offering during the difficult triennium ending in 1934. They are Alaska, Anking, Arkansas (Colored), East Carolina, East Carolina (Colored), Hankow, Georgia (Colored), Haiti, Honolulu, Kyoto, Mexico, Nevada, Osaka, Philippine Islands, South Florida, Southern Brazil, and the European Churches. There was also an offering from the new Diocese of Rochester.

THE THIRTY-SEVENTH annual council of the Church in Brazil at its recent meeting in Porto Alegre appointed a committee to carry out a two-year program of spiritual development along the lines of the Forward Movement. The members of the committee are the Rev. George U. Krischke, the Rev. Orlando Baptista, and Dr. Luiz Appel.

The council also adopted the recommendations of its committee on progressive self-support. The recommendations are:

1. That the self-supporting parishes maintain their contributions made up to the present time for the support of the clergy.
2. That the congregations not yet self-supporting increase their contributions towards the support of the clergy according to a sliding scale. The scale includes every mission in the district.
3. That each parish in addition to these contributions pay the  $7\frac{1}{2}$  per cent due the Pension Fund.
4. That in every parish, congregation, or mission, there be created and intensified the spirit of general coöperation in the work of the Church and that the members be taught to

contribute liberally towards the support of the clergy as a means not only of hastening the independence of the Church but also of stabilizing its establishment in Brazil.

ABOUT TWO HUNDRED Japanese Churchmen will participate in the meeting on May 7-9 of the General Synod of the *Nippon Sei Ko Kwai* in Sendai, the see city of the Bishop of the Tohoku, the Rt. Rev. Norman S. Binsted. The building recently erected with grants from the United Thank Offering of 1931 and undesignated legacies, to serve as a parish house, a training school for women workers, and diocesan offices, will be used for the sessions.

The *Nippon Sei Ko Kwai* is looking forward to the celebration in 1937 of the fiftieth anniversary of its formation, and has appointed a committee to prepare a proper history of the Church in Japan since its very beginnings. The Rev. P. O. Yamagata, professor of Church History in the Central Theological College, is chairman of the committee.

EARLY IN JANUARY Bishop Thomas of Brazil laid the cornerstone of the building for the new St. Margaret's School in Pelotas. The new building when completed will contain modern classrooms, dormitory space for girls, apartments for the headmistress and matron, and rooms for resident teachers.

The appeal which St. Margaret's School is making to the Brazilian public, is evidenced by the presence at the cornerstone laying of representatives of the



## THE SPIRIT OF MISSIONS

Governor of the State, the Mayor of Pelotas, a judge, representatives of the Police Department, professors from the Pelotas high school, the Director of Municipal Instruction, and representatives of the Commercial Association, the Commercial Club, the local Masonic Lodge, the Municipal Hospital, and many others.

ON ST. PAUL'S DAY, 1935, the Rt. Rev. Mok Shau-tsang of Canton was consecrated assistant Bishop of the Diocese of Hong Kong in the Cathedral at Hong Kong. He is the seventh Chinese and the first Cantonese to become a Bishop in the Anglican Communion.

Hong Kong diocese, formerly known also as Victoria, was organized in 1849 and although six dioceses have since been set off from it, it is still a vast jurisdiction. It is of special interest to the Church in America because it is the nearest Chinese diocese to the Philippines; Chinese in Manila speak the southern China dialects, and Bishop Mosher has always the problem of staffing St. Stephen's and St. Peter's Chinese missions in Manila with clergy and lay workers who speak Cantonese or Amoyese.

THE REV. Gastao Pereira de Oliveira, assistant at St. Paul's Church, Rio de Janeiro, Brazil, was advanced to the priesthood on December 31, 1934, by Bishop Thomas. He was presented by his rector, the Rev. F. T. Osborn, and the sermon was preached by the Rev. E. Deslandes of Trinity Church, Rio de Janeiro.

IT HAS BEEN A great triumph to open a new church building, supposed to seat fifty but frequently holding more, for St. Hilda's Mission, Monmouth, Oregon. The Rt. Rev. Thomas Jenkins (now Bishop of Nevada), who held the first service at Monmouth just ten years ago, went back recently to consecrate the new mission for the Bishop of Oregon.

St. Hilda's has twenty-six communicants and is said to be the only church

on record where the entire membership turns out whenever there is a service. The communicants are almost all faculty members of the Oregon Normal School. One of them, a leading educator in Oregon, telephoned all over the State to postpone an important meeting when he found it conflicted with the first service to be held in the new church. The normal school has fewer than six hundred students, of whom twenty-five or thirty belong to the Episcopal Church, these in addition to the resident communicants.

For ten years St. Hilda's held services wherever they could be, in a lodge hall, in a Lutheran building, or upstairs in the fire engine house, and now the neat little churchy building seems too good to be true. The congregation bought a lot some years ago, and the diocese gave some of the money needed for a building, the American Church Building Fund Commission made a gift, and the members, most of whom are on small teaching salaries, raised five hundred dollars for the building, in addition to their other giving.

St. Hilda's is in charge of the Rev. D. Vincent Gray, rector of the Good Samaritan Church, Corvallis, twenty miles away, where a woman worker assists him. The Oregon State Agricultural College is at Corvallis. Of the work at St. Hilda's, Mr. Gray says:

"It shows what can be done when the congregation is actively and enthusiastically and unsparingly interested in the Church and in the work for and with the students."

THE BISHOP OF Brazil, the Rt. Rev. William M. M. Thomas, has named the Rev. Orlando Baptista to succeed the late Ernesto Bohrer as headmaster of the Southern Cross School, Porto Alegre. Mr. Baptista is himself a graduate of the Southern Cross School, and for seven years taught French and History there. After completing his theological studies at Porto Alegre and Virginia, he served successively as rector of the Church of the Saviour, Rio Grande, and the Church of the Mediator, Santa Maria.



# The Church's Debt to the S.P.G.

Sesquicentennial anniversary of first General Convention reminds us of heroic work of men sent to our shores by the Venerable Society

By Sir Edward Midwinter, K.B.E.

*Society for the Propagation of the Gospel in Foreign Parts*

**E**XACTLY ONE hundred fifty years ago the first General Convention of the Episcopal Church in America was held in Philadelphia. In 1785 Americans can hardly have been kindly affectioned towards England, and yet in a resolution at that Convention, the Society for the Propagation of the Gospel is spoken of in these words, "A society to whom, under God, the prosperity of our Church is, in an eminent degree, to be ascribed."

One hundred years later, at the centenary assembly of the General Convention, greetings brought by Bishop Thorold from the Archbishop of Canterbury, President of the society, were acknowledged in these words:

At the close of the first century of our existence as a national Church we acknowledge with deep and unfeigned gratitude that, whatever this Church has been in the past, is now, or will be in the future, is largely due, under God, to the long-continued nursing care and protection of the Venerable Society.

What then is this society which is still held in such affectionate memory by the Church in America?

It sprang, I think, out of the thwarted idealism and romanticism of the Elizabethan age, which painted a picture for New England of splendor; wealth, free-

dom, and happiness, seldom equaled in daring ambition. Unhappily, reality in the seventeenth century proved to be far otherwise, and there followed both in

England and America many years of economic and religious difficulties, coupled with profound disillusionment.

And so thoughtful men turned their minds, as they have ever done, to find once again the best and surest foundation on which to build afresh, and some directed their thoughts to the religious needs of colonists, Indians, and Negroes in America, where, notwithstanding the prominent recognition of religion among the original colonists, there was but little

observance among the 250,000 settlers, many of whom were without Church life of any sort whatever.

Of these men Thomas Bray was distinguished by a breadth of vision and foresight much in advance of his time. He visited America as Commissary for the Bishop of London in 1700, and on his return so moved those in authority, that an appeal was made to the King (William III) in 1701 for the grant of a Royal Charter for the incorporation of the Society for the Propagation of the Gospel in Foreign Parts. Its declared objects were twofold: the spiritual care

**T**HE Department of Publicity had the honor on May fifth of presenting Sir Edward Midwinter, K.B.E., as speaker in the closing broadcast of the season's Episcopal Church of the Air. These broadcasts, sponsored by the Department and made possible through the courtesy of the Columbia Broadcasting System, have offered to Church people throughout the land the opportunity to hear messages from many distinguished leaders such as the Presiding Bishop, the Bishop of Aberdeen, the Bishop of Southern Ohio as chairman of the Forward Movement Commission, and John W. Wood.

Sir Edward is in the United States with Canon Stacy Waddy to participate in the sesquicentennial observances of the founding of the Church in America. His address is printed herewith.

The Episcopal Church of the Air will be resumed in the autumn.



## THE SPIRIT OF MISSIONS

of the settlers, and the education, both religious and secular, of the Negroes and Indians. Such is the origin of the great society which, from that day to this, has been an integral part of the life of our Church in England. Since those days its missionaries have penetrated into all parts of the world; many of England's leading Churchmen and statesmen have shared in its counsels, and always has it set itself to be the servant of the Church in the lands to which it is called.

It is not possible here, nor is it necessary, to give any detailed picture of the life of America two hundred years ago. There were on the one hand the wealthy landowners whose traditions were drawn from the still feudal life of England; there were the settlements of those who sought religious freedom; and there were many who turned to the new land seeking either adventure, or escape from the economic or political distress of their own land. When, therefore, one remembers the risks of the voyage, the motives which impelled the settlers, and the difficulties of their new life, it is easy to understand that there quickly grew up a race impatient of tradition or shackles, strongly individualistic and passionately devoted to the ideal of freedom. These characteristics are written large in the thousands of letters from America still in the society's possession.

Such people would not readily respect the spiritual ministrations of an unworthy clergy, and it was early impressed upon the society that only the best should be sent. Here, for example, are the qualifications required, as outlined as early as 1703:

Such as go over into those parts for the propagation of the Gospel, should be men of solidity and good experience, as well as otherwise qualified with good learning and good natural parts, and especially exemplary in piety, and of a discreet zeal, humble and meek, able to endure the toil and fatigue they must expect to go through, both in mind and body, not raw young men, nor yet very old, whose godly zeal to propagate true Christianity in life and practice should be their great motive; for people generally of those parts are very sharp and observant to notice both what is good or bad in those who converse among them.

It is testimony to the honor in which

the society was held, and to the fidelity of its agents, to read again some of the very many petitions pleading for help, petitions signed by long lists of men whose names are often the names of men famous in American history. Here are two examples:

SCITUATE, 1738. We, the subscribers, under the deepest distress, humbly approach the Venerable Society, earnestly imploring their usual generosity and relief. The prayer of this petition is that we may not be left as sheep without a shepherd, for the flock is numerous and dearly loves the pasture of the Church. But how shall the pastor be fed, for, alas, most of us are poor and low, yet cheerfully shall we contribute our utmost towards his support.

Another petition has these words:

In these our miserable circumstances, to whom should we apply (under God) but to that pious and charitable society which has undertaken to relieve the distresses and by whose generous endeavor we daily see Christianity flourish and increase among us.

Our history shows that these petitions were seldom refused, and from 1702 down to the War of Independence, the society sent some 338 men, of whose service in America we have record. But not all who were sent arrived, for it is also recorded that at one period no fewer than ten out of fifty were lost at sea.

The normal arrangement seems to have been for the society to pay transport, and fifty pounds a year, to supplement local giving. Often, indeed, the fifty pounds a year was all the poor man received, though this sum, of course, had a much greater value than the same sum today. This fact also explains why the total of a quarter of a million pounds, spent by the society in seventy-five years, seems small to us, but was in those times large both in terms of value, and when measured by the population of England and of America.

Space does not allow of detailed estimates of the men. I must therefore confine myself to generalizations. It is a notable fact that the society's men were uniformly quiet, devoted, tenacious, and self-sacrificing, in an age when the close alliance of religion and politics led to Church leaders, like the leaders of worldly affairs, being often no men of peace.



## THE CHURCH'S DEBT TO THE S.P.G.

Take, for example, the Rev. John Bartow appointed in 1702, on a salary of fifty pounds a year. He arrived in New York during the prevalence of a fatal sickness of which twenty persons, on an average, died every day for some months. He was presently fixed at West Chester, and mildly observes of his new post that the one hundred acres glebe are all wilderness which have never been cultivated; that he has a small wooden house for public worship, with neither desk, pulpit, nor bell; that the people cannot readily come to church as they are scattered up and down in the woods. Here John Bartow ministered for nearly twenty-five years and his gentle writings almost suggest the quiet life of an English village parish, but just one entry in his records shows that 1702-1725 was not all peace in West Chester. It reads:

Sept. 5, 1708, came a distressed woman, the widow Maynard, through West Chester, who had nine children murdered by the Indians. Collected for her in the church eleven shillings six pence.

Not all the men sent out and supported by the society were strangers to America; many came from America to England seeking ordination and the support of the society. For example, on January 18, 1723, letters were read at a meeting of the society strongly commending Timothy Cutler, late President of Yale College, Daniel Brown, late tutor of the same, and Samuel Johnson of Westhaven. These three arrived in England some ten months later; were ordained; and in due course Cutler was appointed to Boston, where he remained rector of Christ Church for forty-two years, noted for his extensive learning and great natural powers; and Johnson to Stratford, eventually to become the first President of King's College, New York, now Columbia University. Brown unhappily died of smallpox before sailing. His brother subsequently followed his early example, was ordained to Brookhaven and later transferred in 1744 to Newark, where he remained till, in 1777, the troubles of the times forced him to become a wanderer. Many are the letters I have read from this indomitable man.

Consider for a moment the age and its conditions. The time is the eighteenth century: the stage stretches from the Carolinas, through Georgia, Maryland, Pennsylvania, New Jersey, New England, and New York. Surely the scene is one unique in history. A small band of men, with no prospect of personal gain and often in very real privation and hardship, trying to serve in godly idealism the pioneers who were increasingly conscious of being the founders of a great nation; these men played a vital part in the drama which was relentlessly unfolding.

I have called it a drama: but when one remembers that the climax, as far as the S.P.G. was concerned, was the War of Independence, it may be thought that tragedy is a more fitting name. Time has now healed the wounds, but the story of it all still remains written boldly in our S.P.G. records. It is a moving narrative. Long years before the final crisis, our men saw the irresistible approach of the inevitable end of it all and with deep insight wrote freely of what they saw. Bitterly as they must have felt the rejection of their urgent warnings, yet when disaster fell upon them, they faced it with great courage and often amazing persistence. The conflict involved many in the loss of all they possessed and in separation from their families, sometimes for years. All experienced the anguish of divided loyalties, loyalty to their people and loyalty to their oath of allegiance. For whatever may have been the blindness, or folly, or ignorance of England, this at least stands clear and bold, that her clergy in America were men worthy their high calling. Such was Charles Inglis, in New York, whose high courage and ideals won the praise of friend and foe alike, and who succeeded Dr. Auchmuty, himself a graduate of Harvard, as rector of Trinity Church, New York, where he died in 1777 at the height of the troubles, after thirty years of noble service. Here, too, I must mention perhaps the most outstanding of all, Samuel Seabury, dauntlessly loyal to his allegiance, yet so devoted to his people and to the land of his birth that, after peace was restored, he was called back by America



## THE SPIRIT OF MISSIONS

to be the first Anglican Bishop outside England.

So closed, one hundred fifty years ago, the earliest work of the society. But the bonds of affection withstood the prolonged strain, and, in the years that followed, became strengthened and intensified, and many instances of mutual respect and good will are to be found in our records. Here is just one example which occurred in 1873. The Church of St. John, Providence, Rhode Island, on the occasion of its sesquicentennial anniversary, presented one hundred pounds to S.P.G. in recognition of the hundred thousand dollars spent by the society for Rhode Island in those far-off days of which I have been speaking. That was truly a mark of affection and regard which we shall always bear in grateful remembrance.

The Church in America is now celebrating its one hundred fiftieth anniver-

sary, and the Secretary of the society and myself have gladly come to share in this great commemoration, and have already been made to feel that we are at one with you in your rejoicings. In fifteen years' time the society will be celebrating its two hundred fiftieth anniversary, and we look forward with keen anticipation to the presence (as our honored guests) of your chosen representatives on what will be to us a very great occasion.

Indeed, the bonds between us are more than the bonds of affection. They are a sacrament of hope and confidence. For it is no small thing that in a world distraught with anxiety and uncertainty, there can remain such a fellowship in the service of the Kingdom of God. In His Kingdom are no frontiers, and as fellow-citizens of it we pray together, "Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come."

### Chapel for St. Luke's, Tokyo, Nears Completion

THE CHAPEL OF St. Luke's International Medical Center, Tokyo, is nearing completion. From the very beginning of the great effort to which the late Dr. Rudolf B. Teusler had dedicated his life, he had insisted that the chapel should be the heart of the hospital and should proclaim to all, staff, patients, and visitors, the Christian purpose which the hospital was intended to serve.

One of the last conferences which Dr. Teusler had in America before he returned to Japan in the summer of 1934, was concerned with the building of the chapel for St. Luke's. Unfortunately he did not live to see even the final architectural plans. These were drawn by Mr. J. V. W. Bergamini, since 1927 loaned by the Diocese of Hankow to St. Luke's. Mr. Bergamini has shared with Dr. Teusler and others in developing the architectural features of St. Luke's and has been unsparing of himself in seeing that the plans were executed as Dr. Teusler desired.

Certain building regulations of the City

of Tokyo have placed limitations upon the height of the chapel. Nevertheless, one of Dr. Teusler's cherished plans has been carried out. The chapel at its southern end, where it joins the main hospital building, opens on to the main corridor of each floor so that convalescent patients unable to go to the chapel may be wheeled to the corridor which forms one of a series of galleries.

The chapel has been erected in memory of Miss Mary Coles of Philadelphia by means of gifts which came mainly from the Church people of that city.

It was Dr. Teusler's hope that eventually there might be installed in the chapel, a player organ from which music might be carried by wire to the wards and private rooms. Dr. Teusler believed in the value of music in helping the patient to an attitude of repose and confidence that would contribute to complete restoration of health. The chapel also offers other opportunities for memorials in its furnishing, its windows, and other features.



# "Now We Know What is Meant by Baptism"

From Guantanamo, Cuba, the Church reaches out into the neighboring mountains where spiritually neglected people eagerly await its Message

By the Rev. Romaldo Gonzalez-Agüeros

*Holy Trinity Cathedral, Havana, Cuba*

GUANTANAMO IS A word familiar to most Americans. It is found in history books. It designates a place where the United States has a naval station. But for Churchmen it means more than that. It means a city in the Province of Oriente, Cuba, where for a quarter-century All Saints' Church has been influencing the life of the community. It has two parochial schools, All Saints' for Spanish-speaking children, and St. Cyprian's for British West Indians, two Sunday schools, in which religious instruction is given both in English and Spanish to over 250 children; and two congregations that faithfully come Sunday after Sunday to worship under the roof of the little and much-loved church.

Beside the preaching stations scattered about the neighboring country, All Saints' Church looks ahead for new fields to conquer. These are abundantly present in the mountains near Guantanamo, where hundreds of people dwell in utter ignorance of the basic principles of the Life taught by the Redeeming Christ.

On one of my errands through the mountains I witnessed a baptism of fifty-six people which was profoundly impressive.

It all took place under a creole roof supported by eight wooden columns. And

it certainly looked like a page torn from the history of missions of the early ninth century. The people were happy at the thought that sons and brothers, cousins and friends were soon to be ushered into the Christian society. On the red earthen floor, to the accompaniment of guitars, rattles, and typical Cuban folksongs, young and old had been dancing for nearly twelve hours. It was an occasion for rejoicing. Of a sudden songs, rattles, and guitars came to a stop, for the *Padre Cura* had arrived. Instinctively, with one accord, everybody arose. The men took off their wide hats, the women stood speechless, and the babies rent the quiet, almost tense atmosphere with their cries. "Perhaps it's the surplice," somebody whispered, "that has frightened the babies." But it was not.

It was the new shoes which the mothers had ordered from the city, and which were a size too small.

In the center of the thatched covert was a chair; on its back, a clean towel, and on its seat, a bowl filled with fresh water. By the chair stood Mrs. Maria L. Davies, head of All Saints' School, and Conchita Palomares, one of the teachers, each holding the Spanish Prayer Book in her left hand, for the right one was needed to help the missionary to



Two Cuban Missionaries: Mr. Gonzalez (left), recently ordained, with the Rev. R. C. Moreno of Morón



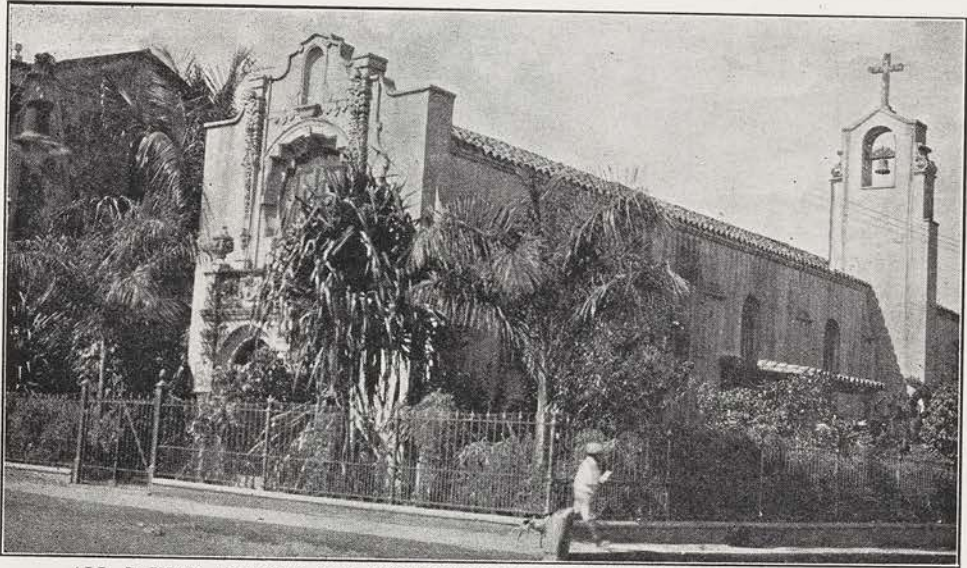
## THE SPIRIT OF MISSIONS

dominate those who made themselves conspicuous by wavering arms and legs as a protest against having water poured on their heads. Senor Leon, Conchita's husband, was busy jotting down the required baptismal information. The mothers with the babies in their arms, the godfathers and godmothers, relatives, friends, and a couple of soldiers, formed a large circle in the midst of which the missionary read the baptismal office. Once, twice, three times, was the circle formed, and one by one fifty-six persons were added to the Christian society. Some were young men; a few, young women; and the rest, children. As the young men and young women stepped forward to be baptized, we thought of the words of Jesus, "I have not found so great faith, no, not in Israel."

"Now we know what is meant by baptism," someone ventures to comment, "for we heard the service read in our own language. The *Padre Cura* held the babies in his arms as he read Jesus had done. We must ask this *Padre* to come back again. There are over one hundred children in the next *barrio* that have not been baptized. And he can hold services for us, and perhaps he will start a school

some day to teach our children how to read and write. We could give him the ground for a school."

Sane, wholesome, sincere, these mountain people are, and they fully demonstrate that the missionary enterprise and the missionary romance never reaches its end. But our means are few and the facilities are scanty. Pondering over the many things we could do among them, we boarded our hired Chevrolet and headed for Guantanamo. We returned as we had gone, the car nosing its way through roads opened by the blade of the *machete*, with countless projecting stumps which the driver magically zigzagged, and vaulted by tropical vegetation through which now and then we were able to peep into the starry skies. Onward and onward, our driver successfully crossed four of the five shallow rivers found in our way. Luck did not go all the way home with us. The fifth river proved too deep for the engine. The moon that at four-thirty in the morning had led us through those paths, was once again guiding us towards home, which we reached without further mishap, returning thanks to God for the experience of the day and for the opportunity for service given to us.



ALL SAINTS' CHURCH HAS INFLUENCED THE LIFE OF GUANTANAMO, CUBA, FOR A QUARTER CENTURY



# Julia C. Emery Hall in Liberia Closes

Limitations of Emergency Schedule require abandoning girls' school teaching essentials of Christian living. Self-support was near

By Olive Meacham

Principal, Julia C. Emery Hall, Bromley, Liberia

*Last autumn when it became apparent that in 1935 the Church's general work would have to be carried on, on the basis of the Emergency Schedule instead of the \$2,700,000 Budget approved by General Convention as a minimum operating budget, the National Council appointed a committee to make the necessary reductions (see THE SPIRIT OF MISSIONS, December, 1934, page 577). The committee set Liberia's share of these reductions at \$10,858 including the cancellation of all appropriations to the Julia C. Emery Hall at Bromley. Miss Olive Meacham, principal of the school, who has now returned to the United States in accordance with this action, tells in the accompanying article of the work which has been forced to end because of inadequate interest on the part of American Church-people.*

SINCE THE DAYS OF Paul of Tarsus, Churchmen who have seen the world from far horizons have been coming back to tell the Elders in the Councils of the Church what *could not* be done. And since the days of that first missionary the "cannot" from the outer field has differed from the "cannot" of the home field, and the difference has always meant freedom and the more abundant life to those "other sheep" which "are not of this fold." Today we dare not tie down to our measure the progress of the Cross in Africa because the measure of America today, not unlike that of ancient Jerusalem, lacks something. Lest we lose our vitality by keeping our life at home, we cannot continue "withdrawing."

We have "withdrawn" the work at the Julia C. Emery Hall in Liberia. The

reasons why this cannot be are incorporated in the program of the Julia C. Emery Hall, which meets the need of Africa as no other school there does. Besides ten academic grades of book school, it also gave an intensive, practical training in gardening, mothercraft, marketing, tropical hygiene, and home-making. The fine old mission dormitory building had been refurnished into well-appointed classrooms, domestic science laboratories, dispensary, offices, and chapel. The majority of the girls had been moved into spacious, well-built country cottages. The cottages were widely scattered on the 260 acres, giving room for kitchen gardens and animals' quarters, playgrounds, lawns, and parks. Competitive recreational events, garden projects, and home-beautifying contests developed a fine school spirit founded entirely on the joy of working. The course culminated in a "practice cottage" where in turn senior girls must keep a model home with a garden and a primary school child, who must be clothed entirely, sewing and purchasing done by the "mothers" who have to attend school, buy all provisions, sell as much garden produce as possible, and manage the killing and disposal of a pig or a sheep. All this plus showing a profit on the "cottage" account.

Everywhere on the field one hears enthusiastic commendation. More than one young man has said, "My wife knew just how to begin housekeeping," but the wife's story went thus—"I took my housekeeping budget book and went through it week by week. It had three good meals a day, with their ingredients and cost, for ten weeks." At the same



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time the parents unanimously are thankful for the interest and pleasure their daughters have taken in homes and gardens. Parents, one of whom sent me a message a few years ago that "when I had farming for his girls to do, would I please send word to him—he kept laborers for that," came by the dozens last June to admire their cornfields and praise their drainage ditches.

Besides growing almost a thousand ears of corn, over a thousand pounds of okra, eight hundred pounds of beans, two hundred cucumbers, and all the greens they could eat last year, the students planted five orchards of fruit trees with from a hundred to a hundred and fifty trees in each, pawpaw, soursop, plums, butter pears, and oranges. There were also planted on the farm by the men, large banana, plantain, cocoa, and cocoanut orchards. The girls sold one-tenth of their products, weighed out and designated for the Lord's use the day it was picked. Of the school's 260 acres over one-half are under cultivation; there was a year's crop of eddoes, sweet potatoes, cassava untouched, with flocks of sheep, goats, pigs,

and chickens. With management the flocks, orchards, and farm could soon support the school.

There were sixty-one girls in residence: forty, members of eleven different tribes; eight, part Liberian, part native; three daughters of American Negro missionaries; and ten Americo-Liberians.

Within four years there were over fifty confirmations, over twenty baptisms, and twenty-three graduates. Of the graduates eleven are married, all giving good account of their training in their homes; six are going higher in school; three are student-teachers; and three are teachers of the school.

Three-fourths of the students pay five pounds (about twenty-five dollars) a year tuition, clothe themselves, and buy pencils, soap, and contribute to the Church. All pay at least one pound (five dollars) and partially clothe themselves. (The highest tuition paid in any other school in Liberia is about \$12.50.)

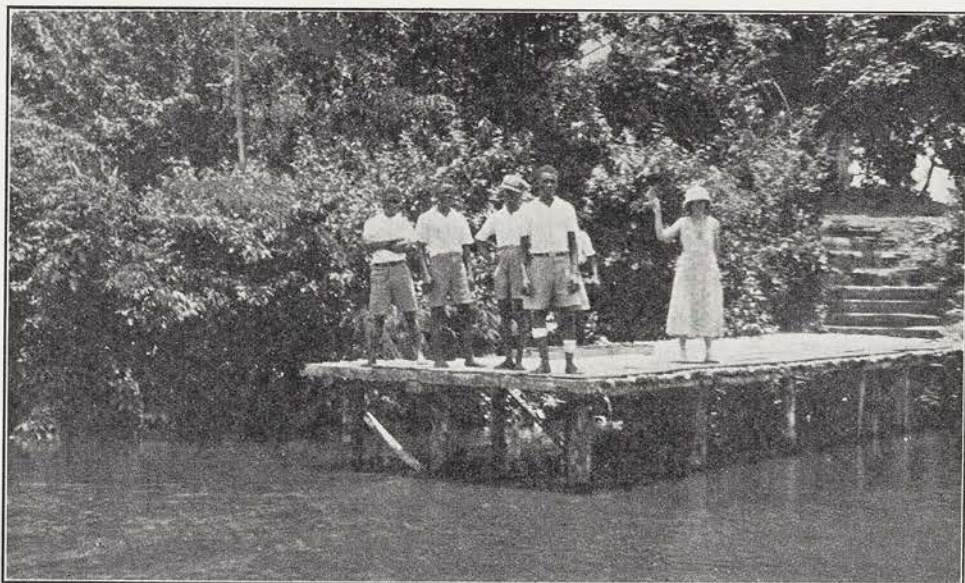
To reduce the cost of labor on the farm Bassa boys, who are large enough to do a man's work, were substituted in part for paid labor. There is one boy who



TYPICAL COUNTRY COTTAGES, JULIA C. EMERY HALL, BROMLEY, LIBERIA  
Practical training in gardening, mothercraft, marketing, tropical hygiene, and home-making supplements the regular academic work and fits the girls who attend Bromley for a better life when they return to their own homes.



## JULIA C. EMERY HALL IN LIBERIA CLOSSES



DOCK AT BROMLEY BUILT BY MISS MEACHAM

Miss Meacham with some of the Bassa boys who are so eager to have a schooling that they work on the school farm two whole days and four half days for a few hours in school each week

walked from Bassa, fifty miles. He, with a dozen like him, works all day two days a week, and six hours a day on four days (in rain or sun), planting, hoeing, cutting wood, and building houses, for nine hours' schooling a week, and two school uniforms. They provide their own bedding and work clothes.

Such a program cannot be stopped. It is too near the heart blood of Africa with its need of Christian home life—its vital necessity to find and wrest economic stability from the soil beneath its feet. Liberia has no preferential tariffs in foreign markets; in the world of commerce her assets are insignificant. It is one thing to say that after one hundred years of missionary service to Liberia she should support her own institutions, but it is the tragedy of that hundred years that we have not taught our pupils how to make an honest living in order to pay

the bill. The Julia C. Emery Hall was one place, at least, where self-support was all but around the corner; and to it the command is given, "Lay down your shovel and your hoe and go."—Where? Back to heathenism? Back to polygamy? Back to the slavery of ignorance and indolence?

When our school year begins, we have a most moving ceremony. Holding a small, unlighted candle, each new child comes forward to light it and receive a small cross. She says (and often they are her first English words), "I want to know the truth and to carry the Cross of Christ." Only the truth can make Africa free. Can America say the Light of the world must "withdraw"? Can we dare to deny the Light—and leave Africa to its ancient cross? These boys and girls are the children of God. Must they forfeit their heritage?

¶ As announced elsewhere in this issue (page 239) Latin America will be the special subject for study during 1935-1936. As its part in this study, THE SPIRIT OF MISSIONS begins in this number an especial emphasis on our Latin-American work which will continue through the months ahead



# Hoboes, Transients, or Human Beings

Camps of F.E.R.A. Transient Division offer Churchmen a practical opportunity to help solve a national problem through Christian brotherhood

By the Rev. Randolph F. Blackford

Rector, St. James' Church, Leesburg, Florida

PEOPLE ARE VERY apt to think that transiency is something that has started since the depression. Yet, if we remember that it is simply people traveling without funds to buy supplies, we remember that Babylonia and Egypt were first settled by them. Moses led a group of transients and gave them laws at Sinai. All who came to America and conquered the wilderness were, with very few exceptions, transients. But today there is practically no more wilderness worth conquering, so that we fear that without jobs, and there are practically no jobs, transients are a menace.

For a long time people have been saying, "Why don't we do something about it?" And in recent times there have been three methods of dealing with it.

The first way is to enforce the vagrancy laws and drive out the transient from the community. Let us hope that this method is entirely a thing of the past, for it did not solve the problem; it avoided it.

The second method was what may be called the "back to place of residence" way. It said we should try to find where the transient came from originally and send him there. But this did not work. A man leaves home for a reason, home trouble, economic pressure, or adventure, and until that reason is satisfied he will not stay home, but will leave again. As

a system let us hope that it, too, is a thing of the past.

The third method we believe to be the correct one. It says the transient is a

**THE PROBLEM** of the transient is one of the most pressing of America's current social problems, and is just beginning to yield to treatment. In fact only since the people of the country have come to realize that transiency is a national rather than a local problem has a solution been in sight. In this article Mr. Blackford, the very active Secretary of the Social Service Department of the Diocese of South Florida, gives a graphic and timely account of the current method of approach to this pressing need and the Church's accompanying responsibility.

—C. RANKIN BARNES.

Federal charge. The first method considered only the local community and it failed. The second method considered the local community and the transient. It failed. The third considers both and society, and trying to treat causes attempts to turn the transient from a liability into an asset.

So in 1933 the Federal Government entered the picture by setting up the Transient Division of the F.E.R.A. The general method today is this: In every State there are Transient Treatment Centers. A person applies to one of these and is classified as "local homeless" or "transient." If a local homeless he is cared for according to old line case work methods with accent on work relief. If he is a transient he is given a night's lodging and three meals and then directed to a Bureau.

Arrived at a Bureau (there are six in Florida), he is classified: unattached woman, family, boy, or unattached man. The first two groups are cared for in Shelters in the Bureau city and given work relief. The other two are sent to camps. Work relief in each case is recompensed by food, clothes, lodging, and a small cash allowance. This starts at one



## HOBOS, TRANSIENTS, OR HUMAN BEINGS

dollar a week. For it the transient works thirty hours a week.

There is one type of transient that excludes himself automatically from the camps. It is the professional hobo who prefers begging to working. Of those who do go to camp careful checkups have shown that there are approximately the same proportion in them as in a like-size community in civil life, of professional men, college graduates, mechanics, unskilled labor, and of men with criminal records.

**W**HAT CAN OUR communities do to aid in the objective of getting the transient back to where he should be in society, and that means how can the Church direct their communities to this end? There are three parts to this.

The first is the preventive. Several years ago a young transient stated that in his high school practically every boy had spent several months hitchhiking for the adventure of the thing. We can combat this urge by pointing out the adventures to be had at home. This can be done by speaking with admiration both in public and private of the big men in our home town. Banker, lawyer, merchant chief, minister, teacher, all have interesting and exciting experiences that may attract hero worship away from the gangster and the "lure of the road." Another method is to make sure that our local recreational program is so interesting that they will not want to miss any of it.

The second item of our program deals with therapeutic measures when the transient has "hit the road." It aims to get him to the camps and has two don'ts and two do's.

The don'ts come first.

The first is: *Don't give handouts.* If we do this, we encourage begging and we and our neighbors may be indicated by secret signs as easy marks. Beggars and lawlessness will thus probably increase.

The second don't is: *Don't give rides to hitchhikers* unless you know them. If we do give rides we may be aiding men to run away from responsibility, or we may be aiding a criminal to escape who

will respond by taking our car and our life.

And the do's.

*Take time to talk to transients* on the subject of good citizenship. Some years ago a young clergyman thus engaged an I.W.W. in conversation. Later the transient took his friend to the "jungle" where his companions were spending the night under a culvert. There a heated argument took place as to whether a man could really be a Christian in this modern age. The clergyman, of course, held that it was the only real road to happiness and was eminently practical. Some months later he received a letter from the I.W.W. enclosing his picture and saying, "I want you to know your words that night persuaded me to return to my wife and family. I want to thank you as we are all now very happy."

The other do is: *Direct people in need to the regular welfare agencies or to the Bureaus.* If we will familiarize ourselves with these we can often put people on the road to the solution of their problems.

Thirdly, what can we do for the transient after he reaches the camp. This problem has four aspects: relations with camp officials, men in camp, men after they leave camp, and the special contribution the Church can bring.

Relations with camp officials come first. Though we are apt to think that the camp staff are well cared for in every respect, they are under a great strain and will appreciate ordinary social contacts and also the chance to give a little publicity to their work through opportunities to speak at civic clubs, and the like. Also their real work is a character-building project that will greatly interest any of our Church organizations. Whatever is to be done for those under their charge should have their full coöperation in order to avoid conflicts in dates and other misunderstandings.

The second section of what we can do deals with the men in camp. When visiting in camp we should take time to be human with the transient himself. But in this contact we should keep three don'ts in mind that may be summarized as follows: Don't Shun, Don't Go Too Far,



## THE SPIRIT OF MISSIONS



KITCHEN, TRANSIENT CAMP

Tents were used until more permanent log buildings were erected by the men themselves

and Don't Patronize. Each of these needs a little further explanation.

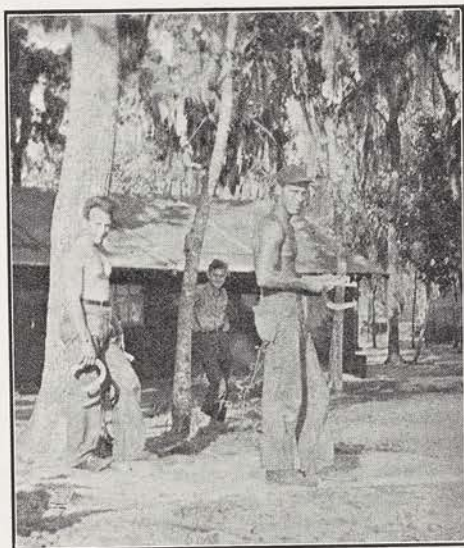
By *Don't Shun* we mean that the civilian is only too apt to feel that a person who has "gone on the road" has forfeited consideration; the trouble is that the transient is apt to agree with him and consider that he has not only forfeited the respect of the community, but his own self-respect as well. If this is the case, most of the inhibitions of society are apt to have gone with his self-respect. The consequence of this is that he is "fit for treasons, stratagems, and spoils."

*Don't go too far.* In other words we must beware of going to the other extreme and of letting our sympathies run away with us. For we can become so interested in the abnormal that the normal fails to claim our attention. If this takes place we become so absorbed in the present condition of our client that we fail to direct him to what his condition should be, namely, that of a self-respecting, self-supporting, responsible member of society.

The third don't is perhaps the most important of all: *Don't patronize.* For patronizing will kill any possible good that we might do quicker than any other

known method. If there is one thing an American objects to, it is patronage. The result of our thus offending will be that he will avoid everything connected with us.

So much for the attitude of those visiting the camps. The question now arises as to how our community in some concrete way may show its corporate interest in the transients in camp. This can probably best be done by groups going



RECREATION, TRANSIENT CAMP

Pitching horseshoes is a favorite game after the day's work is done

out and putting on shows in the camps, vaudeville, minstrels, or something varied, so as to appeal to the whole group. Laughter is a wonderful cure for the blues, and men in camp need it. Then, too, bringing the transients into athletic competition with the local communities has been tried with happy results in some places. Books, magazines, and cigarettes are effective, not only because the men have no funds with which to buy, but for the thought shown.

There is also the possibility of selecting some of them to invite into our homes. This must be done most carefully as there is great danger in it. Remember that in the camps there are criminals just as there are in our own communities, and they are probably in about the same



## HOBOS, TRANSIENTS, OR HUMAN BEINGS

ratio. Nevertheless, if we can trust ourselves to read character, so that we can pick our man, and select a few to be guests in our homes, it will not only be one of the greatest compliments we can pay them, but it may also be the little extra bit of help that may put them on their feet. It will give them the incentive to merit our trust and belief. We must also remember that many undesirable homes are always open to them, so that we may speak of our Church connections in inviting them.

But what of the man when he leaves the camp? The criticism is often made that these men are not being absorbed back into business, and that no effort is being made to get them jobs. Several things need to be kept in mind.

One is that the local people who are in



TRANSIENT WORK PROJECT

The men work thirty hours a week. An early task was the erection of adequate camp buildings

need of work and have not gone on the road must be cared for first, otherwise local people on relief will leave home and make for the camps, and our problem will become aggravated. So we must give the preference to people who have decided to "take it on the chin," rather than run away from the hard times in their own communities.

Nevertheless the man who has been on

the road and who determines that he will come back and settle down in his old home must not be made to feel a stigma for having sought better times elsewhere to the extent of being deprived of a job he is capable of handling. And, not only this, but when a man moves into our community to settle there from one of the camps we can at least give him an even break as far as jobs are concerned.

We can all probably remember cases of people who have come out of nowhere and made good in our communities in the past, and what has happened can happen again. Then, too, we must honor the man in the camps; he is certainly working for everything he gets and working hard.

Although no publicity is given to it, when we learn that quite a few jobs are being found for men who are in the camps, we cannot but rejoice. They have earned the promotion. But there is one more warning here. We must not let their willingness to work undermine the wage scale. If we do, we are only fostering trouble for the future. And it should come. For, as the Master said, "The laborer is worthy of his hire."

We have now come to what seems to us to be the most important phase of the



ANOTHER WORK PROJECT

These men have been assigned to transforming a waste spot into a park



## THE SPIRIT OF MISSIONS

subject—the special contribution of the religious forces of the community. Some may doubt that there is a special contribution that the Churches can make. But a little thought will demonstrate that there is one and that it is difficult to overestimate its importance.

What is the trouble with most of the transients? Is it not that they have lost their grip on things, and have gone out into the world to find it? In a very practical sense they are lost in a most material world. They need something to guide them if they are to find their way back to stability. They are starving for something that they have difficulty in defining even to themselves. This need of theirs we believe can be filled by the religious anchor and motive being brought into their lives. They need to know that the penalty for breaking and the reward for keeping a moral law, such as honesty, is just as inevitable as is the penalty for breaking, and the reward for keeping, a physical law such as gravitation. They also need to know that God and God's Church care for them just as much and as well as they care for themselves.

So the question sifts down to how can we get them this belief and this certainty. To this end we would suggest three things:

First, we must do our best to reach the key men, the officials, directors, staff, and foremen. They are the men to whom the men in camp naturally look for leadership. Their influence is most important. Most of them have received the benefits of religious training and have benefited by it without realizing how much they owe to it. We should thus point out to

them how much they can help their clients by supporting a religious program with their example.

Secondly, the Churches of the communities near the camps should send representatives to the camps to invite the transients to their services. They should also be certain that when the invitation is accepted a hearty welcome is waiting for them. In this way the men will be able to have religious opportunities, and to feel that they have friends in town to whom they may come in their difficulties. But they will not be repelled by feeling that religion is being forced down their throats.

The third thing is tersely put in the verse:

The Gospel to which men will listen  
Is the Gospel according to you.

Unless men see that people who are in the Churches really get something helpful from it, who can blame them for not wanting any of it. Church members are either walking advertisements for their religion, or else they are what used to be called "horrible examples of its effects." We must have a lot of the right kind of religion before we can count on other people wanting any of it.

This right kind of religion, if it really gets into a man, will be something that, because it is in him and a part of him and not superimposed on him from outside, will furnish the greatest incentive and motive power that can be imagined towards our objective—that the transient once more should be a self-respecting, self-supporting, responsible member of society.

1 1 1

### COMING IN OCTOBER—UNITED THANK OFFERING ISSUE

¶ At the request of the Woman's Auxiliary and with its active coöperation, the Editors are planning a special United Thank Offering number for October. This issue will be a U.T.O. handbook of unusual interest. Plan now to give it widespread circulation in this centennial year of THE SPIRIT OF MISSIONS.



# Thirty Years as a Missionary Nurse

Pioneer in Manila, Ellen T. Hicks in 1918 responded to emergency call from Puerto Rico and is still in Ponce training Christian nurses

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

*Executive Secretary, Department of Foreign Missions*

ON MAY 30, 1905, Miss Ellen T. Hicks of the Diocese of Tennessee landed in Manila to take charge of what was then known as the University Hospital. She had been selected by Bishop Brent to initiate this new enterprise. It was Bishop Brent's hope that it might be supported by the gifts of the students and alumni of American universities. This hope was not realized and after a few years the hospital became one of the responsibilities of the Church in the United States. It has met a great need and has served a most useful purpose.

From 1905 to 1918 Miss Hicks continued in her post as superintendent. Then conscious of the heavy drain that life in a tropical country was making on her health, she returned to this country with the expectation of retiring from missionary service and accepting an administrative post such as that which she had occupied at the Bryn Mawr Hospital, Bryn Mawr, Pennsylvania, when she volunteered for Manila.

She had been in the United States only a few weeks when an emergency situation arose at St. Luke's Hospital, Ponce, Puerto Rico. In response to my inquiry as to whether she would consider giving up her furlough and going to Puerto Rico for three months,

Miss Hicks with characteristic readiness to serve replied, "Yes, I'll go." She has been there ever since, and has duplicated in Puerto Rico the great work she did in the Philippine Islands in directing a mission hospital and a training school for nurses. The nurses trained at St. Luke's, Ponce, are known all over Puerto Rico and in many parts of the West Indies as among the finest nurses to be found. Some of them have served in hospitals in the United States most acceptably.

During Miss Hicks' service at St. Luke's, she has been through an earthquake, which damaged the hospital and weakened it structurally, and a hurricane, which practically destroyed it. The new St. Luke's, erected after the hurricane of 1928, is a modern structure of reinforced concrete and admirably

planned. Some day in the not too distant future, St. Luke's must have at least the beginning of an endowment fund.

Each year brings to St. Luke's greater opportunities for useful service than any preceding year. In 1934 the number of patients cared for was 1,076, forty-four more than the preceding year. The number of patient days was 13,947.

In reviewing some of the important events of 1934, Miss Hicks says:

It is a satisfaction to



St. Luke's Nurses Training School including the thirteen graduates of 1935, Ponce, Puerto Rico



## THE SPIRIT OF MISSIONS

feel that no charity patient has been refused at St. Luke's Hospital, and that we have been able to meet our expenses, ending the year with a small balance on the credit side.

Thirteen nurses were graduated during the year, three of whom have been retained as head nurses in the hospital. Two have been employed in our own rural missions and eight are doing public health work under the Insular Government. Seven nurses were admitted to the school, and two dismissed, leaving a total of nineteen nurses in training.

Once again I wish to stress the value of our training school. Having as instructor a woman of Miss Owen's ideals of morals and Christian character, the pupil nurses go out of the hospital after their three years of training not only fitted technically to take their places in the nursing world, but with a deep spiritual impression made on their lives and characters, which must influence the people with whom they come in contact.

One of our head nurses, Miss Elena Aponte, is on the Nurses' Examining Board of Puerto Rico, and is held in very high esteem. Another, who was given a fellowship by the Rockefeller Foundation, is now supervisor of a district and teaching unit of public health.

Daily morning prayers are said in the chapel. There have been five baptisms, five confirmations, and six young women admitted from the Roman Church.

Looking back over my seventeen years of work at St. Luke's Hospital I find many changes in conditions in the community, which have affected the hospital, but as regards the intimate life and personnel of the hospital, I feel encouraged and am sure that God has guided our hands, and has, in so many ways, shown His acceptance of the work—by putting into the hearts of His people to contribute to the work of the hospital.

We are constantly reminded of His watchful care, by the many gifts sent to us, from friends at home, without which we could not go on.

One of Miss Hicks' Puerto Rican colleagues says that "she has been the lighthouse of the nursing profession in Puerto Rico. Our people are greatly indebted to her, not only for what she has done in the training of nurses but for the high standards of hospital technique and administration which she has always maintained."

## The Church Seeks Its Wandering Sheep

THE SHUTTLE THAT weaves a pattern of friendship back and forth between America and Japan is active at present on behalf of a small American-born Japanese boy, Tashio Oscar Kami, who recently was taken to Japan and is very homesick.

Tashio and his family lived in a box-car at an isolated junction in Nevada, where the father worked on the railroad and the children went to a tiny public school in another box-car. The Rev. Harold Lascelles, when in charge of that region, found the family and enrolled the children in the Nevada Correspondence Church School (see the February SPIRIT OF MISSIONS, page 59). Miss Charlotte L. Brown, Correspondence Church School supervisor, visited them once but before the boy's preparation for baptism was completed the family left for Japan.

A charming letter came back to Miss Brown from the boy, but with the return address only in Japanese.

Miss Brown thereupon wrote to the

Rev. John Sakurai, S.S.J.E., in Tokyo, enclosing the envelope and a letter for the boy.

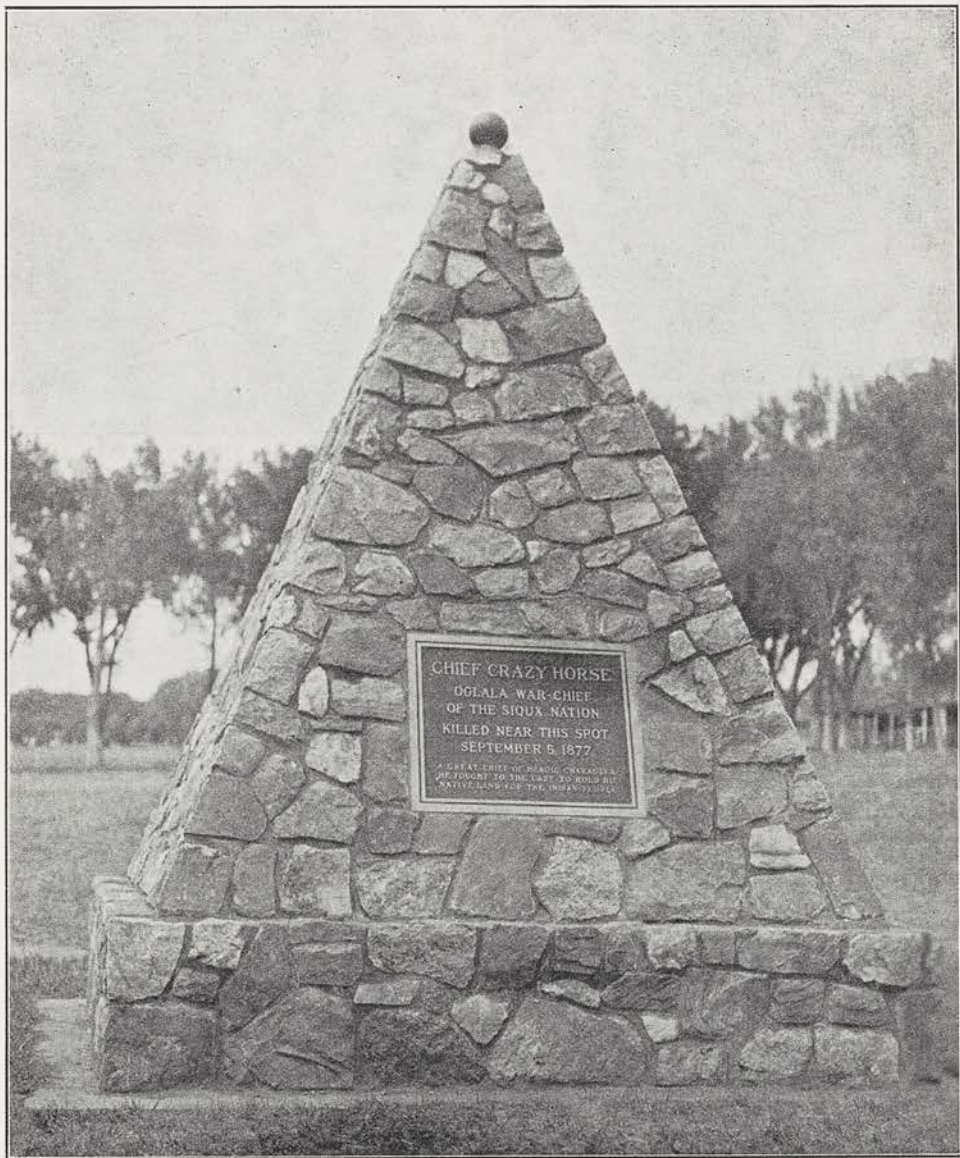
Father Sakurai deciphered the boy's address, wrote him a beautiful letter, forwarded Miss Brown's letter, wrote the nearest priest, and sent Miss Brown a copy of his own letter, and the boy's address, and an envelope also addressed in Japanese because he says English is probably not read in the place where the boy is, a remote corner of the Diocese of Kyoto. There is no mission near. The nearest priest probably speaks no English and the boy knew little Japanese, but he will not be lost to the Church if his friends can prevent it.

The boy was so thoroughly American that he preferred the use of his "American" name, Oscar. His letter said, "Our father is going back to good America March, 1935. . . . I am going back to America when I get nineteen years old. I am now fifteen years old, so I go back to America in four more years."

# The Spirit of Missions

## PICTORIAL SECTION

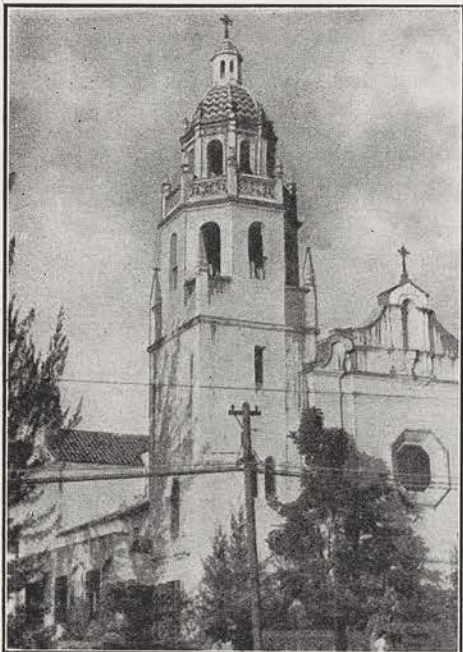
Eight Pages of Pictures from the Field



### CHIEF CRAZY HORSE MONUMENT IS UNVEILED

Of the thousand or more Dakotas who attended the ceremonies at this first monument erected by the United States west of the Mississippi River in honor of an Indian chief, the majority are communicants of the Episcopal Church. The group also included thirty-five warriors who were present in 1877, at the death of Chief Crazy Horse

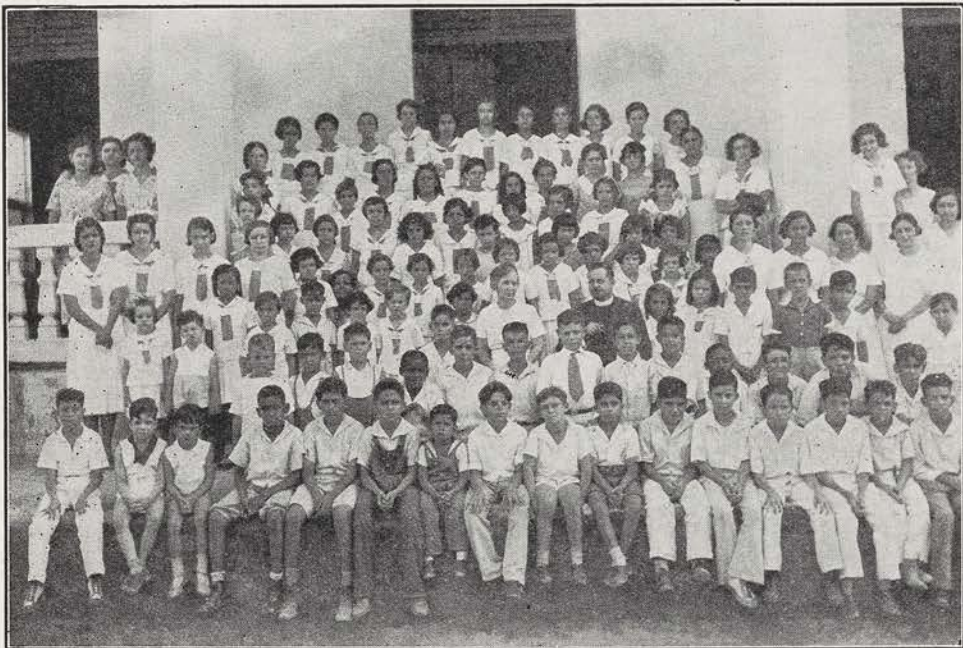




**ST. JOHN'S CHURCH, SAN JUAN, P. R.**  
 Three entirely different congregations use this attractive building in the Santurce section of the city



**MISSIONARIES TO THEIR OWN PEOPLE**  
 The Rev. John Aaron, who was educated in the United States, with his wife, a daughter of the Bishop of Dornakal



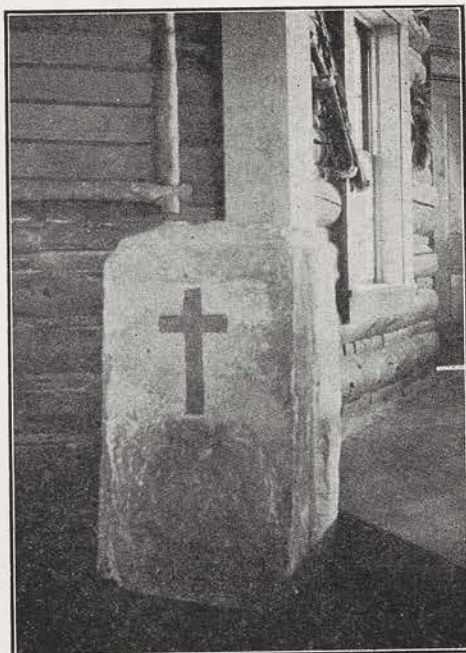
**ALL SAINTS' SCHOOL, GUANTANAMO, CUBA**  
 This large group of Spanish-speaking children is but one of the channels through which the Church's Mission is mediated to a large and varied population. In addition to this parochial school there are two Sunday schools





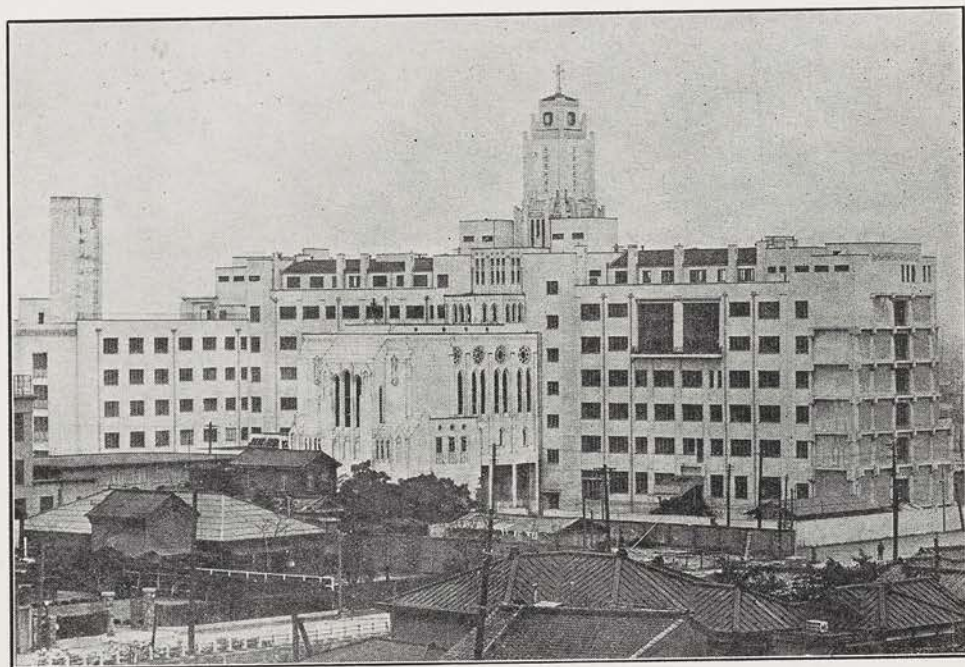
**NAVAJO MOTHER AND CHILD**

Good Shepherd Mission, Fort Defiance, Arizona, is an increasingly effective influence in the life of the Navajo people



**INDIAN BAPTISMAL FONT**

Hewn out of solid rock at St. Michael's Mission, Ethete, Wyoming. It was first used to baptize George Wallowing Bull



**ST. LUKE'S HOSPITAL, TOKYO, SHOWING THE NEW CHAPEL**

The late Dr. Rudolf B. Teusler insisted that the chapel must be the heart of any Christian hospital. The chapel for our new medical center in Tokyo is now nearing completion (see page 200)



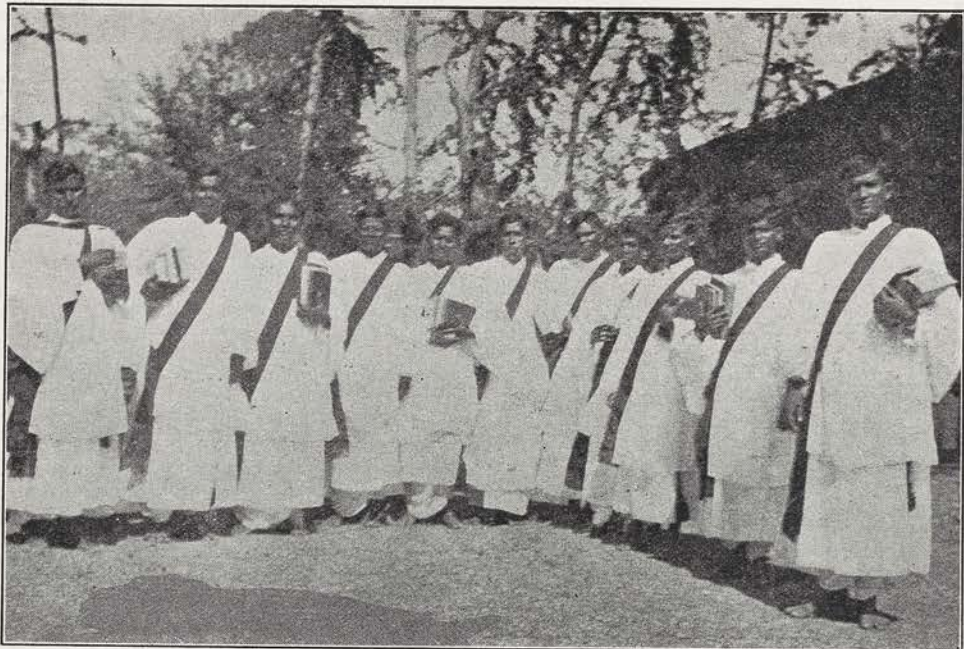
## St. Agnes' School, Kyoto, Gives Its Students Superb Christian Training



The more than six hundred girls in the Church's school in Kyoto are daughters of professors, doctors, business men, and other comfortably placed families. Dr. Kishiro Hayakawa, the principal, is bending his efforts to make the school self-supporting so that it long may con-

tinue to provide the same high grade Christian education to Japanese girls as has ever characterized its ministry. The headmistress of St. Agnes' is Miss H. R. Williams, who has been in Japan since 1916. The faculty includes thirty-eight regular teachers and twenty-odd lecturers





**ELEVEN DEACONS RECENTLY ORDAINED IN THE DIOCESE OF DORNAKAL.** These men were all trained in the Diocesan Divinity School. The Church in Dornakal under the leadership of Bishop Azariah is carried on by Indian workers aided by a handful of foreign missionaries, including the Rev. and Mrs. George Van B. Shriver



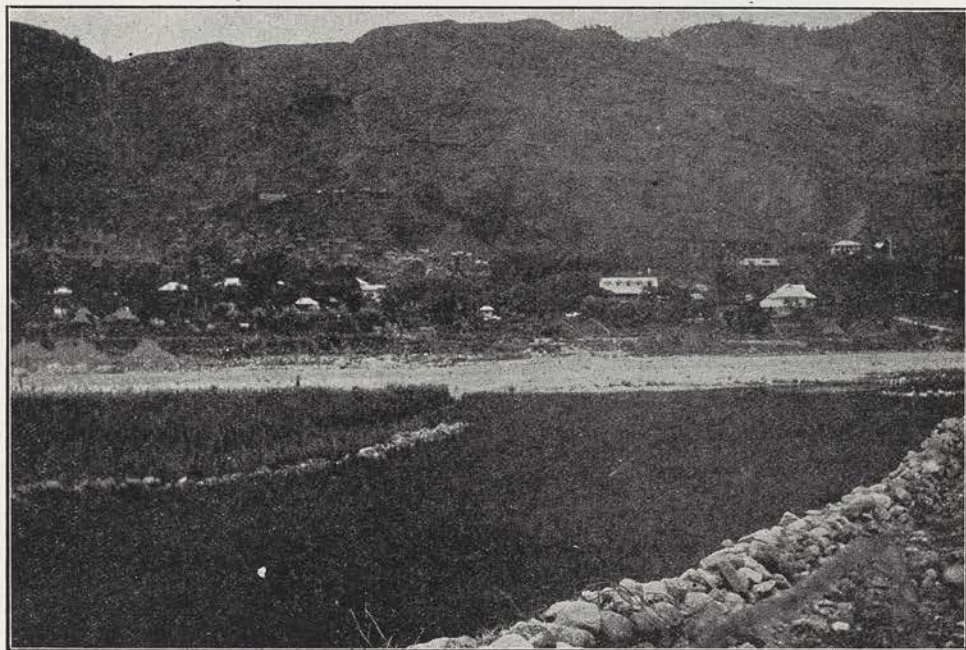
**PRINCIPAL, ST. AGNES' SCHOOL, KYOTO, CELEBRATES HIS SEVENTIETH BIRTHDAY.** The Rev. Kishiro Hayakawa surrounded by members of his family including five of his eleven grandchildren whom he baptized on his birthday. His older brother was the first Christian in the Hayakawa family fifty-eight years ago





SEMINARY STUDENTS IN THE MOUNTAIN PROVINCE, P. I.

The Rev. L. L. Rose and the Rev. C. E. B. Nobes prepare promising Igorot boys at Sagada for Christian leadership. The pressure of other duties requires that the classes be held in the evening (see March SPIRIT OF MISSIONS, page 136)



BONTOC, P. I., FROM ACROSS THE RIVER AT SAMOKI

The long iron-roofed building at the right center is the girls' dormitory of All Saints' Mission School. Farther to the right is the boys' dormitory. All Saints' Mission is in charge of the Rev. William H. Wolfe





**T**HE REV. JAMES SOLOMON RUSSELL, D.D.,  
Founder and Principal of the St. Paul Normal and Industrial School, Lawrenceville, Virginia, whose death on March 28 deprived the Negro people of one of their leading educators



# Dr. Russell Was Noted Negro Educator

Founder, St. Paul Normal and Industrial School  
dies in Lawrenceville, where his school stands  
as a monument to his labors for his race

THE REV. JAMES SOLOMON RUSSELL,\* founder and principal-emeritus of the St. Paul Normal and Industrial School, Lawrenceville, Virginia, died at his home in Lawrenceville on March 28, at the age of seventy-seven.

Dr. Russell, long known throughout the Church as one of the most distinguished and accomplished leaders of Negro education, was born December 20, 1857, in Palmer's Springs, Virginia. From his early boyhood he seemed to be destined, by his mother's ambition and his own patient industry, to do great things for his people. He earned his way through Hampton Institute by raising tobacco and doing other farm chores, sometimes taking a year out from his studies to secure enough money for another term at school. Before he had finished at Hampton his thoughts were turned toward the Church's ministry as a life vocation. Accordingly he entered the Bishop Payne Divinity School, St. Petersburg, Virginia, where he was graduated in 1882.

Seven days after his ordination to the diaconate he was at work in his first little mission, in Lawrenceville, and almost immediately began a parish school in the vestry room. In 1888 a three-room

building was formally opened as St. Paul School, with the principal and his wife and one other person as teachers and fewer than a dozen boarders.

**A** RCHDEACON RUSSELL was one of the great men of his race, of the country of which he was a citizen, and of the Church of which he was a loyal and devoted servant.

*Where could one find a greater contrast than that presented by the ancient and dilapidated cabin in which fifty years ago an almost friendless youth gathered a few students about him, and the great St. Paul Normal and Industrial School in Lawrenceville, Virginia? Even more stimulating is the recollection of the thousands of young men and women who have passed from Lawrenceville to take their places in our national life as God-fearing and law-abiding citizens.*

*One thanks God for the patience, the imagination, the constructive genius with which He endowed James Solomon Russell. Among hosts of others I counted him a dear friend.—JOHN W. WOOD.*

enrolled in junior college, normal, high school, industrial, and grammar school departments, is the third largest of its type, surpassed only by Tuskegee and Hampton Institutes. Numbers, however, are the least important indication of what Dr. Russell has meant to the whole cause of Negro education. As a former Governor of Virginia has said, "The influences which have been going out from Brunswick County, through the St. Paul School, cannot be expressed in words. The silent, powerful influence of Archdeacon Russell is felt among the colored people of America."

Archdeacon Russell traveled exten-

\*A biographical sketch of Dr. Russell was recently published by the National Council in *Builders of the Kingdom* by Winifred E. Hulbert (ten cents).



## THE SPIRIT OF MISSIONS

sively throughout the United States and three times went to the Old World, including Africa. He was a member of Phi Gamma Mu, national honorary social science society; was created Knight Commander of the Humane Order of Africa Redemption by the President of Liberia, and was given the honorary degrees of Doctor of Divinity by the Virginia Theological Seminary, and of Doctor of Laws by Liberia College, Monrovia. He was a member of the National Council's Department of Christian Social Service from January 1924 to September 1931, the first Negro member of the National Council's departments. In 1929 he was given the Harmon Award for meritorious service to his people. Twice elected to the episcopate, he declined both

offers in order to remain with the school which he had founded. Finally, in 1929, he resigned the headship of the St. Paul School and was succeeded by his son, the Rev. J. Alvin Russell.

The general esteem in which Dr. Russell was held by all sorts and conditions of men, both of his own and other races, was evidenced at his funeral in which three Bishops and more than thirty other clergymen took part. Tribute was also paid him by leaders in civil and Church life, including city officers of Lawrenceville, the Presiding Bishop and other Bishops, the President of William and Mary College, county teachers associations, and faculty members of Hampton Institute, St. Augustine's College, and other institutions of learning.

### Dr. Patton Pays Tribute to a Great Leader

THE RECORD OF a great life ended with the death of James Solomon Russell. St. Paul School loses the continuing inspiration of its founder, retired from active service, but ever present to pour out the riches of long experience. The Church loses a priest who truly walked with God. The Negro race loses a towering exemplar of the possibilities inherent in every one of its boys and girls who is possessed of courage and ambition. The cause of education loses a noteworthy leader, valuable to his own race and a contributor to civilization among the whole American people. Virginia loses a great citizen, and I lose a great and loyal friend. My work will seem a different thing because there will no longer be consciousness of the living force of one who exactly comprehended the essential blend of religion with education to produce character. The American Church Institute for Negroes is fortunate in the notable group who direct our several schools and I would pay tribute to each of these. All, however, will understand how deeply my heart is touched by the death of "Father Russell" as thousands of our boys and girls have lovingly called him, and will join with me in grief for the loss of one so pre-eminent in the field of our common effort.

The problem that confronted the young graduate of Hampton Institute only two decades from the close of the War between the States was to build a Christian life and an adequate citizenship in the land so recently made free to his people. On the one hand the Church beckoned him, and quite naturally he entered its priesthood. On the other he saw in education, practical and academic, an immediate imperative. Adequately trained, he brought these two compelling forces together. Both influences enriched the little group which gathered around the young teacher, and the dilapidated cabin almost inescapably became the splendid St. Paul's of today.

Tragic the loss. Happy, though, this fact, that such a life as that of Archdeacon Russell inspires to imitation and today there are literally hundreds who have come within the influence of his personality who are ready to carry on in the spirit of the long years of his effort. I am sure I utter the thought and the purpose of the thousands of us who have at heart this great task of Christian education for Negro youth when I say that we face the future enriched in courage and faith because of the life and achievements of this truly great man.



# Wusih Missionary Hospital Needs Help

Well-qualified physicians are eager to respond to Dr. Lee's call but short funds prevent hospital from embracing present opportunity

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

Executive Secretary, Department Foreign Missions

*Readers of Mrs. Lee's The Old-Small Goes into the Country in THE SPIRIT OF MISSIONS for December, 1933, or her brochure, Wusih Sketches, will read, with very real concern, this statement of the plight now facing Dr. Lee and St. Andrew's Hospital, Wusih*

WUSIH IS ONE of the big manufacturing cities of eastern China. It is a highway between Shanghai and Nanking. Until the arrival of Dr. Claude M. Lee in 1906, Wusih had known nothing of western medicine. A year later Dr. Lee opened St. Andrew's Dispensary which has developed into an excellent hospital, rendering increasing service to the 300,000 people of the city and other thousands in the many surrounding villages.

With the widening sphere of the hospital and the increasing success of its work, the demands upon Dr. Lee have multiplied again and again through the years. He is carrying on without the help of any other American physician and has come to the point where he may break under the strain unless an American physician goes to his aid.

It is not a question of finding the man. He is already available. In 1934, while in America on furlough, Dr. Lee discovered three physicians who had already made names for themselves as rendering effective service. They all were ready to

join Dr. Lee. Each knew that, as a missionary doctor, his income would be only a fraction of what he is already receiving in his home practice. Nevertheless they offered themselves not grudgingly or doubtfully but eagerly and urgently.

Dr. Lee was unable to accept the offer of anyone because, as he was told, "Appropriations are being cut. There are no funds for the support of an additional physician at St. Andrew's Hospital."

Of course St. Andrew's has for years been earning much more than the amount appropriated for its support. The total appropriation for current expenses, medicines, repairs, the nurses' training school, and other items is only \$1,150\*

Its annual earnings are in the neighborhood of \$40,000 Chinese currency. This income is only made possible by the fact that Dr. Lee, like all our missionary physicians, turns into the hospital treasury all that comes to him through his practice among well-to-do Chinese patients in their own homes. There seems to be a never-ending supply of such calls. But so much of Dr. Lee's time has to be given to the administration of the hospital, and to the care of the in-patients that he is able to respond to only a few of these highly paid out-calls.

Naturally St. Andrew's desires to serve

\*The Church in America through the National Council also provides \$3,870 for the support of Dr. Lee and two American nurses.



DR. LEE OF WUSIH



## THE SPIRIT OF MISSIONS

the poor no less than the well-to-do. If, however, instead of discouraging the well-to-do patients by constant refusals to respond to the calls, because of lack of time, Dr. Lee could accept some of them, the hospital receipts would increase at least twenty per cent in a comparatively short time. That would mean the ability to render even more service than at present to those who can pay little if anything. It is impossible, however, for Dr. Lee to take these out-calls unless he has an American colleague. He has no American colleague because the 1935 budget for the Diocese of Shanghai provides for only one physician at Wusih, that is Dr. Lee himself.

Meanwhile, demands upon the hospital multiply. Recently opened bus lines connecting Wusih with several other towns and villages bring patients from these communities to St. Andrew's. Most of them have to be turned away. A few weeks ago the manager of one of the

largest mills in the city asked Dr. Lee to provide more hospital space for the employees of his mill. About the same time a number of the police force of the city asked that St. Andrew's should take over the care of sick refugees who turn up from the surrounding country. Dr. Lee does his best to meet such calls for help but without a larger medical staff little can be done. If the hospital had two more doctors, or even one more doctor, some of these needy people could be cared for.

Here is a physician who has served in China as a representative of the Church in the United States for nearly thirty years. Repeated opportunities have been pressed upon him to leave China and accept more remunerative work in the United States. He has found men in America who are willing and eager to join him in his work in Wusih. He asks that the Church in the United States will supply the salary of an additional doctor.

### The Church in Shanghai Moves Forward

**T**HE CHURCH in the Diocese of Shanghai keeps moving forward steadily as indicated by such figures as those contained in Bishop Graves's report for the year 1934:

EVANGELISTIC	1934	1932
Catechumens .....	942	768
Baptisms: Infant.....	358	300
Adult .....	431	284
Confirmations .....	342	275
Baptised Christians .....	10,063	8,779
Communicants .....	4,942	4,429
Offerings (Chinese Currency).....	\$54,284.10	\$35,486.
<b>EDUCATIONAL</b>		
Boarding and Day School Pupils.....	3,624	2,594
Sunday School Pupils.....	4,159	2,418
Fees received (Chinese Currency).....	\$334,196.55	\$234,831.
<b>MEDICAL</b>		
Pupil Nurses in Training.....	190	157
Hospital work: In-patients.....	9,161	8,456
Out-patients .....	185,487	148,157
Fees received (Chinese Currency).....	\$236,278.70	\$180,293.



# Why Missions?

*A Series of Answers Based on the Gospel*

## II. Our Christian Responsibility

*By the Rt. Rev. W. Blair Roberts, D.D.*

**D**URING OUR LORD'S earthly ministry He touched the eyes of two blind men and they received their sight. He stretched forth His hand and touched a leper and he was cleansed. He laid His hands on a woman who had been sick for many years, and she was cured. He laid His fingers on the ears and tongue of a deaf and dumb man, and immediately he heard and spoke.

At the close of His ministry, just before He ascended into heaven, He gave His disciples His final command, "Go ye . . . and make disciples of all nations, baptizing them . . . teaching them to observe all things whatsoever I have commanded you."

I believe there is a close connection between His deeds of mercy and healing, and the program He outlined for His followers as He was about to leave them. Personal contact with Him had brought to men physical life and strength. Contact with Him through the sacraments He had instituted was to bring to men spiritual life and strength. As the diseases of the body had been cured through the Divine touch, so the ills and weaknesses of the soul were to be healed through His presence, and that of the Holy Spirit, in the sacraments which He provided for us.

The sins of the world today can be summed up under one word—selfishness. Thinking of self, planning for self, working for self, without regard to the rights or interests of others. That is the menace of capitalism—not the making of money, but using money and the power of money solely for selfish interests. That is the cause of wars—not the desire of men to kill one another, but the ambition

of individuals and nations to secure something for themselves. That is the cause of all social injustice—not a hatred of man for man, but an indifference on the part of some for the welfare of others.

Mankind today is groping, almost blindly, for a world in which universal brotherhood will prevail. For the abolition of war, for the relief of the poor, for social justice, every conceivable kind of an organization has been tried; and tried in vain. Every known method has been attempted; every one except that which our Lord gave us. We have tried that to a small extent. And the strange thing is that though it has been proved to be the only method that really works, the Christian world as a whole is not using it.

We can never outlaw war or any other evil, for the reason that we can never outlaw selfishness, which is their cause. That is a thing which must be cured, and the only power that can cure it is personal contact with an unselfish Christ. In union with Him there is no room for selfishness. In using Him for our Guide and Example there can be no thought of personal interests, save as they help minister to the interests of others.

These are not theories. They are facts. You can see them demonstrated in every life that has been brought into contact with the Divine life—and that has continued so. We see them demonstrated in the lives of the Dakota Indians, commonly known as the Sioux. History records them as among the world's fiercest fighters two generations ago. Today they are among the most peaceful people in the world, and, given a fair chance, they will become a valuable asset to our com-



## THE SPIRIT OF MISSIONS

mon life. What made them so? Theories and organizations? No. The Christian Church, giving them a Christ to follow, and a personal contact with Him through the means which He gave us, did the work.

The same facts hold true the world over. Missionaries from every land bear the same testimony. The responsibility for international peace does not rest primarily with governments and diplomats. The responsibility for social and economic justice does not rest primarily with our courts of law and legislatures. It rests first and foremost with Christians. We have the cure, but we are withholding

it, first from ourselves, and therefore, naturally, from others.

To many people social service organizations are a playground, and anti-war and anti-other-things are a hobby. Hobbies and playgrounds are nice and necessary things to have. But the Christian should have one primary aim and purpose controlling and directing his life, and that aim should be to bring all men into personal contact with a saving, unselfish Christ. That is our Christian responsibility. That is our life opportunity.

*The third article on Why Missions? will be contributed by the Ven. Frederick W. Neve, Archdeacon of the Blue Ridge, Virginia.*

### Prayer Groups Use Sanctuary Page

**M**ANY PEOPLE CONTINUE to feel the loss of the *Prayer Leaflet*. Suggestions and attempts are made from time to time to use the Sanctuary page in THE SPIRIT OF MISSIONS as a substitute for the leaflet, in a small way, listing definite subjects.

A suggestion which not only is more practical but which leaves more freedom for the individual or group is to use the Sanctuary of THE SPIRIT OF MISSIONS as a point of departure suggesting a point of view or a leading subject, and then to add specific subjects from two sources: first, from the pages of THE SPIRIT OF MISSIONS; and secondly, from the personal knowledge and desires of the reader or the group; then to sum up all the intercessions by using the prayers suggested on the Sanctuary page, closing with the Lord's Prayer.

This month the sanctuary (page 230) suggests the deep desire that the triumph and glory of Easter be made more fully manifest in all the world. Thinking of the contents of the magazine, let us, for example, give thanks for the triumphs of the Church as they are reflected in Sir Edward Midwinter's article (page 197), and in the stories from Cuba and Puerto Rico (pages 201 and 211); let us pray that the forces of ignorance and injustice working among the thousands of homeless men (page 206) may be conquered by wise and sympathetic action; that support may be found enabling the Julia Emery Hall in Liberia (page 203) and St. Andrew's Hospital in Wusih (page 223) to continue their work of preaching the power of the risen Christ to their communities; that the coming conference on social work (page 235) may be of the utmost possible value to those who attend and those whom they represent.

Then let us add thanksgivings and intercessions of immediate concern to us, in parish or diocese or in the great conflict of nations, or in our personal lives, and close with the intercessions on the Sanctuary page and the Lord's Prayer.

If any readers or groups try this or any similar plan, their comments and advice about it would be most welcome.



# Read a Book

Recommended by the Rev. Gardiner M. Day

THE SPIRIT OF MISSIONS welcomes as guest contributor this month the Rev. Gardiner M. Day, Literary Editor of The Witness, a contributing editor of The Churchman, and rector of St. John's Church, Williamstown, Massachusetts. In writing to the Editor about Dr. Jones' book, Mr. Day said, "It made my Lent. I have not read so vital a book in ages . . . I seldom get really excited about a book but I think this is a truly great one."

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IN THE FALL OF 1925 the Abingdon Press announced the publication of a little volume entitled, *The Christ of the Indian Road*, by a Methodist missionary to India, the Rev. E. Stanley Jones, who so far as the general public was concerned was quite unknown. The book told with extraordinary vividness of the impact upon India of the Personality of Christ. Its first readers were amazed at the freshness of its interpretation and within a year it had run through a dozen editions and had marked its author as a man whom God had chosen as an ambassador full of grace and truth.

Now Dr. Jones gives Christendom another volume called *Christ's Alternative to Communism* (New York, Abingdon, \$2). It could not be more timely and its timeliness is not an accident for it was written because Dr. Jones felt the pressure of this new world order, which the Communists in Russia are trying to build on a higher ethical basis, challenging and rechallenging the Christian world. Does not the Christian world have an answer to this challenge? Is the nearest approach of the Church to a just social order to be expressed in such tremendous compromise with greed and selfishness, competition and private profit as to result in our present society with its increasing armament, its "stuffed" and its "starved,"

its racial persecutions and its competitive Christianity? To this last question, Dr. Jones would reply: "No, this present order is frankly pagan. The Church has forgotten its original ideal for the establishment of the Kingdom of God on earth. But in that ideal it has an answer, and it is the only alternative to Communism."

In *Christ's Alternative to Communism* Dr. Jones states anew with crystal clarity, with amazingly cogent concreteness, and with his inimitable ability to relate the individual Christian's action to the larger ideal, the Christian answer to Communism, namely, *the building of the Kingdom of God on earth*, for which accomplishment every Christian prays every time he uses the Lord's own prayer. In his introduction Dr. Jones writes:

I am persuaded that Christianity is headed toward a supreme crisis—perhaps a decisive crisis. This generation, or at most the next, will have to decide between materialistic, atheistic Communism and the Kingdom of God on earth.

A greater help toward guiding the Church in meeting this crisis than this book of Dr. Jones is hard to imagine. Personally, I have read through choice or reviewer's compulsion a great many books, but I can recall no book which gives as powerful and compelling a picture of the meaning and necessity of Christ's Gospel of the Kingdom of God for the world today and of the way in which that Gospel must be made real in practice. Christ's Gospel, Dr. Jones recognizes, is just as revolutionary as Communism and along many of the same lines, but the Church has allowed its Christianity to become merely "resolutionary."

Although Jesus did not give detailed rules He did give definite principles for the reconstruction of society which are as valid today as when they were first uttered. Furthermore, these principles



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pertain to all life. The Church has been anti-Christ in so far as it has tried to spiritualize them until they are no longer related to the equally essential material phases of life. When, for example, Christ announced His program for the Kingdom in His first sermon at Nazareth, saying that it meant "good tidings for the poor," He meant that the present social system would have to be changed so that justice would be rendered to the economically disinherited. In other words, He did not mean tithing or charity or PWA. He meant economic justice, exactly as in the next principle of His program, that of bringing "release to the captives." He meant justice for the socially and politically disinherited. "If applied to the world of today," writes Dr. Jones, "it would undoubtedly mean that if hunger could be met *in any real way* by the sac-

rifice of costly churches, then the churches should go."

Dr. Jones sees clearly the enormous evil in Communism in its use of ruthless violence and its suppression of liberty, but he also sees in Russian Communism many things which he believes Christ would approve. God, he believes, is using the God-denying Communists to stab awake the Christian Church to a new vision of its lost idealism.

This is truly a magnificent book. Would that every living Christian could read this volume thoughtfully and catch a vision of what Christian discipleship really means. If every member of our Church could read it perhaps God could then use us to give that "resolute push" which, H. G. Wells says, if carried on "for quite a short period might reconstruct the entire basis for our collective life."

### Brief Book Notes by Discriminating Readers

**S***even Oracles from the Cross* by William Norman Guthrie (New York, Longmans Green, \$1.50) are meditations on the Passion offered by the rector of St. Mark's-in-the-Bouwerie, New York, as the fruitage of a forty years' ministry. Dr. Guthrie interprets our Lord as engaged "in an entirely *this-world* ministry of Good News." The story of Calvary is given a startlingly real interpretation as is to be expected from this singularly provocative student of all religion, who bids the imaginative devout look to this Crucified Son of Man for the final human revelation of the Heart and Mind of the Eternal. Dr. Guthrie makes a hard demand for fresh thinking from those who would penetrate this mystery of the crucifixion. Men have too often put forth easy dogmatic formulas. Here we are bidden as we worship to follow the Anointed who gave His all. That all included a tragic climax of doubt if He were to be God's appointed One. He could not have been the Saviour of the world had he not taken into His life all the uncertainties of human incarnation. The author of this booklet wishes us to

join the thoughtful company of those who mount through reverent speculation and meditation to the final joyful exaltation of faith that through this Invincible Figure we come to share His trust in the Father whose care is to lift the world's burden of sin that caused such a Divine Tragedy.—A. B. P.

**E**VERYONE CONCERNED to bring religion to children with sincerity and interest will desire to read and ponder *Modern Methods in the Church School* by William Grime (New York, Round Table Press, \$1.50). It contains no directions which may be slavishly followed by another Church school teacher or director. But it does contain a vivid account, partly verbatim, of two examples of sincere and truly interesting class work in a Church school. Leaders and teachers may well consider these examples, and extract from them the point of view which they illustrate. Each reader should allow himself to feel the challenge of this point of view and develop for himself its implications for the work of his own class or school.—S. C. L.



# The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*  
223 West Seventh Street, Cincinnati, Ohio

THE PAMPHLETS of the Forward Movement find a welcome in unexpected places. A prominent Baptist minister in the South wrote concerning *Discipleship* to one of our Bishops:

A few days ago there came to my hand a little booklet . . . for use by your people during Lent. Now do you think it strange when I tell you that I'm going to carry this in my pocket and read every assignment each day during Lent? You know Baptists are not strong on doing such things because we say we should do those things all the time. So we should, but I think there is great spiritual advantage to be gained by observing special seasons. I have just read the second page, A Disciple Turns, and then knelt in prayer for you and myself that the good Lord may use and bless us in His work.

An inmate of an old ladies' home, seventy-four years of age, a member of the Disciples of Christ, writes:

I have been greatly helped by a Lenten pamphlet, *Discipleship*, of the Forward Movement and would like to go on with what follows. Please advise me so there will be no breaks in the readings.

AT LEAST TWO parishes are planning an every member visitation in the interests of promoting a Forward Movement in religious living and service among their members. The rector of one parish writes:

I want you to know how much of a success I feel the Forward Movement is so far. I have been using your first pamphlet and the second has arrived today. Personally it has stirred me more than anything since I was ordained, and I have been bending every effort to make people realize that we have been living a second-rate Christianity without really knowing Christ at all. I can see results in this parish. One of my vestrymen has come to me to offer his services for an every member visitation of the parish after Easter at which we shall try to put the question to each man as to whether he is doing his share in supporting the Christian Gospel with his life. I plan to announce it from the pulpit and through letters to the parish. The visitors will have to be trained as to what they shall say and do. And I have drawn up a card,

like a pledge card, on which each person will be asked to promise so far as he is able to attend Church.

THE RECTOR of a parish of about one thousand communicants in an eastern diocese returned from the General Convention last October with impetus of an encouragement engendered by the inauguration of the Forward Movement. He spoke of the Forward Movement frequently to his congregation, both in public and in private, and communicated to its members much of his spirit and hope. He reports now a new enthusiasm for Christ and His Church among his people, manifesting itself in these ways:

1. One of his laymen suggested a Corporate Communion for fathers and sons, at which 190 men and boys were present.
2. The following Sunday, March 10, was the Corporate Communion of the Forward Movement, at which nearly three hundred people were present at the eight o'clock service and approximately an equal number at the later celebration of the Holy Communion. There has been nothing like it in the parish except at the great festivals of the Church heretofore.
3. The Sunday school has doubled its membership.
4. A parent-teacher association has been established to work together for the better religious education of the children of the parish.
5. The Lenten services have been better attended than at any time during the present rectorship of thirty-two years.
6. The pledges for parish support have been increased by \$1,200 and for the general work of the Church by \$500, and the end is not yet.

Truly a Forward Movement in this parish because of a new and contagious determination and an enlarged vision in the heart and mind of the rector.



## SANCTUARY

*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.—JOHN WILSON WOOD.*

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THE MONTH OF MAY is shining with the glory of Easter. While we walk in its light, let us pray that the Church may truly go forward as an army "under the banner of the King of Love"; that in every land the forces of sin and ignorance and injustice may be more and more overcome; that every good work may be strengthened a thousandfold.

With Rogationtide approaching, let us pray especially for rural missions and rural life in every land.

As the day marking our Lord's ascension draws near, let us pray for a deeper sense of reality in our use of The Ascension Day prayer that we "may also in heart and mind thither ascend and with him continually dwell."

EVERLASTING GOD, who art ever adored by the holy angels yet dost choose men to be the stewards of thy mysteries; bless, we beseech thee, the work of thy Church, that we may serve before thee in pureness and love.

O God and Father of all mankind, who alone canst fill and satisfy the human heart, open our hearts to see that in thee we find the full glory of human life, in joyful devotion to thy will, through Jesus Christ the Lord of life. Amen.



# The National Council

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

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IN COMPLIANCE with the resolution adopted by the Forward Movement Commission, Bishop Hobson, Chairman, and Bishop Maxon who is coöperating with the commission, conferred at Church Missions House with the Presiding Bishop, the President and officers of the National Council, and Miss Lindley, Executive Secretary of the Woman's Auxiliary.

Following the meeting Bishop Hobson reported that there was entire accord between the program of the commission, and the plans and objectives of the National Council, and further that as a result of the many conferences held throughout the Church by members of the Forward Movement Commission, there is a very evident new interest and rising tide of loyalty in the success of the united program of the Church.

THE REGULAR quarterly meeting of the National Council was held April 30-May 2. We regret that this choice of dates makes the detailed report in THE SPIRIT OF MISSIONS seem long delayed since it cannot be made until June. We direct the attention of the family of the magazine to the Church weeklies. Business of importance in the missionary work of the Church, especially for 1936, was considered. In times like these an informed constituency is vital to the success of our cause.

SEEKING FRESH information about our missionary work in Mexico and the West Indies, the Rev. B. H. Reinheimer, Executive Secretary of the Field Department, sailed on April

10 to visit Puerto Rico, Haiti, Dominican Republic, Cuba, and Mexico. The Field Department will place increasing emphasis on missionary education in the promotion of its work.

## Let Us Pray

Lord Jesus Christ, who hast taught us always to pray and not to faint, we lift up to Thy mercy the need of Thy Church. And since Thou hast given us the resolve to go forward and not back, grant to the leaders of our Forward Movement to be both wise and daring disciples, and to Thy people an heart to follow them, for Thy sake who art with the Father and the Holy Spirit one God World without end. Amen.

THE official group at Church Missions House is prepared to welcome in July the opening of a Church book store at

12 East Forty-first Street, New York, by the Morehouse Publishing Company. Immediate opportunity is thus opened for promoting the sale of books which deal with social service and education, aside from official publications. Close coöperation will prevail between Church Missions House and the Morehouse Book Store, the latter to be in charge of Mr. H. C. Barlow, as sales manager.

THE REV. G. FREELAND PETER sailed on April 18 for Italy to take charge, for at least a few months, of St. James' Church, Florence, relieving Bishop Booth of Vermont. Dr. Peter's name is well known from his position during recent years as canon and chancellor of the Cathedral of SS. Peter and Paul, Washington, D. C. He formerly lived in Florence and is familiar with the parish.



# Domestic Missions

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

## Mountain Workers Hold Annual Conference

A GROUP OF FORTY-FIVE of our southern mountain missionaries gathered in Knoxville, Tennessee, on the evening of April first for a conference preceding the Annual Conference of Southern Mountain Workers. The meeting opened with a service in St. John's Church, at which addresses were made by the Rev. Arthur M. Sherman on *The Need of the World and the Forward Movement*, and by the Executive Secretary of the Department on *Some Glimpses of the Home Field*. The following morning Bishop Gribbin was the celebrant at a Corporate Communion. His interpretation of the service and his thoughtful words helped the members of the conference to a rededication of their lives to His service.

The Executive Secretary opened the morning session with a general statement concerning our work in this section, and introduced Miss Elizabeth Matthews, of Glendale, Ohio, one of the four newly elected women members of the National Council, who spoke briefly of the February Council meeting. A feature of the morning session was the opportunity given to each one present to make a brief report of his work. An illustrated lecture was given by a representative of the Tennessee Valley Authority on the construction of the Norris Dam. The proximity of this important work to Knoxville gave some of the conference members an opportunity to visit it. The remainder of the day was given over to discussion of subjects of vital interest to the workers in this field: *The Mountain School*, led by the Rt. Rev. Robert E. Gribbin; *Agricultural Phases of Mountain Work*, led by Captain George Wiese, *Grace House-on-the-Mountain*, St. Paul, Virginia; and *Our Work in the Cumberland Mountains*, led by the Ven. Gerald H. Catlin, Archdeacon of Mountain Missions, Big Sandy Valley.

During the discussion these points were emphasized:

The marked difference between the missionary work in mining camps and that in the isolated mountain sections.

The contribution which some of our workers are bringing to the solution of economic problems in agricultural districts by the improvement of soils and the marked increase in production through the application of scientific methods. Archdeacon Catlin reported a remark made to him by one of his people, "The Episcopal Church is the only one I know anything about that does anything beside preaching."

The large areas deep in the mountains where there are still many people not reached by the Church.

There was much valuable discussion concerning the work of the mountain schools and the various methods employed to fit the pupils to meet the responsibilities and opportunities of life. It was most encouraging to hear of the accomplishments of former students of these schools.

Dr. Sherman closed the conference with a meditation on *The Supremacy of Christ*. The emphasis placed upon the fact that no matter how difficult the task, there is always help and strength at hand to meet it, gave us all courage to go forward.

THE INDIAN CHURCHMEN of South Dakota have set a record. In 1933, at their great annual convocation, out of their poverty they presented an offering of more than \$3,100. In 1934, out of their greater poverty, they presented an offering of more than \$4,100, an increase of about thirty-three per cent. This, despite the fact that South Dakota, together with much of the great Northwest, has just passed through one of the most devastating droughts in its history. The generosity of these people who have so little and yet who give so much, is a mighty challenge to the whole Church.



# Foreign Missions

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

## Across the Secretary's Desk

THE DIRECTOR OF the Faculty of Medicine of the Kyushu Imperial University of Fukuoka, Japan, Dr. Inokichi Kubo, an oto-rhino-laryngologist, has joined the staff of St. Luke's Hospital, Tokyo. For a number of years he has been the Director of the Kyushu Imperial University Hospital and a counselor of the university. He has studied in Germany, Austria, France, and Holland. He has been decorated by the Emperor of Japan with the Third Class Order of the Sacred Treasurer.

ONE OF OUR women missionaries in the Orient, carrying a heavy load of work and responsibility, tells me that the people in her station have "read in the pastoral issued by the Bishops at the close of the Convention, that the dominant note of the Convention was a determined and enthusiastic support of the world-wide mission of the Church. The only results which have come to us have been first, the decree that the members of the mission must pay twenty per cent of their medical and dental bills. Next, we received a further cut of five per cent in salary. Some of our staff say that this means for them, neglect of dental needs and of physical welfare generally, because reduced salaries are insufficient in most cases even to meet normal living expenses."

"THE DOCTOR HAS only to turn his back and something happens." The doctor who makes this sweeping statement is Dr. Werne Junge, our physician at St. Timothy's Hospital, Cape Mount. Then he goes on to explain:

Once again a poor soul with a strangulated hernia was brought to the hospital. One cannot forget the sight of a person suffering those awful pains and the slow and dreadful death that follows. One in a thousand comes through without medical care; for all others death is

inevitable. In countries where health knowledge is widely spread and labor is protected against harmful strains we see few cases of this kind just as we see only rare cases of smallpox. But here in Africa, besides the many strictly tropical diseases, hernias occur as frequently as appendicitis at home. Hernias are not harmful, but in a country like this, where medical care is rare, they are like the sword of Damocles hanging over one's head.

More than a hundred hernia cases came to St. Timothy's Hospital during the past year. Never does a man have to be persuaded by a long conversation to undergo the operation. He has confidence in our big medicine and really climbs on to the operating table, from which he tells long stories, during the operation, of how bad this sickness can be. When he is cured and goes home happily smiling and with a *Baika, baika* (Thank you, thank you), a hundred times repeated, we know, once more, why we are here.

THE EDITOR OF the *Mountain Province Churchman*, published at Baguio in the Philippine Islands, says in the issue of February 28:

In nearly twenty years of mission service, the Editor has seen many visitors come and go, some frankly critical of mission work, some using the mission as headquarters from which to see the usual things in which tourists are interested, but none who have brought to us such friendship, such understanding of what the Church is trying to do, and such helpful coöperation as Bishop Matthews and his devoted wife. His happy manner in the face of discomforts and inconveniences endeared him to us all, and we are sure the Igorot children whose good fortune it was to meet him, will never forget his kindly ways.

He had offered to take a few confirmation services, and perhaps did not expect that he would be asked to take no less than five such services in the Mountain Province, with more than two hundred confirmed. But he cheerfully complied with the requests of the mission priests.

His confirmation addresses were most helpful and our boys and girls will always remember his happy manner of speaking. An Easter School girl described him as "very jolly." We are grateful to Bishop and Mrs. Matthews for their willingness to visit our mountain stations, to put up with the discomforts and dangers of the trip, and to help us in the ways that they



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did. We wish they might have stayed longer and that they could have met more of our boys and girls and teachers and catechists. We trust they will *want* to come back to us again, and God willing, that they *may* come back and stay longer.

The *Mountain Province Churchman*, by the way, is published semi-monthly for the young people of the Anglican Communion in the Mountain Province. That is to say, for the Igorot people. It is a four-page mimeographed sheet and frequently contains items of interest to people in the United States. Anyone desiring to have it regularly can secure it by sending one dollar a year to the Rev. R. F. Wilner, Box 20, Baguio, Philippine Islands.

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ONE OF OUR Japan women missionaries has the heart of a lion even if she is a woman. Writing about the additional reductions in missionary appropriations she says:

I simply will not meekly sit down and take the verdict "no funds" and say "shikata ga nai." Instead I'll do my "derndest" and raise the money somehow, personally, locally and abroad.

"Shikata ga nai" is a colloquialism, frequently used in Japan. It means, "it cannot be helped."

✓ ✓ ✓

DO REDUCTIONS in appropriations really bear heavily upon missionaries and their work? I am sure Miss Dorothea McHenry, our nurse at Anvik, Alaska, knows that they do. When Bishop Rowe was told that the already reduced appropriation for Alaska must be reduced still more, he was obliged to make up part of the amount by another reduction on the appropriation for the Anvik mission. When Anvik came to order its supplies for food, medicines, and numerous other articles of equipment for the year 1935, it was found that there was no money to pay the bill for medicines. A school of thirty children, to say nothing of the four hundred people in the village who are under Miss McHenry's care, are sure to need considerable medicine in the course of a year. In order that she might care for

these needy people and not have her work as a nurse completely frustrated, Miss McHenry instructed us to charge the bill for medicines against her salary account. It amounted to \$168.19. That is a pretty large proportion of a cash salary of \$540 a year!

### With Our Missionaries

#### ALASKA

Henrietta Barlow, who due to reduced appropriations in Liberia had to come home, sailed from Seattle, March 9, on the *Yukon*, for Alaska, where she will be employed in the field.

#### CHINA—ANKING

Mildred S. Capron arrived March 14 in Santa Barbara, California, on the *Tatsuta Maru*, on regular furlough.

Alice Gregg sailed March 15 from Hong Kong, on regular furlough.

#### DOMINICAN REPUBLIC

Mrs. A. H. Beer sailed April 5 on the *Waldstraut Horna*, for England.

#### JAPAN—KYOTO

The Rev. and Mrs. J. J. Chapman sailed March 24 from Kyoto on the *Kiyosumi Maru*, on regular furlough.

#### JAPAN—NORTH TOKYO

Mr. and Mrs. J. Earl Fowler and daughter, Margaret, sailed February 23 from Yokohama on the *President Jefferson*, and arrived March 10 in Boston, on account of the serious illness of their daughter.

Helen K. Shippy and Augusta F. Peters sailed April 20 from San Francisco, on the *Chichibu Maru*, for Yokohama, after regular furlough in the United States.

Helen M. Pond sailed on the *Empress of Japan*, after regular furlough in the United States, and arrived in Yokohama March 13.

#### PHILIPPINE ISLANDS

Florence Clarkson arrived March 12 in Manila, after regular furlough in the United States.

Elizabeth H. Whitcombe sailed February 6 from Manila on the *Hector*, and arrived March 20 in England on regular furlough.

Mrs. Henry Mattocks and her two children sailed April 20 from Vancouver on the *Empress of Japan*, after regular furlough in the United States.



# Christian Social Service

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

THE FIFTEENTH annual Episcopal Social Work Conference will be held June 9-14 in the Mount Royal Hotel, Montreal, Canada, as an associate group of the National Conference of Social Work, the world's largest annual gathering of social workers.

As in 1924, when the National Conference of Social Work met in Toronto, this year's program of the Episcopal Social Work Conference has been developed with the coöperation of the Council of Social Service of the Church of England in Canada and has an international flavor.

Increasing Coöperation Between Clergyman and Social Worker will be presented from the Canadian viewpoint by Miss Charlotte Whitton, a prominent Anglican who is Executive Director of the Canadian Council on Child and Family Welfare. The American approach will be presented by the Rev. Walter K. Morley, Chaplain of Wiltwyck, West Park, N. Y. The Rev. Francis D. McCabe, a priest of the Church who is Director of the Indiana State Probation Department, will discuss Church Coöperation with the Community's Probation Program.

The annual luncheon with the Church Mission of Help will be on Youth's Problems in a Changing Social Order. Its speaker will be Miss Gertrude Hill, Superintendent of Humewood House, Toronto, describing An Anglican Agency at Work with the Unmarried Mother, while the American speaker will be David Cushman Coyle, consulting engineer and author, on New Attitudes Toward Young People.

Another distinguished Anglican, Miss Ethel Law, Training and Conference Secretary of the Canadian Y.W.C.A., will discuss Group Work Among Girls in Canada at the joint session with the Girls' Friendly Society. There will be a panel discussion of Group Work Programs with Unemployed Girls, with Mrs. Helen Wright Mahon, of Toledo, as chairman. The summarizing address will be

given by Miss Grace Coyle, Assistant Professor, School of Applied Social Sciences, Western Reserve University.

At the conference's joint session with the Church Conference of Social Work and the American Social Hygiene Association the Rev. Floyd Van Keuren, Executive Secretary, Social Service Commission of the Diocese of New York, will treat of Pre-Marital Instruction and Post-Marital Counseling. The other speaker, Valeria S. Parker, M.D., Director of Community Relations, American Social Hygiene Association, is to describe The Contribution of Medicine and Psychiatry to Marital Counseling.

The Rt. Rev. John Cragg Farthing, Bishop of Montreal, will preside at the annual dinner of the conference. The theme is to be The Parish as a Social Instrument. The American approach will be outlined by the Rev. Norman B. Nash, of the Episcopal Theological School, while the Canadian approach is to be presented by the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada.

The conference will close with a joint session with the Church Conference of Social Work and the Child Welfare League of America, on the subject Characteristics of Religious Child Caring Institutions. H. W. Hopkirk, Superintendent of the Albany Home for Children, will speak on Administrative Relationships; E. W. Gibberd, Superintendent, St. Edmund's Home for Boys, Glendale, Ohio, will describe Methods of Care.

The annual Corporate Communion will be held in Christ Church Cathedral, with the Bishop of Montreal as celebrant.

There are no membership fees for the conference and all Churchmen, American or Canadian, concerned with the application of Christian principles to human relations are invited to attend its sessions. The conference program may be secured from the Department.



# Religious Education

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

## Plan Now to Go to a Summer Conference

VERY SOON THOUSANDS of Church people will be making their plans for attending a summer conference. It is remarkable how prominent a place these conferences have achieved in the life of the Church. All over the country from Wellesley, Massachusetts, to Asilomar, California, and from Cass Lake, Minnesota, to Prescott, Arizona, you will find this summer scores of groups of our people gathered together by lakeside or in the mountains to spend ten days or more in an intensive life of study and worship. And from these sessions men and women go home with new knowledge and new enthusiasm for Christian work.

Every parish should plan to send some of its most earnest and promising workers to a summer conference. Those who are fortunate enough to attend will receive valuable education under the happiest circumstances. Courses of lectures are presented by men and women who have studied and worked in their respective fields. One learns new meaning and values of the Christian religion. One is lifted out of the rut of conventional life of the parish and gains a new vision of the Christian life and of the work of the Church. One learns new ways of doing one's Church work whether in Church school, Young People's Fellowship, or Woman's Auxiliary. Such an experience makes the whole year's work more fruitful and enjoyable.

Another great value of the summer conference is that it gives a new enthusiasm and confidence in one's faith and work. So many of us lose confidence because we seem to be alone in our work. The world around us does not share our faith and vision, and it seems sometimes that we must be "queer." We all need social support in our effort and we do not always find it day by day in our home communities. But we go to a summer conference

and there we meet so many other people from other communities, each with the same love for Christ as we have, each giving himself in the work of the Church as we are. These people are at first strangers to us. There is just one thing that we all have in common, our Christian life, and this then stands out in clear relief against the background of our differences. We see them as Christians, we come to know them as fellow workers, we realize that we belong to a mighty army of comrades in the cause of Christ. And a new confidence and courage come to us because of this experience.

People who go to summer conferences always speak of the reality and meaningfulness of the worship. There is a deepening of faith and an intensity of religious experience that is found when we turn away from our ordinary duties and rest a while. Many a person looks back to a summer conference as the place where he found a new revelation of God.

The conference also can give us a new experience of Christian social living. Fellowship and friendship develop so quickly among Christian people who live with one another as Christians. It is possible to trust one another in such a group as it is impossible in other gatherings. One knows that the other person, although a stranger a few days ago, is now a comrade learning the same lessons, joining in the same prayers, reaching out with the same aspirations as oneself. There is community of experience which is the best ground for friendship.

So, plan to go to some summer conference. Or better still, arrange with your parish to send to some conference as your representative some man or woman who has been doing faithful work and who would profit by the experience. The results will be great both for the person who goes and for the parish.



# The Field Department

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

## Designated Giving or Budget Giving

THERE IS NO question but that hard times have made it difficult for Church members who have given regularly in the past to maintain their giving to missions. It follows that it has been similarly difficult for parishes to contribute as much as formerly.

The desire to restore missionary giving has brought forth the proposal to return to a larger use of *Designated Giving* to replace the *Budget Giving* that has been encouraged since 1919. The proposal has in some instances gone so far as to suggest that the whole budget of the general Church be assigned on this basis, giving items to the parishes in lieu of the sums that have been regarded as quotas.

It is well to recognize that this is an old scheme and not a new one. Much of the giving for missionary work prior to 1919 was of this character. It is also well to recall that it created a situation in which Missionary Bishops were expected to raise personally a considerable portion of what they needed. To do so they were compelled to be out of their fields and absent from their work more than was good for the work. A charming and persuasive Bishop or missionary could get generous gifts which might not be warranted by the needs and the opportunities of the field which he represented. The reverse was also true. A Bishop or a missionary lacking the gifts of persuasion and personal charm, although he might be a superior missionary, and might represent a field with the greater need, was never able to get what his field deserved. The system defeated any constructive missionary strategy and was lacking in equity in the treatment of our appointed missionaries.

Again, the personal presentation was usually made in localities of the greatest wealth. The majority of our parishes and missions rarely, if ever, saw a live mis-

sionary. Board secretaries were about all that they might expect. As a result, one of the strongest forces working to bring about the change of 1919 was the dissatisfaction with a general missionary program largely dependent upon such a system of *Designated Giving*.

The proposal is definitely related to the present interest in democratizing the support of the Church. *Program Giving*, by contrast with *Designated Giving*, is designed to provide those who can only give small amounts with the same opportunity granted to those who can give larger sums. In the past, *Designated Giving* was to a great extent the privilege of those who could give much.

*Program Giving*, in the same way, provides a parish through its quota or objective for the Church's Program with the opportunity to give to each and all of the many items that enter into the general work of the Church.

If the parish is committed to *Designated Giving*, the individual member can only give to the assigned items. Without the opportunity contained in *Budget Giving* the individual member can only give separately to the various missionary items and in so doing there is always the possibility that he will overlook or "give out" before all missionary items are presented to him.

Through *Program Giving*, on the other hand, he is able to make a united contribution and have the satisfaction of knowing that he is aiding every item in the General Church Program.

It would appear, therefore, that the new era into which we are moving will be one of greater dependence for religious and benevolent enterprises upon large numbers of small givers, and that *Budget Giving* needs to be encouraged in preference to any attempt to revive *Designated Giving*.



# Department of Publicity

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

## Do You Need Source Material?

"I HAVE DIFFICULTY in speaking to my people about the missionary work of the Church because good material is so hard to find." How often have we heard such a statement from rectors. Most of these men spend hours each week in preparing a sermon on some ethical or theological question and yet seem to think that a sermon or address on the Church's Mission should be produced with less effort.

The necessary ingredients for the production of a good missionary talk are the same as those required for an address or sermon on any other topic. First, conviction, then work, then the use of imagination. An authority on the use of English says, "Imaginations are the materials with which the understanding seeks to enrich itself."

Many times THE SPIRIT OF MISSIONS has been suggested as the source of vital and interesting missionary material. Often the response has been "I don't seem to be able to use it." Lack of imagination! An examination of THE SPIRIT OF MISSIONS for March 1935 discloses source material of value and variety.

The article of the Rev. James Thayer Addison on The Gifts of Christ to the Modern World sets forth in emphatic

language why we should share these gifts with the rest of mankind. This article is a sermon rather than source material.

**I**N this timely and convincing statement concerning THE SPIRIT OF MISSIONS as an adequate source for compelling stories relating to the Church's work at home and abroad, Dr. Franklin is thinking primarily of clergymen using illustration in addresses or sermons or at the announcement period. The same usefulness extends to leaders of the Woman's Auxiliary, to directors of young people's activities, to the superintendent and teachers in Church schools, who likewise need timely, convincing, and interesting material to spread missionary knowledge, to quicken zeal for service. Not only the March number but any other issue of the magazine, approached in the terms of Dr. Franklin's comment, will yield rich results.

We renew an old insistence that as normal equipment for vestrymen, for Church school teachers, for leaders of young people's work, of the Woman's Auxiliary, or of any other organized group, subscriptions to the missionary magazine of the Church be included in the parochial budget.

were too busy to attend the school, inspired by Mrs. Wang's example, also attending, swelling the enrollment to 70, the highest on record. We can almost hear her say at the end of the term, "I am very peaceful in my heart and it is good to believe in Jesus."

In the same number adjoining pictures show a Japanese child offering pebbles to Jizo Sama, the god of children, and the altar at St. Agnes' School, Kyoto, with its cross as the symbol of an everliving Christ, the friend of all children.

The picture of the new bridge at St. John's University suggests to our minds

Miss Hammond's story of Mrs. Wang, ninety-two-year-old student, is full of romance. Our imaginations supply a picture of the hopelessness which for nearly a century pervaded the life of this woman, a follower of Buddhism. We see her walking first a mile to the Christian chapel in her village, then after a while in company with a granddaughter and a great-granddaughter taking the exciting train journey to the great city of Nanking to enroll as a pupil in the Short Term Christian School. Now we see women of the city who thought they



## THE NATIONAL COUNCIL

the work which that great institution has done in leading the minds of many leaders in China over the sloughs of ignorance and superstition to the fair land of truth as it is found in the revelation of Christ.

What a wealth of material is contained in Miss Shipp's account of specific social service case work done by St. Luke's Medical Center, Tokyo. One can almost feel the change which came over the entire Yamamoto family after our worker

had become the family friend and adviser. Hopeless young Mr. Matsuda acquires a new outlook on life and a divided family is reunited.

So we might go through the entire magazine, finding on nearly every page a suggestion which can be built into a missionary presentation which is personal, vital and dramatic, because the use of our imagination has enriched our understanding.—LEWIS B. FRANKLIN.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

### Latin America: Missionary Theme, 1935-1936

THE SPECIAL MISSIONARY theme for next winter is Latin America. Although emphasis will be laid upon the relation of Christianity to modern movements in South America and Mexico, the Caribbean area may be included in the study. The chief source book recommended is *That Other America* by John A. Mackay (New York, Friendship Press, sixty cents).

Among the books for collateral reading which may be borrowed from the Church Missions House Library are:

*The New Map of South America* by Herbert Adams Gibbons. (New York, Century, 1929. \$3.)

This book deals with the political development of each nation in Latin America with the two concluding chapters on relations between the United States and Latin America.

*The Two Americas* by Stephen Duggan. (New York, Scribner's, 1934. \$1.75.)

An interpretation for the general reader of the principal social, economic, and political factors affecting inter-American relations.

*Peace by Revolution* by Frank Tannenbaum. (New York, Columbia University Press, 1933. \$3.50.)

A discussion of Mexico in terms of race, religion, politics, revolution, land, labor, and education.

*Bright Mexico* by Larry Barretto. (New York, Farrar and Rinehart, 1934. \$2.)

An account of the author's travels in Mexico.

*Women Under the Southern Cross* by Margaret Ross Miller. (Boston, Central Committee, 1935. Fifty cents.)

A general survey of conditions in South America showing the important contribution of Christian missions to the life of women.

For a fuller reference list write to the Educational Secretary.

The Handbooks on Episcopal Missions in Brazil, Mexico, and the Caribbean will be available in revised editions in September.

Leaders expecting to conduct discussions or plan programs on Latin America may wish to carry out some of the following suggestions during the summer:

Collect newspaper clippings, arranging them in a scrapbook according to theme or country.

Study the map of South America. Test your knowledge by drawing an outline map and filling in the countries from memory. Locate places referred to in current news articles. Dr. Mackay's book contains an excellent colored map of Latin America. A picture map of Mexico is available through the Church Missions House Book Store (fifty cents); a wall map of Latin America at sixty cents. The National Council will issue maps showing our mission stations in Mexico and the Caribbean, and Brazil.

Look up articles on Latin-American missions which have appeared in **THE SPIRIT OF MISSIONS** within the past two



## THE SPIRIT OF MISSIONS

or three years. An index will help. Make a packet of the articles to circulate in your parish.

Send to the Pan-American Union, Washington, D. C., for a list of its publications, among which are leaflets descriptive of the Latin-American countries.

Send to the Foreign Policy Association, 8 West Fortieth Street, New York, and to the World Peace Foundation, 40 Mount Vernon Street, Boston, Massachusetts, for a list of recent pamphlets on Latin-American affairs.

Search back numbers of *The National Geographic Magazine*, if available, for pictures to use in making posters.

Send to the Book Store after July first for *Fun and Festival from Latin America* by Winifred E. Hulbert (25 cents).

Consider how you would answer such questions as the following (discuss them with your friends): What are some of the differences between North American and Latin-American civilization? What causes account for the cultural differences? Is there any justification for the Monroe Doctrine today? What has been the effect of the present "good neighbor" policy of our Government upon inter-American relations? What attitude should Christian forces take toward the new movements of thought in Latin America? Toward the social revolution in Mexico? How would you answer the objection that evangelical missions have no place in Latin America? What should be the objective of Christian work in Latin America?—M. I. M.

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

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

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

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## TO THE VESTRIES OF THE CHURCH

At the end of last year THE CHURCH PROPERTIES FIRE INSURANCE CORPORATION had insured the property of 2,365 Episcopal churches, as well as that of many institutions of the Church.

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1930	803	1933	2,035
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—C. Metcalfe Brown, M.D., D.P.H., *in the Preface.*

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