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# The Spirit of Missions

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—PHILIP COOK

JULY, 1935

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

Vol. C

July, 1935

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**T**HE BISHOP-ELECT of Mid-Japan. Elected by the eighteenth General Synod, the Rev. Paul Shinji Sasaki will be consecrated on St. James' Day, July 25, in Nagoya. (See page 318)

# The Spirit of Missions

VOL. C, No. 7



JULY, 1935

## Missionary Facts from Many Lands

**A** QUIET WORK of educating and training Indian men as catechists and lay workers goes on by correspondence from the Rev. Paul H. Barbour's office at Mission, South Dakota. Thirty-five Indians in South and North Dakota are taking the courses regularly, and in the past seven years 4,746 lessons have gone out. Many of these are sent back at least once for corrections.

Meanwhile, the Rev. Robert Dickerson at Cape Mount, Liberia, has discovered that the same lessons do very well for training teachers at Cape Mount, so Mr. Barbour has a kind of extension course in Africa.

**M** ISSION STATIONS, parish libraries, study groups, and individual Churchmen and women, have a unique opportunity to secure some worthwhile books merely by paying the cost of postage. As long as the supply lasts the Church Missions House Book Store is offering to send to parishes, missions, or individuals, copies of the following well-known books of which it has a small remainder:

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**T**HE NEW BRIDGE over Soochow Creek at St. John's University, Shanghai, pictured in *THE SPIRIT OF MISSIONS* for March (page 125) is the gift of Chinese friends of the university and was not erected through the cooperation of the Rockefeller Foundation and the National Council. These two agencies cooperated in the erection of the science building shown in the background of the picture.

**T**HE MISSIONARY BISHOP of Alaska, the Rt. Rev. Peter T. Rowe, reporting on the effects to his work of the reduced appropriation required under the Emergency Schedule for 1935, writes:

In reducing the appropriations, I refrained from cutting the salaries of any of the workers. Their salaries, reduced by previous cuts, are too small for any reduction. I would rather suffer myself. Hence, I cut my own salary. Then I cut such appropriations as I thought could be cut, but without eliminating any of the work.

Those who desire the policy of cutting

## THE SPIRIT OF MISSIONS

out whole areas of the work in Alaska may succeed in their noble endeavor. But no "areas" of work will be cut out, so long as I am alive and able to minister and serve. Were the whole staff cut out from under me, please God, I will minister to all, in all places, if alone.

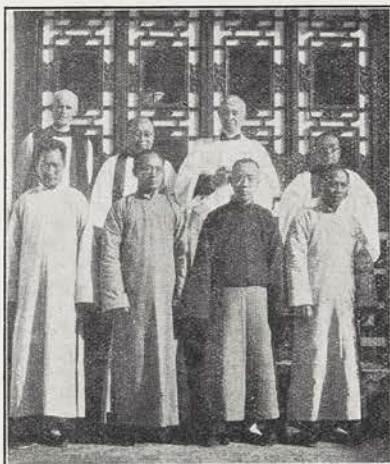
To sacrifice this work in Alaska built up from nothing, the work of devoted men and women and the sacrifices and offerings of thousands of children of the Church, as well as by the gifts of saintly men and women and the self-sacrificing work of knightly souls such as Hudson Stuck and A. R. Hoare, is just unthinkable. Before I yield to any such thing, I will live and fight. I may die, but I will die fighting, to the end.

For 1932, the Alaska appropriation was .....\$93,770  
 For 1935, the Alaska appropriation is.....\$61,865  
 For 1936, the appropriation is to be further reduced to.....54,865

A RECENT VISITOR to St. Peter's Chinese Mission in Manila was Mr. James Wu of Chefoo, China. Mr. Wu is a fourth generation Christian. He grew up in Honolulu, studied for a short time in Boone College, Wuchang, and is now an ardent Churchman in Chefoo and a warden of his parish. He knows almost all our Bishops in China. While in Manila he spoke to St. Peter's congregation one Sunday in Mandarin, which his kinsman, Mr. Y. S. Yip, the catechist, translated into Cantonese. Mr. Wu also speaks idiomatic English. In reporting this visit the wife of the Bishop of the Philippine Islands, Mrs. G. F. Mosher, writes: "We give thanks for the work of our missionaries in Canton (English), in Honolulu (American), and in Shantung (English). Our Church is all one in loyalty and love."

WHEN A PARISH west of the Mississippi celebrates its one hundredth anniversary, as Christ Church, Boonville, in West Missouri, has just done, it is a really ancient parish in this young country where "our youth is our oldest tradition." In 1835, when Jackson Kemper became our first Missionary Bishop and went out to his vast jurisdiction, he found only one church in Missouri, Christ Church, St. Louis. The Rev. F. F. Peake, head of a girls' school, was holding occasional services in Boonville, where for several years there had been the nucleus of a church, and there shortly developed what

is now said to be our oldest parish west of St. Louis. The chalice used at the recent celebration is one that Bishop Kemper presented to the parish. The Rev. Jesse Roy Gregg is the present rector.



FIRST CONFIRMATION CLASS IN PAOYING

On May 1, Bishop Nichols went to this new station to consecrate the chapel, and confirmed these four men

THE REV. H. R. SHAW, who single-handed, is acting as priest-in-charge of three churches and a number of outstations on the West Coast of Japan in the Diocese of Kyoto, pleads for a little help for newspaper evangelism. Everybody reads the newspapers in Japan. Advertisements, offering information about the Christian way of life, are a valuable means of opening up communication between people whose hearts are sad, who are baffled by the difficulties of life, as it is lived apart from God, and who are seeking peace but fail to find it. Very few dollars would help Mr. Shaw to begin work that might bring knowledge of God and His peace to many a troubled soul. But reduced appropriations under the Emergency Schedule make it impossible to supply them.

# Social Work Across the Border

Episcopal Social Work Conference in fifteenth annual gathering, June 9-14, at Montreal, discusses questions of current significance

By the Rev. C. Rankin Barnes

*Executive Secretary, Department of Christian Social Service*

WHEN THE Episcopal Social Work Conference held its first meeting on Canadian soil in Toronto in 1924 its two leaders were the Rev. Charles N. Lathrop, D.D., Executive Secretary of the Department of Christian Social Service, and the Rev. Canon C. W. Vernon, D.C.L., General Secretary of the Council for Social Service of the Church of England in Canada. These two valiant fighters for social righteousness are no longer with us. The former was called to his rest in 1931, the latter in 1934.

When the conference held its second meeting on Canadian soil in Montreal, June 9-14, the pictures of these two pioneers, framed together, were prominently placed in its exhibit booth at the headquarters of the National Conference of Social Work. Inasmuch as the latter has many Canadian members it occasionally meets in Canada. In such cases the Episcopal Social Work Conference, as one of its officially recognized Associate Groups, accompanies it.

So the conference of 1935 had a decidedly international flavor. Not only was the head of the Canadian Church on its program, but six of its dioceses were represented by delegates. The American members hailed from forty-two dioceses and missionary districts, with some from every Province. Mrs. Olimpia T. de Zeno, a graduate of St. Luke's Hospital, Ponce, Puerto Rico, and now a medical social worker for the Puerto Rico Emergency Relief Administration, was one of the 300 in attendance. The long distance prize, however, went to two parishioners of Emmanuel Church, Geneva, Switzerland!

Leaders of the Canadian Church spared no efforts in making their American visitors feel welcome in the bi-lingual Province of Quebec. Early in the conference they entertained with an informal reception and tea at the famous Chateau de Ramezay, erected in 1705 as a residence for the French Governor of the day. When the conference concluded with its Corporate Communion, held in Christ Church Cathedral, the delegates were all given breakfast in the Cathedral parish house. Too much credit for the success of the conference cannot be given to Mrs. M. Constance Payne, Acting General Secretary of the Council for Social Service of the Church of England in Canada, and to that Council's local committee of arrangements. The latter was composed of the Very Rev. Arthur Carlisle, Dean of Montreal, and the Rev. J. Frederick Morris, rector of the Church of the Ascension.

The function of the conference, ever since its organization by Dr. Lathrop in 1921, has been the exchange of methods in regard to the social work of the Church. This year, as seemed appropriate in a city whose largest public park, high above its business and residential areas, is dominated by a gigantic electric cross, blazing every night, the keynote of the conference was a vigorous determination to keep the spiritual note uppermost in the Church's social work. This note was struck at the very first session by Miss Charlotte Whitton, Executive Director of the Canadian Council on Child and Family Welfare, and the incoming second vice-president of the National Conference of Social Work:



## THE SPIRIT OF MISSIONS

If we of the Catholic faith and Church have the courage and conviction of that faith, can we, should we, subscribe to the naïve assumption that any branch of that Church is merely one of the many community services, evolved by man for man's needs, and ranking so in the range of social services? It is my personal conviction that many of our problems in adjustments between the organized social agency and the individual parish today spring from such a misconception and that more than we realize of society's problems in general derive from the fact that the Christian Church has descended from her throne as the spiritual arbiter of mankind, and sought to become far too much just another "good fellow" with man in the markets of his trade, and the daily round of his common task.

Accompanying this note, however, both in Miss Whitton's address and in others, was a complete impatience with outmoded techniques of either social case work or social group work. The conviction was general that any conflict lies not between the spiritual approach to social work and modern skills in it, but between a sound spiritual approach and mere sentimentality. Eric W. Gibberd, Superintendent of St. Edmund's Home, Glendale, Ohio, discussing methods of care in religious child-caring institutions, maintained that sentiment is in the forefront as a defense of childhood's rights, yet sentimentality is one of childhood's oldest enemies. Understanding the child's need and meeting it with case work does rule out sentimentality, but it gives love a chance to function. Too many Church children's institutions are carrying case work only as a spare tire. They have it, but they do not use it!

H. W. Hopkirk, Superintendent of the Albany Home for Children, Albany, New York, speaking on the same general theme, commented on the distressing

number of religious child-caring institutions having "a type of religious education which is not worth shooting at!" If the Church is to stay in the child welfare field, it must get in the front rank: right now it is not there.

No doubt many of the American delegates had their first glimpse of the apron and gaiters of a Church of England Bishop at the conference's annual dinner. The Rt. Rev. John Cragg Farthing, Bishop of Montreal, presided, giving a cordial welcome to Canada and to his diocese. The theme of the evening was The

Parish as a Social Instrument, and this was presented from the Canadian standpoint by the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of All Canada. He pointed out that the parish must become a social instrument since social service needs the Church, the doctrine of God, and the Christian ideal of life in order to give it solidity, while the Church needs social service in order adequately to fulfill Christ's command to serve humanity.

The most brilliant paper of the conference was that of the Rev. Norman B. Nash, Professor of Christian Social Ethics at the Episcopal Theological School, Cambridge, presenting the American aspect of the same subject. Refusing alike to march with the secularists or to sit with the pietists, he dissented from Karl Barth's complete sundering of God's will and man's wit, contending that in Christ, His teaching and His Church we have a purpose and a program which as co-workers with God we are called upon to carry out under His guidance. Similarly, we must venture, as against Nicolai Berdyaev's proclamation of doom, to recall that once God spared Nineveh to the discomfiture of another prophet of

**A**LTHOUGH there is room for a closer relating of work and worship, and for a more realistic moral training of our people, I would not deny that the nature of the work of many of our people, and the increasing amount of leisure which the machine is imposing on so many folk mean that there is a great opportunity now opening before us. Leisure in abundance awaits a true Christianizing, and the choice between constructive and trivial or demoralizing uses of machine-made leisure is big with consequences for the future of Church and society.—NORMAN B. NASH, Professor of Christian Social Ethics, Episcopal Theological School, Cambridge, Massachusetts.

despair. The battle for a brotherly society is still on, and the forces of evil need not prevail unless the children of light give way to despair and quit the field.

An attractive new feature of the conference was the use of the panel discussion method at the joint meeting with the Girls' Friendly Society. In this the audience listened in on an informal and occasionally exciting discussion of Group Work Among Unemployed Girls, headed by Mrs. Stephen Mahon of Toledo. The other participants were the Rev. J. Frederick Morris, Montreal; Miss Vera Martin, Ottawa; Miss Ethel Elliott, Montreal; the Rev. Arthur R. Cowdery, Malone, N. Y.; Mrs. Helen Gibson Hogge, Highland Park, Michigan; and Miss Gertrude Wilson, Chicago. The group recognized the sense of frustration in unemployed girls trained for a world which does not want them. There is great need for courses in personality development. The parish cannot avoid duplication in group work without knowing better the social resources of its community. One young delegate from New Jersey gave the panel pause by the question: "What does the Church expect of us young people when we have to raise money to heat our parish house before the vestry allows us to use it in the winter?"

In summarizing the discussion Miss Grace Coyle, professor in the School of Applied Social Sciences, Western Reserve University, warned against stereotyped education in working with unemployed girls. The program must be kept secondary to the needs of the group. The parish should not attempt vocational training, but demand that the community provide it. Both vocational and avocational interests are footless unless

they have significance for that particular girl. There is great danger of getting so much satisfaction out of doing something for the unemployed in group work as to forget the need of working to eliminate unemployment.

At the same session Miss Ethel Law, a national officer of the Canadian Y.W.C.A., discussed group work for girls in the Anglican Church in Canada. This officially sponsors four organizations for teen-age girls, these being, in the order of numbers of local units, the Girls' Branch of the Women's Auxiliary, the Girl Guides, Anglican groups of Canadian Girls in Training, and the Girls' Friendly Society. Some unification, however, has been achieved through the Church's Committee for the Promotion of Girls' Work, which includes an equal number of representatives of the General Board of Religious Education and the Dominion Board of the Women's Auxiliary plus one representative each of the Girl Guides, the Girls' Friendly Society, the Canadian Girls in Training, and the Council for Social Service.

The annual luncheon at the conference with Church Mission of Help was featured by a powerful address by R. K. Atkinson, Educational Director, Boys' Clubs of America. Speaking, by specific request of CMH, to the subject, *New Attitudes Toward Young People*, he emphasized the importance of realizing that adolescence is always a period of stress, marking a shift from the home to the world, from irresponsibility to responsibility, and from immaturity to maturity.

He stated that since in the last generation there have been greater economic and social changes than in the previous millennium, it was impossible that this should not have been reflected in ethical

**O**UR PROBLEM of confusion between the Church and social work in the average community today rests upon these two fundamental misconceptions—first, that man wants from his Church material rather than spiritual aid: with the result that when he has sought the infinities of spiritual solace, the Church has been too prone to offer him bread alone, and secondly, that the Church has been inclined to retain the distribution of alms as one of the obligations of its active ministry whereas the history of its earliest days indicates that the wisdom of its founders entrusted the works of the lay evangel to lay servitors.—CHARLOTTE WHITTON, Executive Director, Canadian Council on Child and Family Welfare.

## THE SPIRIT OF MISSIONS

changes. He contended that no complete integration of personality is possible without religion.

Also speaking at this luncheon, Miss Gertrude Hill, Superintendent of Hume-wood House, Toronto, described the work of that unique Anglican agency for unmarried mothers, organized in 1912. The subsequent experience of the house indicates the value of limiting its residents to the present number of fifteen. The chapel is not only the center of the building, but the center of the life of the house.

Increasing Coöperation Between Clergymen and Social Workers was discussed by the Rev. Walter K. Morley, Jr., chaplain both at Wiltwyck, West Park, New York, and at the New York State Medium Security Prison, Walkill. He emphasized the importance of newer types of theological education by which candidates for Holy Orders become familiar with the techniques of social case work, with the practical problems found in helping people help themselves, and the philosophy which underlies the whole social service approach. This not only equips them to be able to do their own work through the churches on a better basis, but also better to put themselves in the place of the social worker, to understand the social worker's needs and to realize how the spiritual impetus of the Church can serve the servers.

Speaking to the question, Church Co-operation with the Community's Probation Program, the Rev. Francis D. McCabe, a priest of the Church now serving as Director of the Indiana State Probation Department, pointed out that probation exists for the same specific purpose as the Church, namely, that of readjusting, reëducating, and rehabilitating those who never had or have lost the conception of their birthright to be sons of God. "Can it be possible that the Church is so busy saving its own soul that it hasn't time to save the souls of delinquent boys and girls and anti-social men and women?"

Practical Standards for Diocesan Social Service Departments were outlined by the Rev. C. Rankin Barnes. Leaving

domestic missionary districts out of consideration he pointed out that the mean of the seventy-four American dioceses would be one of 9,250 communicants. He then sketched a feasible plan for the membership, organization, and activities of a social service department for a diocese of such size and resources.

The most largely attended meeting of the conference was a joint session with the Church Conference of Social Work and the American Social Hygiene Association on the subject of marriage relations. The Rev. Floyd Van Keuren, Executive Secretary of the Social Service Commission of the Diocese of New York, discussed Pre-Marital Instruction and Post-Marital Counseling. Neither wealth of worldly goods nor wealth of physical and sensuous experience seems to contribute to success in marriage. Marriage is essentially not only a spiritual enterprise for the creation of better personalities but success in creating these better personalities is the hidden secret of happiness and permanence in marriage.

In a complementary paper Dr. Valeria S. Parker, Director of Community Relations, American Social Hygiene Association, treated The Part of the Physician and Psychiatrist in Family Consultation. In passing she uttered a kindly warning:

The interdependence of the spiritual, mental, and physical aspects of married love must be recognized by all who enter any part of the field of marriage counsel. Unless the clergyman or social worker is also qualified as a physician, unless the physician is versed in social practice and in religious principles, marriage counsel to be useful and complete must include the services of both.

Officers elected for next year are:

PRESIDENT—The Rev. C. Rankin Barnes.  
FIRST VICE-PRESIDENT—Coleman Jennings, Washington, D. C.  
SECOND VICE-PRESIDENT—The Rev. Don Frank Fenn, Baltimore, Md.  
SECRETARY—Margaret Maule, Philadelphia, Pa.

The 1936 Conference is to meet in Washington, D. C.

*In subsequent issues we shall publish some of the principal papers presented at the conference.*

# Ten Years on S. Piedras Street, El Paso

In the decade of Aline M. Conrad's service, St. Anne's Mission to Mexicans has evolved from a four-yard shack to a well-equipped station

By the Rev. Ross R. Calvin, Ph.D.

Secretary, Missionary District of New Mexico

IN THE Mexican section of El Paso, as in many other parts of the Southwest, the soil is adapted to the making of sun-dried bricks. So the word *adobe* (or as we pronounce it, 'doby) designates both the pinkish earth and a house which is made from it.

Picture then a waste of bare, parched adobe flattened out at the bottom of an ocean of quivering sunshine. Mark it off by dusty, unpaved streets into geometrical designs; line the streets with squat, flat-topped adobes built on the elongated, unrelieved plan of a boxcar. Then sparingly comfort and enliven the monotonous pink tints of ground and wall with wisps of tamarisk foliage or pomegranate bushes starred with scarlet flowers. Imagine here and there the indispensable coolness of an *alameda*—row of cottonwood trees. Envision street scenes in which, for example, eight ragged children sit in a rusty Ford watching a ball game; peddlers pushing carts and singing their wares in the mellow language of Spain; burros marked on the back with the immemorial cross of the Jerusalem ass, moving about so slowly as to contribute less than nothing to the scene's animation. Put in the tawny, dust-whipped slopes of Mt. Franklin for a back drop, and the setting is complete.

The people, though of alien tongue, alien customs, and often of alien birth, are American citizens, and thus American obligations. Lured across the border in the fat years, when American business was eager to welcome them, they expatriated themselves and settled among us. Consequently, El Paso has now, like many another border town, a relief prob-

lem all out of proportion to its size.

The people were laborers—when there was labor. Now they are not even laborers.

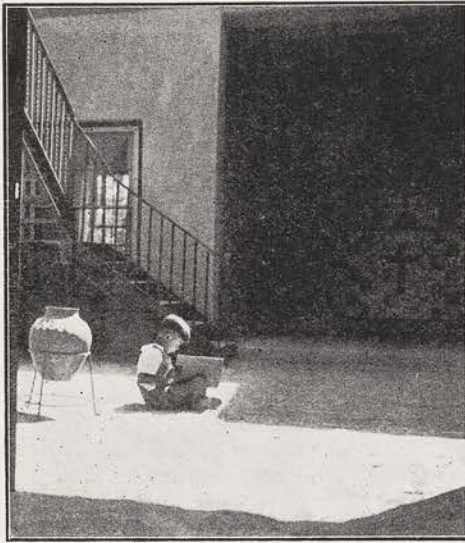
But for these unfortunate, under-privileged folk, there was depression long before the bursting of the bubble. While during the late twenties, some ascended the scale from wrecks of horse-drawn vehicles to wrecks of automotive vehicles, and while some achieved bathrooms, the majority never rose far above the waterline of bare subsistence.

Moreover, in addition to being retarded by their economic misfortunes, the people are somehow victims of causes that lie deeper still. As Eleanor Slater so penetratingly remarked, "Much of the Mexican problem lies in the excesses and deficiencies of an oddly mingled temperament—passionate yet stolid, uncontrolled and undeveloped, childlike in its helplessness, irritating in its procrastinations, appalling in its brutalities, expansive in its courtesies, beautiful in its generousities, incomprehensible in its inconsistencies." The cure of all this vicious situation is too vast for any Church or Churches, but there are those who refuse to sit by doing nothing because they cannot do everything. Hence St. Anne's Mission.

Yet I notify the reader here that having entered upon the statement of a problem, I am not trying to fashion the history of an institution. I am trying rather to depict a personality, the personality of the woman who has made St. Anne's—Aline M. Conrad.

To a woman with medical training the problem must have appeared at basis chiefly biological. The primary effort of

## THE SPIRIT OF MISSIONS



ST. ANNE'S PATIO

The outdoor oratory which symbolizes the Christian spirit of the mission is seen in the deep shadow

the people was devoted to procuring food for the stomach, and to keeping, or making, the body healthy. Then there was the matter of reproduction, which here takes place at a sweeping rate—the children. Thus sociology overlapped upon biology. But to a woman with the Christian outlook and discipline, there were still other considerations. She would have to think not alone of human bodies, but of members of a community, and not only of members of a community, but of human beings—of souls. So she began to plan the linking together of both medical and social services, and to crown them with the services of a Christian missionary.

Before the hour of the ceremony which recently marked the completion of ten years' work by Miss Conrad on South Piedras Street, I had time to stroll reflectively about the place, and to take a further look at the neighborhood. In a house down toward the river lives a family from which two children come to St. Anne's kindergarten. *El Senor* is a truculent Mexican with sadistic tendencies who beats his wife. On the opposite corner dwells a family, the daughter of

which, having learned English and shorthand, is now employed in a downtown office. Her mother comes to the mission regularly for treatments of a long-standing disease. Down the block is a shop, now closed, where little Pedro, tragically undernourished, lives with his aged grandmother. In the next "barracks" are gathered several families, and some derelicts, including an alleged dope-runner. There lived Anastasio also, who used to spend much of his time at the mission before he grew up and went away to the university.

From here, across some backyard corrals of corrugated iron pieced out with old bedsprings, I caught a glimpse of the graceful Spanish outlines of St. Anne's. In the interesting middle distance smiles a precious irrigated garden of peppers, an island surrounded by beautiful back lots devoted to chickens and milk goats. Everywhere lie rusting myriads of tin cans and divorced mud-guards. Then there are smells, some from stables, others not so pure.

In surroundings, St. Anne's is a spot of paradise, a "walled-in garden." It even has grass. Upwards along the buff walls clamber woodbines; here irises bloom, and goldfish lurk in a pool shaded by fragrant chinaberry trees; unripe figs cling to a strange-looking tree in a nook, near which an oleander bush bides its time. Here verdure relieves the squinting eye, and lipping cottonwood shade tempers the heat. So St. Anne's rises not so much an institution as an inspiration and a consolation. In the words of the Prophet, who understood such matters well, it is verily "a root in a dry ground."

Upon the cornerstone are chiseled the words, "To express the life of Jesus Christ to the children of God." Thus aspiration is built into the very structure. Through the wrought iron grill one views across a flagstone patio filled with sunshine all day long, an outdoor oratory with cross and candles. And behind another door lettered with the blue words *Viva Cristo Rey* (Long live Christ the King) is the clinic. There early every morning, as El Paso's privileged ones are

## TEN YEARS ON S. PIEDRAS STREET, EL PASO

at breakfast, the under-privileged present themselves in the bleakness of misery caused by tuberculosis, diseases of nose and throat and bones, infections of many kinds, scabies, and that sinister malady designated by four plus signs on the patient's chart to specialist and nurse—to servants of the Divine Physician.

The hour for the anniversary service came and I was back at the mission. Bishop Howden and a group of the clergy proceeded to an outdoor altar erected on the lawn. Big sun lamps flooded a golden but spotty illumination upon a picture of the everlasting human comedy and tragedy, filling it with shadows pictorial, grotesque, symbolic.

Verses and responses were in Spanish, while the sermon in English was relayed to the congregation by an interpreter. Unconsciously one noted how a highlight sharply accented the head of a young girl, round of face, wide of eye, and in the Mexican manner *muy hermosa*; and near her, the head of a peon woman resting upon an expansive breast of the most plebeian look. Elsewhere the light emphasized the head of a man, full-throated, neatly barbered, and curiously intent upon the sermon. And I remember one worn face, mantled in black shawl, and lit by upturned eyes in which there was more than a suggestion of the Madonna. Other faces are undistinguished. In fact, the general run of humanity which used to surround the Lord when He was here.

We all joined lustily in the great Trinity hymn, *Santo, santo, santo, Dios omnipotente*.

Presently we adjourned to the lighted playground for the *fiesta*. Music by a Mexican string orchestra, much better than you usually hear on the radio; a boy and a girl dance the beautiful *jarabe*; and then the floods of oratory! St. Anne's clinic, it is declared, is supreme in efficiency, in service, in friendliness. Melon-seed punch is passed round. Dancing at last.

In the years that I have watched St. Anne's, I know that many of the young people there, and the smaller children—a hundred of them are in the bi-lingual



ON ST. ANNE'S PLAYGROUND

Our mission to Mexicans in El Paso ministers to all aspects of life—spiritual, mental, and physical

Sunday School now—have gained at the mission a few of the graces and amenities of America's better culture. I say, I know it! For them it has been a lesson in form, an inspiration toward beauty, an ideal. Inside the walls they see none of that ill-advised tawdriness with which so much of Mexican poverty along the border bedizens itself.

Indeed, through everything here one senses a certain challenging insistence on best things. At St. Anne's the floors are of oak, the furniture is massive, the decorations are in pure taste. Some of the ablest physicians of El Paso are proud to donate their services in the clinic—and the services would not be acceptable if they were not of the best. The kindergarten is much better than necessity demands, for, says Miss Conrad, "If ours cannot give more than others in the vicinity, why should I offer it in the name of the Church?" And so the kindergartner is a Wellesley trained girl, Lucy Grossman.

About the mission itself, about the ministrations offered there, and about the personality of the woman who guides it, there is a quality of serene austerity. To-

ward herself, she is exacting; toward those who serve, and those who are served, she maintains an attitude of realism tempered by unsentimental kindness. Knowing, for example, the innate tendency of human beings to become sponges, she obtains by a gentle insistence here and there upon her charges funds enough to keep the clinic just above the line of self-support. Objections she meets without too deeply weighing them; and as for expenses, while not ignoring them, she regards them with the eye of a patrician. Cost counts of course, but results count still more. So her simple philosophy consists in procuring the best, and the best only, that the means allow.

And her effort is as simple and uncomplicated as her theory. She has set herself to minister to needs of body and mind in her neighborhood as well as to spiritual need; and she ministers to all who come. She merely says, "I'm not bribing them with medical treatment to become members of my Church. Did the Lord say, 'If I heal you, will you become a follower?'"

And so this woman's life is full—it had a purpose, and now has fulfillment. Yet into a life already crowded with happiness, there has come recently one happiness more—the Navajo waif, Freddie. When two years old, he was brought in from Carson's Trading Post to the San Juan Indian Hospital at Farmington, New Mexico, half dead with tuberculosis of the spine. The story is much too long to trace here, but Freddie, now seven years old, is on his way to recovery, and far from his native deserts and the campfires of his people, is known at St. Anne's as "Miss Conrad's son." And at the anniversary celebration, unconscious of all the laudation showered upon her, he sat upon her lap with arms twined about her neck.

\* \* \*

As I sat at Evening Prayer, that anniversary night, I looked across the court at the tiny cottage where the mission began, and where its faded signboard still hangs. Tiny! I paced it off—four paces wide!

## Chinese Bank Closings Delay Building Hospital

**F**INANCIAL STRINGENCY resulting from the flow of silver out of China has led to the closing of banking institutions in Shanghai in which building funds of St. Luke's and St. Elizabeth's Hospitals, funds received chiefly from Chinese sources, are on fixed deposit. Erection of the new building for the combined hospitals, which it was hoped might proceed in the immediate future (see *THE SPIRIT OF MISSIONS*, June, p. 277), is thus deferred.

It will be recalled that at the meeting of National Council in October, 1934, approval was given to the proposal made by Bishop Graves and the members of the medical staff of St. Luke's Hospital for men and St. Elizabeth's Hospital for women and children, Shanghai, for the combination of the work of the two hospitals in a new building. The present buildings of both institutions are worn out and inadequate to meet present needs. Bishop Graves was authorized to pur-

chase a new site and has secured it in a most favorable location.

The necessary funds for the erection of the new plant, including hospital, nurses' home, and other buildings, have been accumulating in China for several years. The funds, totaling approximately \$548,000 Chinese currency (at present rate of exchange, approximately \$219,000 U. S. currency), were held on fixed deposit in Shanghai by financial institutions of the Raven group under American management. These institutions recently suspended payment owing to the financial stringency resulting from the flow of silver out of China. A cable from Bishop Graves reports that the banks believe depositors will be paid in full. Pending such adjustment, all steps for the erection of the proposed joint hospital must be deferred. Meanwhile, the architectural plans prepared in China are being studied in this country by architects expert in hospital planning.

# Brazilian Church Ministers to Japanese

Yasoji Ito followed colonists to New World to tell them of Christ. Now three Japanese assist him in serving his people in Sao Paulo

By the Rt. Rev. William M.M. Thomas, D.D.

*Missionary Bishop of Southern Brazil*

A YOUNG MAN was taking a practical course of instruction in the Japanese commercial navy. He doubtless had dreams of some day commanding a ship that he would take to the great ports of the world, promoting foreign trade and thereby bettering the situation of thousands of his fellow countrymen.

During a terrific storm in which his ship was in danger, this young man, John Yasoji Ito, prayed to an unknown God for safety, and promised in his prayer that in return he would endeavor to know Him and serve Him. I have often wondered whether he had heard of the story of Jacob at Bethel.

The ship was wrecked and only the captain and the young Ito were saved.

In fulfillment of his vow he set out in search of the God who had listened to his prayer, finding Him in one of our Church schools in Japan. From the school he went on to his theological studies and was admitted as candidate for Holy Orders by the Bishop of North Tokyo.

Imbued with the missionary spirit he resolved to carry the gospel of love and knowledge of God to those of his race in distant lands. Thousands of Japanese were migrating to Brazil, where they were forming agricultural

colonies far from centers of learning or religion. He followed these, and impressed more and more by their remoteness from all religious influence, the one thing that was needed to make their lives complete, he labored to bring them and keep them in touch with the higher life of the unseen world.

These colonists had come to found homes and to make a living. This they found easy to do under southern, semi-tropical skies, in the salubrious climate of the State of Sao Paulo, where the soil responds so readily to man's efforts. But unlike those who had founded the North American colonies, they had not come to Brazil to worship God. Thus there was something lacking in their outlook on life. An aching void refused to be satisfied with the material results of climate and soil. And Ito knew the only thing that could supply what they lacked.

Transferred to the Diocese of Southern Brazil he set to work to become acquainted with the different colonies; he visited some of them before the colonists arrived, going with the prospectors out into the virgin forests, in order to be the first on the field. He has ever held before him the vision of a thousand families following Christ, filled with the fullness of His life.



JAPANESE CLERGY IN BRAZIL

Clergy (left to right) are: P. K. Isso, B. K. Ono, J. Y. Ito, and Takeo Shimanuki. Estevao Yuba, at extreme right, is a student in the Porto Alegre Seminary



## THE SPIRIT OF MISSIONS

He has a method and adheres to it. First he looks up those of the Church who have come from the Japanese dioceses. He visits them no matter how far away they may be. Then as far as his time allows he visits the centers of the colonies, large or small, secures by gift or purchase lots for future churches, and with genuine faith erects crosses where the churches are to be.

He travels by train, horseback, or on foot, and visits in their homes any one whom he can interest in religion. He loves children, but with rare tact converts the adults first. When they tell him, as they often do, that they are willing to have their children become Christian, he replies that unless they are too, the little ones will not know Christ; that they will come to know and follow Him best through their parents or elders.

No group is too small for his attention and care. Through this constant oversight, personal visits, conferences, and persistent teaching the groups are growing into congregations.

Alone it is quite evident that he could never accomplish what his heart prompts him to idealize. He therefore looks out

for promising young men and presents them to the Bishop to be prepared for the ministry. As a result he now has working under him three ordained men.

He himself was ordained deacon by the late Bishop Kinsolving in 1926 and priest by me in 1928. In 1930 he married Aya Naide, daughter of the Rt. Rev. J. Y. Naide, Bishop of Osaka. They have two children, Peter Issao and Eunice Nobuko.

Living in the City of Sao Paulo, he has there bought property where he hopes to build a church and school. Churches at Registro, Nippolandia, Uesuka, and Brejo Alegre, 150 services a year, 120 or more baptisms a year, 700 baptized since he began his work in Brazil, 300 communicants, and three ordained assistants and another student in the seminary—all attest to Ito's zeal and the success of his work. The extreme ends of his field are seven hundred miles apart, but nothing daunted he travels from one end to the other, inspires, teaches, plans his churches, directs the work, and encourages the sick of body or mind. In and through all his work there is ever present as the motive purpose of his labors the making Christ known as the Saviour of men.

### The Canvass is Coming!

**T**HE INTERVAL between the adjournment of the last General Convention and the Every Member Canvass which followed was too short to permit a full realization of the new partnership spirit. The first opportunity to give it full expression and demonstration will come in connection with the Canvass of November, 1935.

The aims of the new partnership contemplate a rebirth of discipleship and a renewed knowledge of the Church's Mission leading to a rehabilitation of the parochial, diocesan, and general work.

These aims cannot be fulfilled without a well planned program of education and action. This year the date is earlier:

SUNDAY, NOVEMBER 10 TO SUNDAY, NOVEMBER 24, 1935.

# "Work, Pray, and Give for His Kingdom"\*

Vice-President of National Council recalls  
bounden duty of every Churchman in plea that  
we receive and use the Power which is ours

By Lewis B. Franklin, D.C.L.

*Vice-President and Treasurer, National Council*

THE MISSIONARY cause of the Church is languishing because of a lack of money. Appropriations have been reduced by more than forty per cent as compared with those of a few years ago, and a deficit of \$850,000 has been accumulated. Faithful and experienced workers have been dismissed, the support of hospitals, schools, and colleges reduced to a dangerous degree, and the preaching of the Gospel limited by reductions in personnel and money for travel. In the domestic field we have given a man seven stations instead of four, and have then told him that he will have less money for gasoline and will have to make out with an old car in bad repair. In the foreign field we are able to send but a few replacements a year to fill vacancies caused by age, illness, or death. There is real danger in some districts that in a few years we shall be left without trained and experienced leadership.

The casual comment upon this situation is that it is not surprising in view of economic conditions. It is not surprising, but it is not necessary. The gifts of the members of the Episcopal Church in 1934 for the support of its missionary work

\*This article is abridged slightly from an address made by Dr. Franklin at the missionary service held on June 5 in connection with the annual commencement exercises of the Theological Seminary in Virginia at Alexandria.

under the National Council were at the rate of \$1.15 per communicant, or about two cents a week. The devoted one-third, which is all that can be rated as regular givers, have continued their support of the Church in the face of declining incomes; the casual and sometime large givers have usually faded out of the picture. While giving at the rate of two cents a week is utterly inadequate to care for the great work our Church has undertaken, the greater tragedy lies in the large proportion of non-givers. This is evidence of the tragic indifference to Christian duty on the part of a majority of our people who take no part in the Church's chief work.



DR. FRANKLIN

Calls upon all Church people  
to use the Power of God

Our Church in its Office of Instruction states that it is the bounden duty of every Churchman "to follow Christ, to worship God every Sunday in His Church, and to work, pray, and give for the spread of His Kingdom." Here is the standard set for us and which we accept by our membership; a standard high indeed, but far less high than the pledge given over and over again as we make our communions, "here we offer and present unto thee, O Lord, our selves."

What a yawning abyss between solemn pledge and trivial accomplishment! How can we expect our work in distant areas to be effective if our forces at home are untrained, uninspired, and disloyal?

## THE SPIRIT OF MISSIONS

How can we expect the world to respect a Church which has so little respect for itself as to allow of a wholesale disregard of its laws by its own members? How can we expect a Church to be an effective instrument in winning new recruits to its fellowship when it fails to hold in loyal service those already won?

Our Lord testified of His disciples that the world hated them because they were not of the world. Today the world does not hate the Church. Our never-ending compromises have made us one with the world instead of one with Christ. We have tolerated within our own membership neglect of worship, neglect of prayer, neglect of the sacraments, neglect of service, and neglect of giving. That is why we are an ineffective instrument for the accomplishment of God's purpose. It was only as Christ was lifted up above the world that He was able to draw all men unto Himself.

Why this indifference? Why this laxity in Christian duty? Why the appalling lack of public and private worship and attendance at the Lord's Supper?

At the very root of the trouble lies the fact that few of us members of the Episcopal Church have any adequate reason for the faith which we profess, or any real conviction of the value of that faith as applied to everyday living. We have been born into a world which as Chesterton says, "has been inoculated with a mild form of Christianity and has become immune to the real thing." We have inherited our Christian faith and have failed to think it through and make it our own. To few of us is God a reality, to few of us is the Church more than a respectable man-made organization, to many of us heaven is an outworn myth. Why should we give generously of our substance for the propagation of something to which we attach such little value?

Many of those who have some real religious convictions think of missions as something apart from the main stream of the Church's life, as something to be done or left undone as fancy directs. To this group missions comprise a particular

type of work in some special field, or a ministration to people less privileged than themselves. In their thought of missions there is far too much that is patronizing and superior. No such attitude is justified, particularly so long as the majority of us who have received the Gospel, live as though we had never heard it. It is time to realize that the greatest field of missionary endeavor open to the Episcopal Church is to be found in the membership of the Episcopal Church, itself.

Let me call to mind three pictures of history:

First I see a little group of twelve men, most of them simple fishermen, sitting at the feet of a great Leader whom they in time discover to be the long-expected Messiah. Gradually and patiently He is preparing them to take up His work when His time shall come to suffer and to die. Day by day their love for the Master and their loyalty to Him is increasing until Peter at last exclaims, "Lord, I am ready to go with thee, both into prison, and to death."

The second picture is of Jesus with His little band, already diminished by the desertion of the traitor Judas, standing at midnight on a little hill outside Jerusalem. To them approaches a noisy crowd with some rough soldiers in their midst. And they take Jesus prisoner. The tragedy of this scene is not so much the shame of such treatment of the Son of God, as the action of the twelve men who have known Him so intimately, have listened to His gracious words, have prayed with Him in the solitudes, have witnessed His mighty works of healing. One of them was with the crowd of soldiers and betrayed the Master to them. The others, His stalwart eleven, forsook Him and fled. Cowards! Peter, James, John, and the others. Cowards.

The third picture is that of a large room in a house of Jerusalem. The eleven with Matthias, the newly-elected member of that inner group, are there, and with them more than a hundred other followers of the Master. Their hearts are filled with joy because they now know that He whom they thought dead is alive, because

## "WORK, PRAY, AND GIVE FOR HIS KINGDOM"

they still have some hope that the redemption of Israel may be accomplished. How this can be done with their Leader gone from them, they have no clear idea despite His very definite teaching on the subject, "Go ye into all the world"—"Ye shall be witnesses of me" seem like idle words to this little band of people meeting behind locked doors because they fear for their lives at the hands of those who had killed Jesus. Forgotten is His promise to them, "Ye shall receive power, after that the Holy Ghost is come upon you."

Suddenly something happens, something unusual, startling. The weak have become strong, the timid have become fearless. That power for which the Master told them to wait has come into them and because of that power this little group go out to preach with boldness His Gospel, to endure with joy imprisonment, torture, and death; cowards turned into heroes and martyrs. Imbued with that power this little band are to be known within a few years as "these that have turned the world upside down." What a contrast to their desertion of Him just prior to His crucifixion!

Faith and love they had, power was all that was needed for their stupendous task of making Christ known, and power they now had.

So with us today; down to us through the centuries have come His gracious words. In our lives we have to some degree realized His presence; in a half-hearted way we believe that He has redeemed us; to Him we accord a measure of worship, of love, and of service. But there is no real power in us. Our real religion is shut up behind closed doors for fear of what the world will say to us and do to us. Like Peter, we mingle with the crowd lest perchance some would suspect us of being a friend of Jesus. Some of us, like Judas, would betray Him for a paltry bit of silver.

No wonder that Communism with its virile message of complete self-surrender is making such headway. No wonder that the missionary cause languishes.

Power! That is the need of the

Church, and that power is ours if we will receive it, and use it.

Christ has told us in simple, clear language just how we may obtain this power, through baptism, through confirmation, through the Holy Communion. That same mighty power which transformed the little group of timid, fearful people into a mighty world force, is ours for the asking.

There is, however, a definite condition upon which this power can be retained by us. Behind an enormous mass of concrete, damming the course of a mighty river, lies a lake of water, calm and serene, powerless. A gate is opened, the water flows downward through the penstock into the turbine. In an instant, power flows through the wires, our homes and streets are lighted, our factories are made productive. Use has made the placid lake a great source of energy.

So it is with God's power. It is promised to us in unlimited measure. The gift of Pentecost is ours, but only if we will use it.

"Ye shall be witnesses of me." Here is our job as Christian people. Here is how His power is to be used. As we have known the redeeming love of God in our own lives, so we must make that love known to others.

How can we do this? The way is easy; the doing of it calls for continuous watchfulness and courage.

First of all in our homes. The influence of a Christian home can scarcely be estimated. A home in which the gifts of a loving Father are recognized at meal-times, where His word is read daily, where His influence is never absent.

What a world of opportunity there is to apply this almighty power of God in our business life! Through my twenty years' experience in Wall Street, I am not ignorant as to business and I am firmly convinced that our present and worldwide economic depression is directly due to a disregard of God's law. Enmity and jealousy between nations and races, a scramble on the part of everyone to enjoy a higher scale of living than we had earned, an intense desire to put pleasure

## THE SPIRIT OF MISSIONS

before duty, excitement before contentment, luxury before stability; these are the causes that led to the mad speculation of a few years ago, speculation not only in the stock market, but in commodities, in factory production, and in merchandising, a speculation which inevitably brought in its wake misery and want. Oh, that the Christian leaders of our business world had then in the time of prosperity been on their knees asking to be shown God's will! Were they there? No! They were too "tired" on Sunday after their strenuous week of striving for unearned profits; they must recruit their strength on the golf course.

Yes, the active and temporarily successful business man said to himself like the fool of whom Jesus spoke, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." He had forgotten God, and the business fool of yesterday forgot God's law, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

Today many of these business men are back in God's house asking Him to help them in time of need. Yes! We need God's help in our business world in time of stress, but we need it even more in time of prosperity.

At the threshold of the world of our homes and our business lies the community in which we dwell. Thousands upon thousands all around us without the knowledge of the love of God. Our local mission field, white unto the harvest, and we the laborers, chosen of God, imbued with His power; will we use that power to bring them to Christ, or will we fail in courage and thus lose the power?

In the great mission fields beyond: the Negro, the Indian, the lonely dwellers in rural areas, all waiting for our help. And beyond the limits of America, teeming millions in Japan, in China, in India, and in Africa who have never heard of the Saviour's redeeming love, who know no

god but gods of fear, who are ravaged by disease. Here our Church through its army of 2,500 missionaries is at work. Surely here is an outlet for that power we have received, an outlet through intelligent prayer based on information as to the need, and what our Church is doing to meet that need, an outlet through sacrificial giving that we may share with these children of God, be they yellow, brown, or black, some of the blessings which He has so abundantly bestowed upon us. For some of us personal service in the ranks of the missionary army.

Here then is our beloved Church, His Church, splendidly organized, well equipped, well officered, going through the routine of training for a task of immeasurable magnitude and world-wide scope, the task of turning this world into the Kingdom of God, and never putting into the task itself more than a fraction of its power. "Like a mighty army moves the Church of God." What a parody! Two-thirds of the privates absent without leave, many of the others content to stay on the parade ground under the careful tutelage of officers no more daring, while in the world beyond the battle rages with the enemy gaining ground.

Out from the sheltered camp let us put our training to the test! Let us use that power of God lest we lose it. Power—that is the need of the Church today—Power and the will to use it. And in the courageous use of God's power in home, in community, in politics, in business, and in the mission fields, we will provide an irresistible attraction for those who today see little in the Church which compels them to active service, adequate giving, and regular worship.

This is the task to which our Forward Movement calls us, but the Forward Movement must not stop with prayer and instruction. It must be imbued with action and with power, and power is developed by use.

**In an early issue—Dr. Reinheimer begins a new series of articles on the Church's Missions in Mexico and the Caribbean**

# Our Negro Churchmen in North Carolina

Diocesan, in address to annual Convention at St. Timothy's Church, Wilson, states policy of his jurisdiction toward our colored brethren

By the Rt. Rev. Edwin A. Penick, D. D.

*Bishop of North Carolina*

THE NORTH CAROLINA Negro Churchman is a constituent part of our diocesan life and participates, on an equal footing, with others in its legislative and administrative affairs. I cannot refrain from an expression of gratitude that the Church in this diocese has been led, I truly believe, by the Spirit of God, to accord to our fellow Churchmen of the Negro race a position which is rightfully theirs. For many years, the Negro in North Carolina has been a member of the Diocesan Convention, with all its rights and privileges. He is a member of the Executive Council, not as a representative of his race but as a representative of this diocese, elected by this convention. He serves on the diocesan departments. He belongs to the diocesan Laymen's League. The Negro members of the Woman's Auxiliary have their own organization, the chairman of which belongs to the executive council of that body. Within the past year, our Executive Council has eliminated the distinction between white and Negro work and has combined the parishes and missions of both races under the one designation, Diocesan Missions.

I hope that we are through talking about the Negro Problem. So long as we refer to the Negro as problematical, he

will regard himself as such. So long as we assume that he is a dependent creature, just so long will he behave as such and hold out his hand for help. The



BISHOP PENICK

One of the younger Southern Bishops, he is also a member of National Council

thoughtless, amiable white man has not been the friend to the Negro that he imagined. With a whimsical affection, he has deprived the Negro of self-reliance. The individual has done this. The Church has done this. As time goes by, and our inherited traditional Southern attitudes lose more and more of the distortion of prejudice, we find ourselves inclined to accept as fact what we have long admitted in theory, that the Church is one and catholic and worships

one God who is no respecter of persons.

The diocese has tried the suffragan plan of episcopal supervision with doubtful success despite the saintly character of the only incumbent of this office, Bishop Delany. The General Convention has discussed the racial missionary episcopate without agreement as to the wisdom of this experiment. The defect in both of these proposals, it seems to me, is in the unconscious—I will not say deliberate—effort to give an exceptional character to a component part of our corporate Church life. The time is at hand when we should stop making both white and colored people racially self-conscious by

## THE SPIRIT OF MISSIONS

setting up differences within the family of God's children, a family where the white work is considered the normal function of the Church, and the Negro work as a kind of appendix.

What then is the policy of this diocese towards the Negro? It is to regard him and to treat him in that spirit of comprehensiveness which has always been the genius of the Holy Catholic Church, wherein there is "neither Jew nor Greek, male nor female, bond nor free." To this attitude we expect the Negro for his part to respond. He has his contribution to make to the welfare of the body of Christ.

Let him make his contribution with pride and self-respect and according to his natural genius and racial talents. The Church will be richer for his free, spontaneous expression of these unique and native gifts. There is nothing novel about such a policy in North Carolina. It is as old as the universal Christian Church. The only novel feature about it is that we are putting into practice what we have long professed with our lips. With this confidence in our Negro brethren, we look to them to be self-supporting members of Christ's Church, and self-respecting citizens of the Kingdom of God.

### What the Emergency Schedule Means to Brazil

By the Rt. Rev. William M. M. Thomas, D.D.

*Missionary Bishop of Southern Brazil*

OUR PLAN in Brazil has always been to attempt no work where it is unnecessary and unpromising and then when a station has been opened not to retreat. This principle keeps up the *esprit de corps* and guarantees conservatism and progress. But the reductions in appropriations for 1935 necessitated by the Emergency Schedule have made this conservative work difficult.

*Salary reductions.* I have made most of the cuts in salaries, beginning by taking a total of twenty-five per cent from my own, and a total of twenty per cent from all others, including the ten per cent already in force. We missionaries do not wish to pose as martyrs, but the reduced salaries do really mean that we all are hampered in every way in carrying on our work with that efficiency required by modern methods and expected of us by the Church at home.

*General Traveling Expenses.* The reduction in the item for general traveling expenses, which has meant a fifty per cent or \$400 decrease is making it impossible for much of the work in outlying stations to be cared for properly. Where the stations are making up the difference they have just that much less to contribute towards clergy support and the building of needed chapels and schools.

*Theological Instruction.* The reduction of \$1,500 in the item for theological instruction has impelled the Rev. R. E. Fuessle and the Rev. M. S. Firth to offer their entire salaries to be added to the said appropriation.

*Effect on the missionaries.* The effect of continued and continual reduction is depressing on our missionaries. They have their wives and children to look out for, and, to do their work with faith and confidence in the future, must be able to feel that the Church is back of them, giving them moral and material support. We sincerely believe in the work we are doing. We cannot stand aside and see parts of it going to pieces. The whole is composed of many parts and the development of each portion is essential to the perfecting of the whole.

We want to see and feel missionary enthusiasm flowing out to us from the home Church. Missionaries cannot contribute the work and the enthusiasm needed both in the field and at home, when the home Church lacks the faith and zeal to produce the funds necessary to carry on.

For 1932 the Brazil appropriation was .....	\$82,105
For 1935 the Brazil appropriation is .....	\$56,128

# The Spirit of Missions

PICTORIAL SECTION

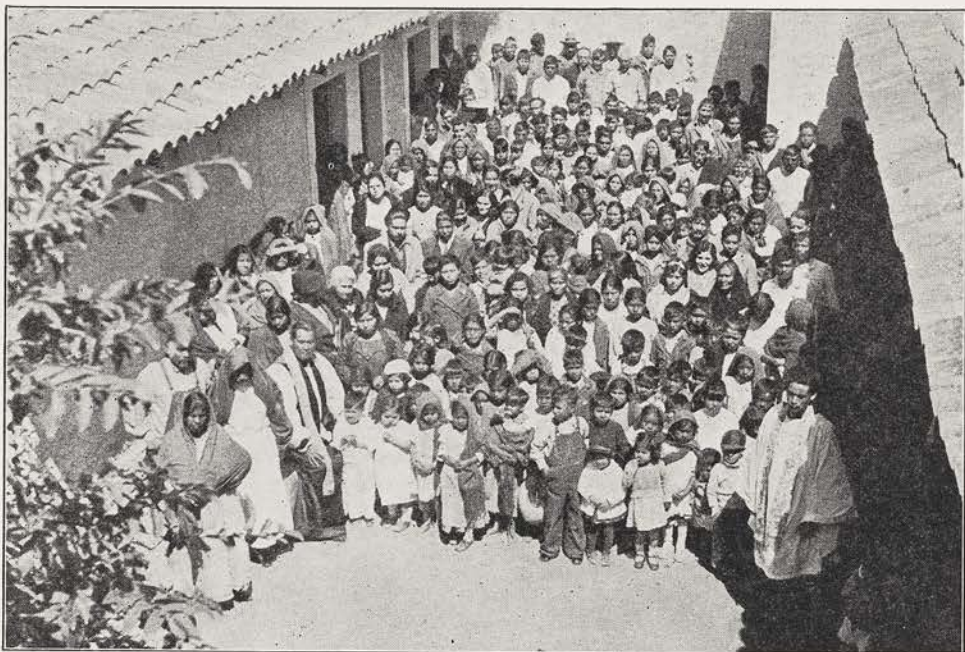
Eight Pages of Pictures from the Field



**KATHLEEN HORE**

For a quarter of a century Mrs. Hore, whose death occurred on June 5 at her home in Scotch Plains, New Jersey, was a worker in Church Missions House, principally as an assistant in the editorial office of THE SPIRIT OF MISSIONS. She served under a succession of Editors, until ill health in 1928 compelled her retirement.





**BISHOP SALINAS HOLDS REGIONAL CONVOCATION IN JALISCO, MEXICO**

Three hundred Churchmen of the State of Jalisco welcome the Bishop of Mexico (left foreground) for the first regional meeting held in San Sebastian. This meeting supplemented the regular convocation held in Mexico City



**CANTONESE CHURCHMEN IN MANILA HAVE A PICNIC**

This Chinese congregation is in charge of the Rev. H. S. Sham, assisted by Mr. Y. S. Yip as catechist. There is also a Sunday school of about thirty-four children. Mr. James Wu is fourth from the right (see page 292)



**SECOND CONFIRMATION CLASS THIS YEAR AT OKOLONA SCHOOL, MISSISSIPPI**

In the center are the Rt. Rev. Theodore DuB. Bratton and his coadjutor, the Rt. Rev. William M. Green. Mr. A. M. Strange (right) is principal of this Institute school which is contributing to the Christian education of the Negroes in its area



**ANYWHERE IN CUBA: A TYPICAL COUNTRY HOME**

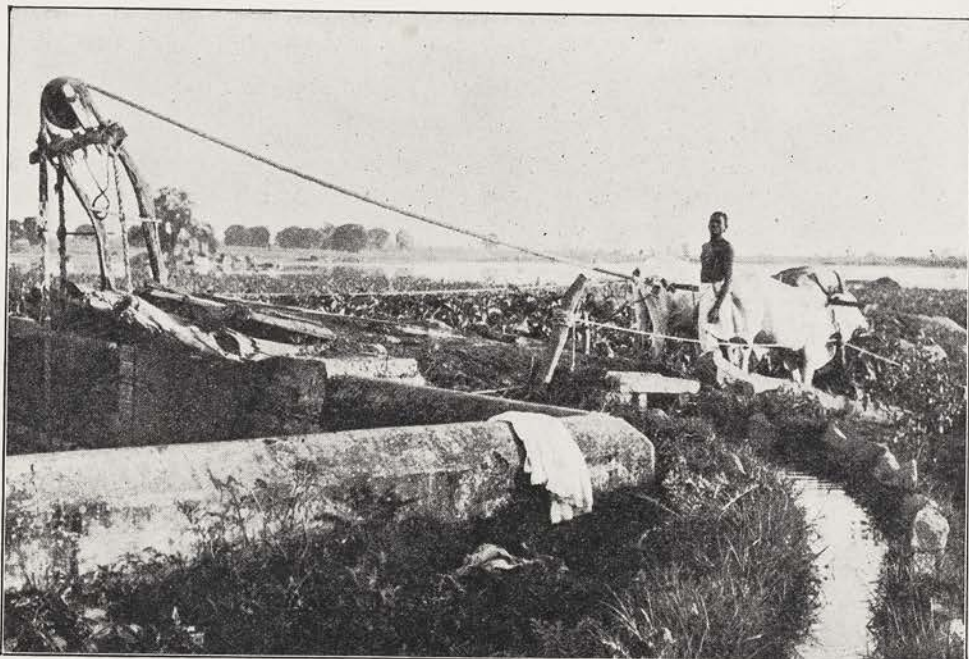
About two million people, says the Ven. J. H. Townsend, Archdeacon of Camaguey, live in *bohios* (huts) like this, or what is worse, with tin roofs. A large part of the Church's work in Cuba is among these country people

# American Churchwomen Visit St. Paul's University, Tokyo, Japan

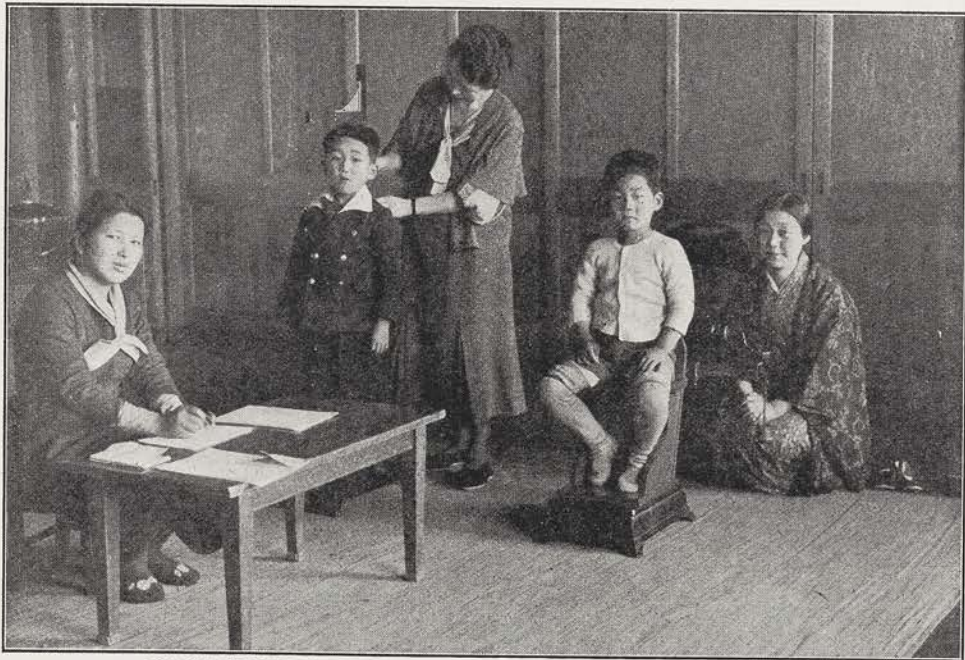


Among the delegates of the Garden Clubs of America who in May visited Japan at the invitation of Prince Iyesato Tokugawa were several prominent Churchwomen. They took time while in Tokyo to see the Church's work at St. Paul's University and St. Margaret's School. Included in this group photographed at the entrance to Samuel Livingston Mather Memorial Library are (left to right): the Rt. Rev. Charles S. Reifsnider; Mrs. Eugene M. Worden of New York; Miss Mary E. Johnston of Southern Ohio, and a member of the Executive Board of the Woman's

Auxiliary; the Rev. Takaharu Tagamatsu, chaplain of the University; Mrs. William Cooper Procter of Southern Ohio; Mr. Worden; Mrs. H. Franklin Pepper of Pennsylvania; Mrs. James S. Russell of Massachusetts, sister of the Presiding Bishop; Mrs. J. William McMillan of Maryland; Dr. Shigeharu Kimura, director of the University; and Professor Yoshitaro Negishi. The party inspected the library, All Saints' Chapel, a gift to the University of the New York Diocesan Woman's Auxiliary, and some of the college buildings



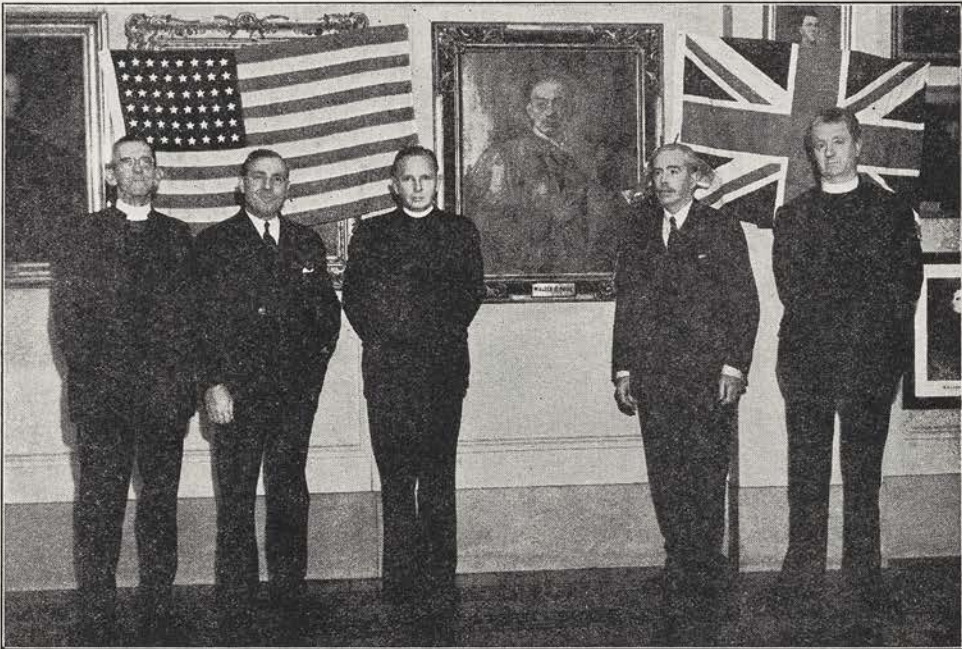
IRRIGATING TOBACCO FIELDS IN OLD DORNAKAL, SOUTH INDIA  
 Bullocks are used to draw the water from the well in this field, which is across the railroad tracks from the mission compound in Dornakal. Another article from our missionary in India will appear in the August SPIRIT OF MISSIONS



BABY CLINIC, CHRIST CHURCH KINDERGARTEN, NARA, JAPAN  
 Miss Margaret W. Hester is the supervisor of this kindergarten which through the cooperation of St. Barnabas' Hospital, Osaka, is now ministering to the health of its young charges. Note especially the unique scales



**ARAPAHOE INDIAN BAND, ST. MICHAEL'S MISSION, ETHETE, WYOMING**  
 One of the recent developments at this flourishing Indian mission is the organization of a band. At their first public performance the program was embellished with an Arapahoe symbol meaning "The many things yet unknown"



**S.P.G. REPRESENTATIVES VISIT NORTH CAROLINA STATE HALL OF HISTORY**  
 Sir Edward Midwinter and the Rev. Stacy Waddy place palm leaves on the portrait of Walter Hines Page, American Ambassador to England, 1913-1919, while in the State where the Venerable Society maintained missionaries during our colonial period



CLINIC, CHURCH OF THE ASCENSION, BARAHONA, PUERTO RICO

From this center Mrs. Ramon Quinonas, the wife of our missionary at Barahona, rides forth equipped with a pack of simple remedies to minister to the physical needs of the people in the neighborhood (see page 317)



A TYPICAL COUNTRY HOUSE AT BARAHONA, PUERTO RICO

The need for nurses in the rural districts of Puerto Rico is evidenced by the family which lives here: the mother is ill with paralysis, and the son has tuberculosis. As the father is too old to work the daughter does everything for the entire family

# Puerto Rican Missions Heal the Sick

Church's dispensaries, undermanned and poorly equipped, are sole agency for relief of suffering mankind in crowded country districts

By the Rt. Rev. Charles Blayney Colmore, D.D.

*Missionary Bishop of Puerto Rico*

IN THE COUNTRY districts of Puerto Rico one of the most essential activities is the Church's dispensary work. It is supposed that the Government-employed municipal physicians will do all the work required in the municipal districts but actually there are practically no means of obtaining the services of a physician or nurse in the rural parts of the municipalities. The physicians live in the towns and the lack of any means of transportation usually makes it impossible for them to get into the country. In most cases this lack also makes it impossible for the people to get into town to consult a physician. Neither are there resident nurses in the country districts. Hence a sick person in need of a physician usually goes without care. Naturally in many cases the result is serious illness and often death. Many emergency cases, serious burns and cuts, requiring first aid, are brought frequently to our dispensaries and quite often lives are saved by this timely assistance. Often our nurses even have to take stitches and open serious abscesses. In addition to their medical work these nurses are active as parish visitors and teach in the Sunday schools.

Many of our country missions are doing a great deal of dispensary work without nurse, physician, building, or facilities of any kind other than a few of the most elemental medicines. Dispensaries where a trained graduate of St. Luke's Hospital, Ponce, could be resident would do an enormous amount of good and would be a tremendous help to the clergy in these country places. In three missions the wife of the missionary is a nurse and renders valuable assistance. A girl

from one such country mission where a nurse is at work, is now in the United States taking a premedical course and in 1936 will begin the study of medicine to prepare herself for work among her own country people. It is my hope that when she returns to Puerto Rico she will be able to make weekly rounds of our dispensaries and bring joy and happiness to people who are now doomed to suffering.

At Barahona the mission comprises a church, rectory, and dispensary in charge of the Rev. and Mrs. Ramon Quinones. The dispensary is a temporary structure erected in 1929 out of seventy-five-year-old lumber discarded from the old St. Catherine's Training School building. It cannot last much longer and should be replaced with a building of reinforced concrete. Despite this handicap, during the past three years, the nurse at Barahona has cared for an ever-increasing number of cases. In 1932 at a total cost of forty-five dollars she gave 140 injections (chiefly for malaria and tetanus), did 777 dressings, attended 262 cases at the dispensary and in homes, and made 300 parochial visits. In 1933 at a cost of sixty-eight dollars she did more than 700 injections, treated fourteen cases in which stitches were taken, and did 1160 dressings. Last year more than 1600 cases were cared for. It is not difficult to imagine what an assistance such a work is in an isolated country area.

The dispensary work is free to all who need its help. Opportunity is given to everyone, however, to contribute all or part of the cost of the treatment received. At times the patient does not have the ten or fifteen cents so he brings an egg

or two, a few sweet potatoes, or some charcoal, the fuel used here for cooking.

Puerto Rico is the most densely populated territory in the western hemisphere with about five hundred people to the square mile. Most of them are poor—so desperately poor that it is difficult for one who has not actually seen them to imagine the conditions under which they live. The usual house consists of one or two rooms in which the family sleep, in hammocks or on the floor. The kitchen, if there is one, will be a small room de-

tached from the house. Often the cooking is done on an open fire out of doors. These people have no medical supplies. There is no such thing among them as a medicine cabinet in the bathroom. There is no bathroom even to put it in.

And yet this is the part of the island in which the Episcopal Church has deliberately chosen to work, because here we are most needed. Practically no other such work is being done and the people gladly welcome our religious, social, and educational efforts in their behalf.

## Japanese Synod Elects Bishop for Mid-Japan

AT THE eighteenth triennial General Synod of the Nippon Sei Ko Kwai (Holy Catholic Church in Japan) held early in May, in Sendai, the Rev. Paul Shinji Sasaki, Professor of Liturgics and Applied Theology in Central Theological College, Tokyo, was elected second Bishop of the Diocese of Mid-Japan. The Bishop-elect becomes the fourth Japanese to be elevated to the Anglican episcopate. The Diocese of Mid-Japan has been a missionary district of the Church of England in Canada since its foundation thirty years ago and the Rt. Rev. H. J. Hamilton, D.D., who resigned and left Japan last year was its first Bishop. Prof. Sasaki succeeds Bishop Hamilton. The Canadian Church will continue to support the missionary work of the diocese, which includes several prefectures stretching through the central part of the Empire from the Pacific Ocean on the east to the Japan Sea on the west.

Prof. Sasaki is to be consecrated on St. James' Day, July 25, in Nagoya, see city of the diocese. Prof. Sasaki was born in Tokyo, March 11, 1885, and is a graduate of the Azabu Middle School and the former S.P.G. theological school. During 1922 and 1923 he studied at the Society of the Sacred Mission, Kelham, Wycliffe Hall, Oxford, and at Westcott House, Cambridge, England. Besides being a member of the theological school faculty, Prof. Sasaki for the past seventeen years,

except during his absence in England, has been rector of Meijiro Church, Tokyo. During the school year of 1920-21 he was head of the Department of Religions of St. Paul's University, Tokyo, and university chaplain. He was ordained deacon at St. Andrew's Church, Tokyo, on December 21, 1912, and priest at the same church on April 25, 1917, by the Rt. Rev. Cecil Boutflower, D.D., then Bishop of South Tokyo.

A friend long resident in Japan writes of him: "He is a saint, a wonderful pastor, a very telling preacher, absolutely devout. They loved him at Kelham."

The new Bishop will have under his care twenty-seven established parishes: a foreign staff including six clergy, one layman, and thirteen women workers; a Japanese staff of nineteen clergy, five catechists, and seven women workers; twelve Church schools, and the New Life Hospital for tubercular patients at Obuse. Included in the Diocese of Mid-Japan is the Karuizawa Church used by both Japanese and English-speaking Churchmen. Recent statistics of the Nippon Sei Ko Kwai show approximately four thousand baptized members of the Church in Mid-Japan and an equal number of Church school pupils.

The Canadian Church is making history in its willingness to continue the support of its bishopric when the Bishop is Japanese.



# Why Missions?

*A Series of Answers Based on the Gospel*

## IV. Some Missionary Imperatives

*By the Rt. Rev. H. P. Almon Abbott, D. D.*

IT IS impossible to be a Christian and not to be missionary-minded. To be a Christian is to be a follower of Jesus Christ, and the preëminent purpose of the life of Jesus Christ was to proclaim the Gospel. To follow our Leader is not only to emulate His example. It is, also, to obey His commands. And, Jesus said, "Go ye into all the world, and preach the Gospel to every creature." To disregard the orders of the Commander-in-Chief is to imperil our discipleship and to elevate our personal prejudices to a height whence we look down disdainfully upon the practice and conviction of God.

To say, "I do not believe in Christian missions," is to say, in effect, "Jesus Christ was mistaken in His conception of the absolute importance of humanity to God. The Divine favor rests, as a matter of fact and of experience, upon the relatively few, and when we include ourselves and the fortunate minimum, we exclude everybody else." In other words, "Christ is the Light of my parish, my diocese, and my countrymen. He is not the Light of the World."

To state such an attitude in black and white, even in brief, is to shudder at the logic and the spirit of consecration of the person who utters it. With St. Paul, we may "suffer fools gladly," or, with Mr. Chesterton we may "enjoy fools uproariously"; but our hearts are saddened, even as our minds are bewildered, at the realization of the spiritual loss involved in such a policy of widespread and stupid self-pleading.

Surely the reason why some people do not believe in Christian missions (and more people believe in Christian missions today than ever before) is that they

mistake the purpose of our missionaries.

The old idea was that "the clock ticked, and one by one immortal souls were plunged into everlasting agony." There was no salvation possible outside the hearing of the Name of Jesus Christ. We must convert the heathen and convert them quickly, otherwise the heathen would go to hell. No sane person, of course, believes that today, least of all our missionaries who are brought into intimate contact with the virtues and the benefits of other world religions. We preach the Gospel to the heathen, even as we preach the Gospel to the lukewarm and the indifferent, that they may reorient their lives, and have a taste of heaven on earth as well as a satisfying repast of heaven hereafter. Jesus said, "I am come that they might have life, and that they might have it more abundantly." He came to teach us how to live here and now, that we might truly enjoy life in this world and achieve some measure of appreciation of life as it exists, and as we may some day experience it, in the world to come. The message and emphasis of Jesus in this respect is the message and emphasis of the modern missionary as he preaches the Gospel, heals the sick, better the conditions of the poor, and, in a very real sense, raises the dead to life.

A man stood on the street corner. An open-air meeting was in progress. The preacher was ringing the changes on that great evangelistic pronouncement, "he that believeth hath everlasting life." "Hath," he cried, and with tremendous emphasis, "Hath." "And what does that mean?" he asked. "Why," he said, "it means that you have it *now*. It is yours,

## THE SPIRIT OF MISSIONS

just as soon as you believe. You don't have to wait until you die to possess it. Everlasting life is yours, today!" And that, in effect, is the whole philosophy of Christian missions.

Unquestionably, it is the motivating force behind the life and heroic labors of every devoted missionary. To reveal God, that our people may know God, with all the joy and the comfort that issue from such appropriated knowledge and revelation; to teach purity and self-control, based upon the precept and example of God's Son, that we may be "our own men," and no longer the pitiable victims of the tender mercies of our moods; to unfold the self-ennobling truth that the determining forces of life are not from without, but from within, and that

"Christ in a man's heart is stronger than the devil in a man's pathway"—all this, and much more, is to be discovered resident within the religion of Jesus Christ, and within the God-filled heart of every noble man and woman who consecrates his or her life to the proclamation of the Good News of immediate salvation.

"Go ye."

"I am come that ye might have life."

Here is a twofold imperative of Christian missions, and a linking of the past with the present—in the expectation that eventually "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

*NEXT MONTH—Bishop Bentley of Alaska will contribute the fifth article in this series under the title, Christ's Victory Is Inevitable.*

### The Church is in the Mission Field\*

*By the Rt. Rev. Paul Matthews, D.D.*

I MUST CONFESS that I went to our mission fields somewhat prejudiced. I had a leaning towards Christianity. I have been thinking the Christian faith for fifty years. . . . And I have now to confess that the net result of the past five months' travel in the Holy Land and India, in the Philippines, China, and Japan, has greatly increased my missionary complex. I believe that the heart and soul of the Church is to be found and felt in the mission field. Our missionaries are men and women like ourselves, but if we were more like them it would revolutionize the Church at home. They are grappling with the deep-rooted forces of national and racial and hostile tradition while we are coddling ourselves in comfortable conservatism. We concern ourselves with the petty problems of parochial programs, while they are face to face with stark reality, and with the staggering task confronting them daily. . . .

Cuts in the mission field are more than hurts; they are like a keen knife close to the heart where a slip is fatal. To have the knife in careless hands is certainly a calamity. I am inclined to think that we are operating blindfolded. If death comes, we are to blame, and it will be our death. Christ died, but lives forever. It is death indeed for our faith to fail, and our souls perish when we fail to feel a consuming love for the souls of all men.

I am constrained to say that all the missionaries I met I found exceptionally able and superior, judged by the standard set at home. There may be, and probably are, some misfits and some mistakes. I can only say that I did not meet them. If the home Church in diocese and parish were, on the whole, as well manned and well planned as the work is in the mission field, we should feel the difference at once, and experience results immensely more significant.

\*Excerpts from the annual Convention address of the Bishop of New Jersey made soon after his return from a five months' visitation to the Church's missions in the Orient.

# Read a Book

Recommended by Gladys W. Barnes

*This month our guest contributor, Miss Gladys W. Barnes, is an intimate member of THE SPIRIT OF MISSIONS Family. An officer of the Department of Publicity, each month she contributes The Sanctuary to the magazine. She is also the author of the leaflet, The Episcopal Church, prepared by the Department for The Century of Progress Exposition.*

**T**he Church Catholic and Protestant  
A Study of Differences that Matter  
by William Adams Brown  
(New York, Scribners, 1935. \$2.75)  
must have been a difficult book to write but it is lucid and disarmingly simple to read, transparently sincere, and devotedly in earnest, as one might expect both from its author and from its dedication to the memory of Bishop Brent.

Surveying the whole Church as it exists today, the book is a gallant attempt to be accurate, comprehensive, irenic, and realistic. Complete success in such an attempt would require an infallibility more than papal, a wisdom more than ecumenical, and a superhuman balance of sympathies.

The whole task, indeed the whole situation, would be simplified if the use of language could only be regulated by law and we could have a universal Canon on Nomenclature setting forth exactly what words mean. Dr. Brown has met the major difficulty by pointing out three common uses of "Catholic" and three of "Protestant." Then, after defining his terms, the author reveals the unexpectedly large areas which Catholics and Protestants have in common, and their chief points of difference, what each might learn from the other, and how to deal with the differences that remain.

The book could not possibly be called controversial; quite the reverse—it fol-

lows the modern conference technique of assuming that each side has a common desire not to "win" at the expense of the other, but to attain ultimate agreement in truth. The discussion is not only constructive but good-tempered throughout, except where the Anglo-Catholic is a burden. On that subject, too, Dr. Brown keeps his manners but one suspects it is only by an effort of self-control.

To an Anglican who is definitely not an Anglo-Catholic, the author's understanding of the Anglican Communion is disappointing. He is explicit in stating and repeating that "Catholic" means more than Roman, it means also Eastern Orthodox and Old Catholic, but there he very nearly stops. The Anglican Communion, existing throughout the world as a great Catholic fellowship is not, for Dr. Brown, an objective fact but only a claim existing in the minds of "a party calling itself Anglo-Catholic" (pages 125-6).

Now to one who for some years past has had occasion to see printed papers and other utterances, both official and personal, from Bishops and clergy of the Anglican Communion in every land where that communion is at work, it seems abundantly clear that the norm of their belief may be stated thus: They claim with gratitude their Protestant heritage in the historical sense of that term and they have no idea of relinquishing it; they are also secure and serene in knowing that they are inheritors of the ancient Catholic faith, nourished, disciplined, and guided by it, so secure, indeed, that they seldom feel the need of talking about it, which perhaps is an unfortunate result. They would repudiate with some vehemence the title Anglo-Catholic as a not very useful partisan term. But the Anglican share in Catholicism is certainly more than a mere idea

existing in the mind of an Anglo-Catholic. A good book to read on this is W. A. Visser 't Hooft's *Anglo-Catholicism and Orthodoxy* (London, Student Christian Movement Press).

Dr. Brown's book would be an excellent point of departure for discussion groups if only readers could be counted upon to be both as earnest and as good-tempered as the author.

### A Book for Student Workers and Other Notes

THE MACMILLAN COMPANY has re-issued William DeWitt Hyde's *Five Great Philosophies of Life*, which those dealing with college students (or with the enlightened young anywhere) may find particularly useful. Written at least a generation ago, it may not fall easily into the casual reader's hands. But it is still enthusiastically read and has the advantage of having been tested by time.

It is a sparkling, concrete discussion, in terms of modern life, of the five great historical systems of morality of the ancient world, systems by which men have lived for centuries and still live in this day—Epicureanism, Stoicism, and the ethical codes symbolized by Plato, Aristotle, and Jesus. The treatment of Plato and Jesus is not, to my thinking, altogether adequate, but the other three are critically expounded from a Christian point of view in a way which can penetrate the understanding of even an immature sophomore. Illustrations are taken from college life, and the discussion is not in the least academic. Nor is the fact that the book deals with historical systems a handicap. Epicureanism is alive on every campus today. Stoicism is still the code of the modern enlightened intellectual. Bertrand Russell and Walter Lippman could both be classified as Stoics. As for Aristotle—one might expect that his matter-of-fact analysis of the "golden mean" or of friendship, or of the "code of the gentleman" would soar over the heads of an American undergraduate. But it does not at all. Students take to him as ducks to water, and not to their harm as Christians either. It is not by accident that St. Thomas Aquinas found his system more than half Christian, that Dante called him the "master of those that know," and that English education has for centuries drawn inspiration from him.

Nothing will so easily correct, in a young man's thinking, the mistakes of a narrow Puritan code or of modern sentimentalism as the sane "humanism" of Aristotle.

No problems are more alive among the young than precisely ethical problems—problems of conduct which constitute, to quote Matthew Arnold's famous phrase, at least "three-fourths of life." Modern textbooks on ethics are plentiful, of course, but usually claim a limited interest. Hyde's book can lead to more straight thinking on morality than many a metaphysical course in Kant. I have used his book myself for years and swear by at least half of it. A discussion of Christian ethics, after an acquaintance with this volume, can become doubly fruitful.—T. O. WEDEL.

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FROM ITS TITLE, *Faith or Fear in Child Training* by Margaret W. Eggleston (New York, Round Table Press, \$2) might be taken for a treatise on the psychology of child training in the Christian home. Although such a book would be most welcome, Mrs. Eggleston's present volume does not fulfill the promise of its title which is taken from the first chapter. The book contains thirteen chapters of uneven excellence on such varied subjects as: III. Teasing, Criticizing, Quarreling, Fighting; VI. The Child and His Money; VII. The Bedtime Hour; X. The Children and the Movies.

These chapters are written out of Mrs. Eggleston's own parenthood and her long experience with mothers' clubs. They are vivid, practical advice to Christian parents, useful both for reading and as the basis for discussion in groups. Unfortunately they are addressed only to mothers, an error not overcome by the author's remarks on the subject contained in the preface.—S. C. L.

# The Forward Movement

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

IN HIS LITTLE book, *What it Means to be a Christian*, Edward I. Bosworth speaks of "the personality of Jesus, after the Resurrection, communicating to the disciples His own victorious sense of appointment by God to world leadership in the great movement." Something of that conviction has, we hope, been deepening in His disciples today. We have been in training by meditation on the themes presented to us in the manuals of the Forward Movement, *Discipleship* and *Disciples of the Living Christ*. In a new dedication to follow Christ we deepened the conviction at Whitsunday. For what? A summer slump? A period of vacation from spiritual responsibility and growth?

Suppose the disciples after spending their days of training with Christ, followed by the ten days of prayer and expectation after Ascension, had experienced the wonders of Pentecost and had then decided that having passed through a very strenuous spring they were now entitled to a rest from Christ's service?

The Book of Acts tells a very different story. Three thousand were converted on the day of Pentecost itself. The great forward movement of the Church began. Beginning at Jerusalem the disciples bore their witness to the Risen, Living Lord. Changed themselves, they began to change the world.

That same thing can happen today. The miracles wrought by our Leader through His first century disciples need be no greater than the miracles which are so desperately needed today. Christ still lives. What is holding back His power? What indeed, but an unbelieving, unresponsive Church. This need not be. We know numbers of Christians want to go forward today, want to create such a Church as Christ can use to release His power in the world.

The Forward Movement Commission would help us continue our training in

order that our lives may express themselves in increasingly efficient action. It has prepared a manual, *Follow On*,\* which contains the Book of Acts together with directions for the study of the Bible and helps to Christian living. The book which tells how the first disciples put into action the power of their discipleship in the joy of Christian fellowship can be our guide today, and through it God can direct our Forward Movement.

Use this manual during the summer. Spread its use among your friends. Study its suggestions for a Christian summer. Let God guide you to other ways. Grow by prayer and prompt obedience to the voice of God into the kind of Christian that Christ can use to bring Him into the lives of the people around you. Find other Christian people and by your fellowship with them discover a new power in prayer and service. By a life of regular prayer and intercession, by your daily meditation on a portion of the Scriptures, by your study of the Church and its mission in the world, by your witness of word and example, by engaging in some form of community service you can strengthen that growing influence and work which will in time change the world and bring in the Kingdom.

The summer brings for some of us its recreation and periods of change from routine work. It can still be a fruitful period of growth and service. Whether we are at home or away from home, it brings new opportunities. Even into the old familiar environment if we do not go away, we can put a new spirit. We can be more Christian when we talk to the man in the filling station, or to the man who brings the daily necessities to our door. Let us have a different summer this year with no spiritual vacation. Let us go forward with the living Christ.

\*Ask your Rector for a copy. It will cost you but two cents.

# SANCTUARY

## *On Earth, Peace*

*I THINK we have an instrument for peace which we do not half use and that is prayer. I ask that all of you who read this will try to bring into your prayers, with earnestness and regularity, petitions for the peace of the world. If the hundreds of millions of Christians throughout the world should pray definitely every day for peace we should have no war.*—BISHOP PARSONS.

Let us pray, in the Name of the Prince of Peace, that we may be delivered

From the curse of war.

From the spirit of fear and distrust.

From narrow vision and constricted loyalties.

From every prejudice that blocks the way of righteousness and peace.

From willingness to hear and believe evil of others or to impugn their motives.

Let us pray in his Name who bade us, "Have peace one with another,"

That every good effort for peace and justice may be strengthened and blessed.

That all rulers and others in authority may have wisdom to know and strength to do God's will.

That the vast expenditures now provided for war may be turned to the enrichment of human life.

Let us give thanks to him who said, "I am come that ye might have life,"

For the increasing sense of unity and interdependence among races and nations.

For progress made by organizations devoted to the cause of peace.

For the growth of the Church and the spread of Christian teaching.

**O**VERRULE, we pray thee, O God, the passions and designs of men. Let thy strong hand control the nations and bring forth out of the present discord a harmony more perfect than we can conceive, a new humility, a new understanding, a new purity and sincerity, a new sense of reality, a new hunger and thirst for thy love to rule on the earth.

Almighty God, our heavenly Father, guide, we beseech thee, the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. 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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HIGH ACADEMIC honors were bestowed upon several members and officers of the National Council at the early June commencements, according to reports received by THE SPIRIT OF MISSIONS as we go to press. The Rt. Rev. Warren Lincoln Rogers, Bishop of Ohio, preached the baccalaureate sermon to the graduating class of Columbia University in New York City and at the succeeding commencement he was given the honorary degree of Doctor of Sacred Theology. Mr. Walter Kidde received an honorary doctorate in engineering from Stevens Institute of Technology. Miss Grace Lindley was made a Doctor of Literature by the University of the South.

Another member of the Council, Mr. Harper Sibley, was honored by his associates in the business world by his election to the presidency of the United States Chamber of Commerce.

THE MANY summer conferences of the Church held under diocesan or provincial auspices in all parts of the country draw heavily upon the officers of the National Council for leadership.

As THE SPIRIT OF MISSIONS goes to press, the Vice-President, Mr. Franklin, is at the Blue Mountain Conference in Chambersburg, Pennsylvania.

Miss Edna B. Beardsley is also at Blue Mountain, and the other officers of the Woman's Auxiliary will be found at conferences in widely separated parts of the country. Miss Margaret I. Marston is on the faculty of the Newark Summer School at Delaware, New Jersey, and the Northfield Conference in Massachusetts. Mrs. D. D. Taber will lead courses at the Kanuga Lake Adult Conference and the Sewanee Summer Training School.

With the emphasis which the conferences place upon religious education it is not surprising to find that all the officers in the Department of Religious Education have a very heavy schedule. The Executive Secretary, the Rev. D. A. McGregor left early in June for a circuit of conferences in the Eighth Province. The Rev. Vernon McMaster has been at the North Dakota Summer Conference and the Cass Lake Summer School. Later he goes to the Sewanee Summer Adult Training School. Deaconess Frances R. Edwards is teaching at the Gambier Summer Conference in Ohio, while Miss Mabel Lee Cooper has been at the Blue Grass Conference, Versailles, Kentucky, is at the Wellesley Conference for Church Work, and will go soon to the Kanuga Lake Adult Conference. Miss Dorothy May Fischer spent June at conferences for young people, and the Rev. Theodore O. Wedel has appointments at several student conferences and the Church Workers Conference, Evergreen, Colo.

The Rev. C. Rankin Barnes attended the Rochdale Summer Conference, Montague, Michigan, late in June, and will take the social teachings of the Church to the Madison Rural Work Conference and the Kanuga Lake Adult Conference.

The Rev. B. H. Reinheimer who recently spent two months visiting our work in the Caribbean and in Mexico, will teach a course on Latin America at the Wellesley Conference for Church Work.

The Editor, the Rev. G. Warfield Hobbs, has accepted invitations to two Indian Convocations, and as THE SPIRIT OF MISSIONS goes to press, is at Cass Lake, Minnesota. Later in the summer he will go to the Niobrara Convocation in South Dakota.

# Domestic Missions

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

**T**HE BISHOP OF KANSAS in his annual Convention address struck an encouraging Forward note:

We have reached our seventy-sixth year of diocesan life. We have traveled far beyond the swaddling clothes of childhood. The tiny babe has grown into a strong and lusty youth. The less than two hundred communicants with which our diocesan life began have grown into more than 7,500. Our confirmations are beginning to reach more than five hundred each year. All during this period of growing formative life the Church, through its generous and devoted members, has poured tens of thousands of dollars into our diocesan mission treasury to sustain missionaries in Kansas. The time is here when this diocese should stand on its own feet and take over the entire support of its own work and development. The financial resources of the people of this diocese are such that if each one of us lived as a faithful steward and disciple of Christ, and honestly shared the resources God has given us with Him for the building of His Kingdom through the Church, all the funds needed would be speedily forthcoming and accomplish this purpose.

We hope that the Bishop's prophecy may be realized.

**T**HE CHURCH SCHOOLS in the Diocese of Western North Carolina are continuing their fine work and influence among the mountain people in spite of serious reduction in financial support. There are resident chaplains in all the schools. Bishop Gribbin in a recent report, states:

Valle Crucis, the oldest of our schools, has changed during the past year from being primarily a school for nearby mountain girls to one where daughters of families with limited incomes and other families can receive, under Church auspices, a training where creative activities, social equality, and sound scholarship flourish. Mrs. Emily T. Hopkins, the principal, a graduate of Wellesley College, has an able staff of assistants helping her to utilize the physical equipment of the institution and its beautiful location in helping each girl

to develop her own capacities in an atmosphere of simplicity and constructive understanding. The resident nurse is doing a great deal of public health work in the community.

The Appalachian School at Penland, the most recently founded of our schools, ministers principally to young children. Sixteen of the boarders are at the school because their mothers work and are unable to care for them properly at home. Six have no mothers, and the fathers are unable to make homes for them. Eight have been moved from undesirable homes, and three are crippled children who cannot go to and from the public school.

The Patterson School continues to provide worthy boys with an agricultural training at a moderate cost, and carries them through high school.

Christ School, at Arden, built up through generous support in the past and the faithful service of its founders and others, has justified the investment in the training given to thousands. The present capacity enrollment shows students from various parts of the country. Twenty-one of its graduates have become clergymen of our Church.

**H**ERE IS AN opportunity for some baseball enthusiasts, or others, to give pleasure to some boys in Pikeville, in the Big Sandy Valley of Kentucky. The Rev. L. Bennett Catlin, missionary-in-charge, in a recent letter, writes:

I realize that in asking for baseball supplies I am making an unusual request, but I feel that there is nothing closer to the religion of Christ than clean, wholesome, and healthy sportsmanship. If the supplies for these boys can be secured from anyone who looks at youth in terms of possibility, I am sure that there is nothing which would have a greater effect upon the youngsters of this town than just this sort of thing. It is a chance to win these youngsters, which I am sure any minister of the Gospel, whether missionary or parish priest, would regret losing.

Will any enthusiastic lover of baseball (or any other Churchman, for that matter) who can help meet this need, please communicate directly with Mr. Catlin?



# Foreign Missions

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

## Across the Secretary's Desk

A FINE INSTANCE of international good will is the offering of the Sunday schools in the Diocese of Osaka, at the request of Bishop Naide, for the establishment, in the City of Osaka, of a mission for the Korean people. They aimed to give 500 yen. They have actually given 534 yen. The Korean congregation is an active, enthusiastic, and growing group, ministered to by a Korean deacon, Junso Cho.

Our *Expanding Church* is the title of an informing and stimulating handbook by the Rev. James Thayer Addison, of the Episcopal Theological School, Cambridge, Mass. It takes the place of an earlier book, with the same title, now thoroughly revised and brought up to date. Its cost is twenty-five cents, and it can be secured from the Church Missions House Book Store. But *Our Expanding Church* is more than a title. It is a glorious and inspiring fact, for the Church is growing. Here in the United States it is winning new fields. In its endeavors abroad it is bringing into its fellowship men and women who through it have found the way to union with Our Lord. It is just the kind of book for jaded spirits and discouraged hearts. It is the kind of book to make the courageous and hopeful saints happier than ever. Everyone ought to read it.

EASTER DAY, 1935, marked the twentieth anniversary of the organization of the Board of Missions of the Chung Hua Sheng Kung Hui. The occasion was signalized by special offerings in the congregations of the Church throughout China, to a building fund for use in the mission field in the Province of Shensi. The first Bishop of Shensi is the Rt. Rev. T. K. Shen, who arrived at his post in September, 1934 (see *THE SPIRIT OF MISSIONS*, June, 1934, p. 273).

HERE IS THE way the present situation in the Church, as it affects missionary work, strikes Dr. Grafton Burke at Fort Yukon, Alaska:

It is profoundly distracting to throw everything one has of strength, training, sympathy into a problem such as this hospital presents, twenty-four hours a day, and then to find that the people of the Church at home, whom you have been representing in an outpost like this, are not supplying the money necessary to keep the work going, even after economies have been made in every direction. This problem of caring for the sick and suffering is attacked at the direct command of our Lord Jesus Christ. Here is this staff of nine, interested, capable, consecrated, on the go night and day with resolute courage and dauntless energy for prosecuting the Master's command at a remote station, the one and only health center for the helpless sick, in all this region. This business of guarding health, it seems to me, has developed into a tragedy of good intention. Surely, surely, there are well-clad, well-housed, well-fed, humans enough to feed and heal the less fortunate.

MRS. BENJAMIN L. ANCELL, of Yangchow, China, writes:

We are almost overcome with the opportunities that are coming to us in the work every day—so many more than we can avail of. It seems tragic that the Church should have prayed so long for the "open doors" and now that they are open, the helpers we need to help us enter in have not been sent. It seems to spell defeat for the Cross of Christ and victory for the enemy. Thank God, we do know that what is impossible with man is possible with God. This is just the expression of the cry of my own heart, as I see these wonderful opportunities.

Will you offer prayer

1. That Mrs. Ancell, the Rev. Ernest H. Forster, Miss Moore, and Mr. and Mrs. Stephen Green, our workers in Yangchow may have strength and courage to carry on in spite of the unanswered need of recruits.

## THE SPIRIT OF MISSIONS

2. That God may open the eyes of the people in this country to see the need and may put it into the hearts of our people to pray and to give for the spread of the work in China.

3. That young men and women may offer themselves for the work.

PROBABLY NINETY-NINE members of the Episcopal Church out of one hundred would say that this is no time to undertake an effort for the building of a church. Fortunately the rector, vestry, and people of St. Andrew's, a recently formed congregation in Astoria, in the Diocese of Long Island, thought otherwise. The committee called at the Church Missions House for conference and advice. A line of procedure was indicated. The advice was accepted. The result was that within six weeks from the time of the visit the building fund was complete with an over-subscription of eight per cent. From a parish containing 307 communicants, 554 subscriptions were obtained. The cost of the effort was covered several times over by subscriptions from non-communicant friends. What was the secret of success? First, A conviction that *now* is the right time. Secondly, courage to go ahead. Thirdly, rapid procedure when the decision was once reached.

THE SPIRIT OF MISSIONS for May contained an article suggesting (for no one could tell adequately the whole story) what thirty years of the life of Miss Ellen T. Hicks have meant to the mission work of the Church in the Philippine Islands and Puerto Rico. Now comes the epilogue. An envelope was turned over to St. Luke's Hospital, Ponce. It bore this inscription:

Presented to St. Luke's Hospital  
By the Friends of Ellen T. Hicks,  
As a Thank Offering to Almighty God,  
For Thirty Years of Service in His Church.

The envelope contained \$1,000. It is good to have this assurance that there are people in the Church who understand the significance of a life such as that of Miss Hicks, and who wish to show their gratitude for it by helping on her work.

THERE MAY BE a larger offering from a parish Sunday school somewhere in this big country of ours, but if so I do not know it. From Fort Yukon, Alaska, there comes an offering of \$254.18 from the Indian and white children of St. Stephen's Mission. When I think of that Fort Yukon community and know how little money they have and how hard life is for them all, I simply gasp with astonishment, and then thank God for the love and courage of young people. Mrs. Grafton Burke, who sends the offering, is entirely right when she says: "I know you will rejoice with us for times have been hard with these people and the children worked hard to make this amount."

### With Our Missionaries

#### CHINA—ANKING

Dr. and Mrs. Harry B. Taylor and their three children sailed June 20 from New York on the *President Cleveland*, after regular furlough.

Mary and Jane Huntington, daughters of Bishop Huntington, sailed June 20 from New York on the *President Cleveland*, after study in the United States.

Alice Gregg arrived June 10 in New York on the *Majestic* from England.

#### CHINA—SHANGHAI

Lucy J. Graves sailed June 27 from New York on the *Albert Balin* for England, *en route* to Shanghai after regular furlough in the United States.

#### HONOLULU

Elinor Howe, daughter of the Rev. C. Fletcher Howe, sailed June 6 from New York for San Francisco on the *President Wilson*, and on June 25 sailed on the *Monterey* for Honolulu, after study in the United States.

#### JAPAN—NORTH TOKYO

Ruth Barbour sailed May 30 from Tokyo on the *Tricolor*, *via* the Canal, on regular furlough.

Dr. Mabel Elliott sailed June 5 on the *Asama Maru* from San Francisco, after regular furlough.

Karl M. Branstad sailed June 14 on the *Katori Maru* for Gibraltar, from England; and on July 15 from Gibraltar on the *Yasukuni Maru* for Yokohama, after regular furlough spent in study.

#### THE PHILIPPINE ISLANDS

Constance Bolderston arrived May 20 in the Philippines, after regular furlough.

# Religious Education

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

## Forward Together

*Forward Together* is not only a slogan but a movement of the youth of the Episcopal Church. Conceived in the National Commission meeting of young people which was held in Chicago, May 21-23, plans are being made to unite the youth of the Church in an effort to go Forward Together under the Forward Movement.

A Call to the Youth of the Church with practical suggestions as to how to respond to that call has gone out from the National Commission meeting at which every province was represented:

I, Pauline Lyon; II, Pauline Hartlieb; III, Charles Wood; IV, Joseph Faulk; V, Goodwin Roberts; VI, Fred Searing; VII, Florence Luckett; and VIII, Gilbert Hooper.

ADVISERS—The Rt. Rev. Frank A. Juhan, the Rev. C. J. Hulsewe, the Rev. Ernest E. Piper, Lynette Giesecke, Mrs. Cynthia Reynolds, the Rev. D. A. McGregor, and Dorothy May Fischer.

Charles Wood (Province III) was elected chairman of the commission for 1935-36, and Pauline Hartlieb (Province II) secretary-treasurer. Mr. Piper is chairman of the executive committee.

The question of literature was discussed at length. Attention was called to the many types of literature by other communions already available, particularly *Christian Youth Building a New World*. It was recognized that a great deal of this is used by many of our groups. A need was felt, however, for publishing some literature, especially in connection with the Forward Together movement. Plans are already under way for a set-up that will look ahead two or three years and make arrangements for needed pieces of literature to be published periodically.

Cognizant of the many experiments now going on in an effort to coördinate the young people's work, the Department

of Religious Education was asked to take steps looking toward a youth council representing all youth organizations within the Church.

The need for the various youth organizations to become familiar with each other's program was recognized in the decision to invite one young people's representative and one adult from each youth organization in the Church to attend the next commission meeting.

Some time was spent in discussing the problem of leadership. The commission felt very strongly the fact that the average adult adviser and clergyman were not familiar enough with the young people's program and the needs of young people to give adequate and dynamic leadership. This led to the suggestion that leadership training courses in young people's work be given in all summer conferences and parochial and diocesan institutes.

The question of a young people's paper loomed large on the horizon, but it seemed unwise at the present time to undertake such a project. A plan was evolved whereby *The National Broadcast for Young People*, which is the newsletter of the Young People's Division, and the parish, diocesan, and provincial young people's papers will work more closely together in order that national news may seep down into the parish units. A young people's representative of the commission will work with Miss Fischer on *The National Broadcast*.

An invitation from the Diocese of California to hold a National Young People's Conference in San Francisco in 1938 during the World's Fair, extended by Gilbert Hooper, will be discussed at the 1936 meeting.

Perhaps the most important thing accomplished during this three-day conference was the opening of channels through which the work of the young people of the Church can go forward.—D. M. F.

# Christian Social Service

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

## Omaha's Friendship House and Other Notes

AN OUTSTANDING feature of the May issue of the *Journal of Social Hygiene*, published as a Church Number, is an article by the Rt. Rev. John C. Ward, Bishop of Erie, entitled *What Can the Church Do for Social Hygiene?* As the veteran president of the Erie Social Hygiene Association, Bishop Ward is thoroughly familiar with this field of work.

To him the phrase "social hygiene includes plans and efforts to establish right ideals and the highest standards in the life of the family and especially in everything concerning the relations of the sexes." He emphasizes the opportunity of the priest to encourage early sex instruction by parents and his great responsibility for informed and skilled personal counseling.

Bishop Ward is equally emphatic in regard to lay responsibility in this field:

Recognizing the importance of recreation in the lives of young people, and the great dangers of lawless and unclean places of so-called amusement, the churches should wherever possible provide attractive parish rooms as centers for clean and wholesome sports, and help young people to realize that good fun has its place in every life that is really religious.

THE COMING of the summer will mean no slump in activity at Friendship House, Omaha, a social service project of the Diocese of Nebraska. Funds for the upkeep of this work are raised locally, although the salary of the "Chief Friend," Miss Carol Wirts, is provided by the United Thank Offering. The house functions twelve months a year.

Each summer sees this active social center sponsoring a four-week Daily Vacation Bible School, staffed with volunteers from various Omaha parishes. Last year the boys and girls of the neighborhood, having built a fence around the property of the house, proceeded to put

in a flower garden and to care for it right through the summer. They felt that the center of their recreational activity ought to look attractive even during the hot months.

For several years the house has been the scene of a weekly baby clinic, sponsored by the Visiting Nurse Association, and serving the entire neighborhood, both white and colored. More recently a visiting nurse pre-natal clinic has been opened, one of four in the city. The house has a full recreational program for all ages of people, with active units of the Boy Scouts, Cub Scouts, and Girls' Friendly Society.

While distinctly an activity of the Church, the house welcomes those of any creed, serving its neighborhood with the cheery motto, "Here Friendship lifts its candle high to welcome every passer-by."

WHEN THE LAST General Convention passed a resolution on the subject of hasty marriages the social service departments of the dioceses in Pennsylvania took it seriously. The resolution read:

RESOLVED: That whereas eighteen States have by legislation provided for the safeguarding of marriage by requiring previous notice of intention to marry, the General Convention would urge the leaders and social service agencies of the Church to further similar legislation by the remaining States.

A bill requiring advance notice of intention to marry was introduced in the Pennsylvania Legislature by Representative Brancato at the request of the Central Committee of the five Episcopal dioceses in Pennsylvania. This was eventually passed. In view of the fact that important social agencies had vainly sought the passage of such a bill for ten years the Central Committee is to be heartily congratulated and commended.

# Department of Publicity

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

THERE IS A WIDE demand for advertising copy suitable for use by parishes in their local newspapers. The supply is pitifully limited. Can you write Church advertising? Have you ideas as to what the Church should advertise, and how? If so, will you write any number of specimen advertisements and send them in to the Department of Publicity? Means will be found to make such advertisements available to those who want suggestions and help in preparing copy for newspaper advertising.

The special demand is for really educational advertisements, not mere service notices. Clippings of advertisements actually used are welcome always, but in addition, new copy which has never been used is equally valuable. It is hoped that this request will meet with a wide response. It offers an opportunity for valuable service to many parishes throughout the Church.

IT REALLY IS TRUE that every diocese can afford a diocesan paper. A change of standard may be necessary, but this may be for the better. The North Dakota *Sheaf*, a little four-page paper issued five times a year, costs less than \$125 for printing and distributing the edition for the whole year. Its small size and the brevity of the individual items make it easily readable, and thoroughly attractive.

NEW USES OF the Partly Printed Parish Paper continue to be found. The latest is its use as a center spread in a diocesan paper, that of Arizona. It supplies the general Church and missionary

news and pictures that every diocesan paper needs, with space for some of the local news, the rest to be carried by a second signature of four pages. The eight-page paper, managed this way, will cost less than any other paper of similar size that can be produced—and it is likely to be a better paper, too.

WOMEN continue to lead the way in Church publicity. Mrs. Jane Dunbar Madson, wife of the rector of St. Peter's, Paris, Kentucky, is

editor of the *Diocesan News*, and has recently been appointed chairman of the Department of Publicity of the Executive Council of the diocese. It is believed that Mrs. Madson is the first woman head of a diocesan publicity department in the entire Church, and she is the first woman to act as chairman of any diocesan department in Kentucky.

ORDERING PARTLY Printed Parish Papers, the Rev. A. Ronald Merrix says:

I may state that I urged this upon the vestry as our parish's contribution to the partnership appeal, hoping that your news items of missionary information would stimulate interest on the part of more parishioners in supporting the Church's Program.

## THANK YOU!

THE FIELD Department of the Province of the Midwest at a meeting on May 8 in Michigan City, Indiana, adopted a plan of action which includes "the promotion of THE SPIRIT OF MISSIONS, the one official publication of the Church." It is also suggested "that a layman be appointed in each parish to secure subscriptions" and "that members of Diocesan Councils and Departments be urged to become subscribers and readers."

This action by a great Provincial Field Department is another indication of the determination of Church people throughout the land to celebrate the centenary of THE SPIRIT OF MISSIONS with a superb bouquet of new subscribers. The Editors are deeply grateful for this fine coöperation and look forward to the better missionary magazine which this increased readership will make possible.

# The Woman's Auxiliary

GRACE LINDLEY, LIT.D., *Executive Secretary*

## Social Service Chairmen and Christian Citizenship

WHAT RESPONSIBILITY has a social service chairman of the Woman's Auxiliary for the promotion of study and action involving Christian citizenship? It is evident from reports and letters that many social service chairmen regard their work as one primarily involving co-operation with relief agencies. This is clearly one phase of the work of the Woman's Auxiliary, yet it should not represent the total responsibility felt by the group. Trying to relieve a present situation without constructive planning for the future is only carrying out half the task. For that reason the Woman's Auxiliary is interested in the whole question of what is involved in Christian citizenship today, and through its Triennial Meeting has indicated to its leaders the lines their study and action might follow. Miss Scudder in her address at Atlantic City gave the women of the Church a clear picture of the place the Church and the individual Christian may hold in the life of today. Through her interpretation we saw some of the things that may be involved in being Christian citizens.

In the discussion groups that followed the address, certain decisions were reached. It was felt that the basis of Christian citizenship rested in Jesus' command "Love thy neighbor." The groups felt that the first emphasis should be placed on a study of the mind of Christ, with a constant relationship to Him through prayer and the Sacraments, in order that we may know what His mind is in relation to the difficult situation daily faced by His disciples.

It was suggested that further study of these problems on the part of all the women of the Church is vitally necessary. "Such study must be undertaken with an open-minded search for facts, in order to prevent that loose thinking so common in

the approach to intricate social problems." Among the subjects suggested for study were, Capitalism, Socialism, strikes, unemployment, industrial and agricultural conditions, welfare work, housing, manufacturing of munitions, Communism, birth control, racial coöperation, the new leisure, war and peace, child labor, and divorce. It was suggested that "as citizens we must display an active interest in the field of legislation, bringing our individual and group weight to bear on legislative bodies responsible for the enactment of measures for the common good, in accord with the principles of Jesus."

In order that this program may be carried out the Executive Board of the Woman's Auxiliary at its last meeting made this recommendation:

That the chairmen of Christian social service in diocese, parish, and mission, be urged to promote among groups of women in their branches, the intensive study of race relations, economic conditions, politics, and international relations, and to stress the necessity of acting on this basis alone.

Furthermore, because it was discovered in the study of ninety-seven annual reports that fifty-three diocesan auxiliaries have social service chairmen, while as many as forty-four diocesan auxiliaries have no such officer, this additional recommendation was made:

We suggest the appointment of a diocesan Christian social service chairman where there is none.

This places a very great responsibility on the shoulders of our diocesan social service chairmen—to promote, in co-operation with the other officers of the diocesan executive board, a program of prayer, study, and action that shall result in a better informed, more active group of Christian citizens in the Church.—E.B.B.

# The Coöperating Agencies

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

## The Daughters of the King

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



THE ORDER, through the coöperation of the Executive Secretary of the Department of Foreign Missions, has secured Miss Gertrude Selzer as its missionary in China. Since 1904 the Order has provided the salary of a missionary, or missionaries, and native Bible-women in China, in memory of Lily Funsten Ward of Virginia, a Daughter who dedicated herself for service in China. Miss Selzer, who since 1923 has been a missionary nurse in China, has just completed a year's study at the Church Training School, Philadelphia, and will soon return to the field as an evangelistic worker.

AT THE LAST meeting of the National Council of the Order recommendations were adopted, in the interests of coöperation, to broaden and strengthen the endeavors of the Daughters in religious education; Christian social service, particularly in its work in rural centers and amongst the isolated; in women's work in the Church generally; and in work with young people. The Council was unanimous in its expression that youth groups are still needed, and that the spirit of coöperation rather than that of competition must be developed and emphasized. Junior Daughters are urged to inform themselves regarding the activities and purposes of Church and community groups of young people so that they may intelligently include in their intercessions and in their active assistance the work in which they are all interested.

## The Church Periodical Club

Mary E. Thomas, *Executive Secretary*  
281 Fourth Avenue, New York, N. Y.



IN ONE SECTION of the report of the Carnegie Endowment for International Peace, there is an account of its provision of International Mind Alcoves.

Every year a certain number of public libraries of specified size and circulation are supplied with a certain number of new books dealing, in the main, with the people and the manner of life in countries other than our own. These books for children as well as adults are carefully selected to give information and to further understanding of our neighbors in other parts of the world. They are given free under definite conditions, the library undertaking to keep them together on shelves properly marked, and to promote their use in all ways possible. Reports from librarians indicate that in addition to ordinary circulation they are used by clubs and classes and for various school projects. For libraries able to buy their own books a recommended list is supplied by the Endowment.

This brief and far from adequate account is given not to make known a worthwhile effort toward world friendship, but because it awakened a vision in our mind. In this vision we see men and women in missions and small parishes with little or no knowledge of God and His Church, some eager to know more, others not realizing their lack. We see the leader in each parish and mission, be he priest or layman, receiving each year recent, carefully selected books on the Church and on personal religion. We see him promoting the use of these books by every means at his command, and thus help the Kingdom grow.

No new organization would be necessary to make this dream a reality. The technique of the Church Periodical Club would be available for the purchase and distribution of the books, and the extra overhead would be slight. Funds for this object could be used almost exclusively for buying and shipping the books.

The trustees of the Carnegie Endowment do not hesitate to use some thousands of Mr. Carnegie's money to help men to a better understanding of their fellow beings. Is it incredible to vision a like sum expended that men may know their God?

### Brotherhood of St. Andrew

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

**X** THE EXPANDING outreach of the Brotherhood of St. Andrew is shown by letters that recently have come to the national office with news of the organization and growth of the Brotherhood in foreign fields. In Brazil, a chapter has been organized at Sao Paulo, under the leadership of the Rev. Salomao Ferraz, a Brotherhood paper is being published, and plans are under way to translate Brotherhood literature into Portuguese. Enrico de Figuerido, the president, reports much interest in the work.

In the Canal Zone, Chapter 2026, organized at St. Paul's, Ancon, has secured a supply of Brotherhood literature and is embarking on an extension campaign.

The Chapter at St. John's, Lower Buchanan, Grand Bassa County, Liberia, Africa, has been reorganized with a larger proportion of young men. The rector, the Rev. J. F. N. Brownell; the director, James D. Gibson; and the secretary, J. M. Manning, report growing interest in the work.

A fine chapter has been organized in Nova Scotia, at Liverpool, Queen's County, and its members are undertaking a definite program of work.

Brotherhood work in China and Japan is going forward, and it is hoped to have an organization in India before long.

### The Church Army

Captain B. F. Mountford, *Secretary*

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



**E**VANGELISM has as many forms of expression as there are kinds of human need. Church Army finds its missionaries engaging in many varied forms of evangelism.

In South Dakota it may be Mission Sisters A. Horner or C. Gunton working with the Sioux Indians, taking as a matter of course the material conditions of real pioneer work, sleeping in the back of a car, or on a cot in an isolated chapel; in Southern Ohio it may be Captain R. W. Lewis in St. Barnabas', Cincinnati, a church in an area from which all church members long ago moved. Nevertheless, Bishop Hobson reports:

A statement for the month of February shows that Captain Lewis is really getting somewhere. The attendance at services, for instance, during the period from Septuagesima through the second Sunday in Lent, 1935, totaled 236, compared to a total attendance for the same period in 1934, of 28. The total attendance at services and other activities of St. Barnabas' during the month of February was 975.

Or, Church Army evangelism may mean better agricultural methods, as in Wise County, Virginia, where Captain and Mrs. G. F. Wiese have been active for about five years. A Wise County newspaper reported in April:

Captain George Wiese, an Episcopal missionary, who has made an outstanding success of farming on Sandy Ridge, is preaching the gospel of good seed and fertilizer, a gospel some are accepting more readily than the real Gospel he came into the county to preach. Business men and civic clubs are taking more interest in the possibilities of the soil, and are giving more wholehearted support than ever before. The County Welfare Department proposes to farm from 100 to 200 acres of land, in small or large tracts, with relief labor, the products to be distributed to those who produce them and others on the county relief expense. Such a program, carried forward consistently, is bound to be successful, and will result in a sharp reduction of the 600 carloads of food-stuffs imported into Wise County each year, including 150 carloads of potatoes, the production of which Captain Wiese has shown to be most profitable.



## Church Mission of Help

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

**CMH** IN PAST YEARS many young girls left home, as soon as they could leave school, to escape from problems at home that they did not know how to handle. Many times with the development of independence through the years, they again were united with their families. Such an avenue of escape is not often possible today, when work is so hard to find.

Sixteen-year-old Rose, who stood out like an alien in the squalor of her home, in her ignorance mistook the kindness of a procuress for friendship, and had to be dramatically rescued from a life of prostitution through the intervention of CMH.

In such homes, misunderstood and misunderstanding, without safe outlets, is it any wonder that girls become problems? CMH recognizes such evidences of danger whenever the opportunity is given, and by vocational guidance, and special training if necessary, steers the "Roses" to work that will bring some amount of satisfaction. With the growing conviction that someone really understands her and cares, the hardness disappears and life becomes worth the big effort necessary for her to solve her own problem.

In past years an attempt would have been made to take a girl who had left because of home conditions, back to her home. Now in an ever increasing number of instances it has been found wiser to give treatment wherever she happens to be. The building up of her character by a chance for independence through honest employment may need to be the first step in her treatment.

Thirty-four hundred girls were helped last year by the sixteen diocesan CMHs. Wisdom and understanding developed through case-work training, together with Christian example, have gone into this service.

## The Girls' Friendly Society

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



**T**HE GIRLS' Friendly Society is cooperating with the other young people's organizations of the Church in an effort to reach and train leaders at summer conferences. This year members of our Board of Directors, the staff, and experienced branch and diocesan leaders will give courses in fourteen summer conferences for all leaders of young people's groups—not just for members of the G.F.S. Twelve G.F.S. diocesan and regional conferences for members and associates will also be held.

**F**RIENDS of the society will be glad to know that imported religious Christmas cards will be carried this year in response to many requests.

## Seamen's Church Institute of America

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



**T**HE SITUATION of the Institute's work among tubercular seamen at Fort Stanton, New Mexico (see April SPIRIT OF MISSIONS, p. 190) has elicited a response from Church people throughout the country and already sufficient funds are in hand to assure the continuance for the next five months.

The chaplain at Fort Stanton, who for the months of January, February, and March of this year, received a salary of fifty dollars, telegraphed us:

I will do my best to carry on and will stick to the end, but I cannot see how we can get along without your assistance.

This spirit gives evidence that in the mind of one who has accepted this difficult task demanding a life of isolation the work at Fort Stanton is of value.

## Settlement of Estates

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The United Thank Offering Number of THE SPIRIT OF MISSIONS will appear about October tenth, but already Churchwomen are earnestly promoting interest in it, determined that no summer inertia shall prevent its being the most widely-read of all U.T.O. numbers.

Miss Lindley will tell what the U.T.O. has meant to the Church throughout the world; Mrs. H. H. Dodge of Scarsdale, N. Y., will suggest methods of promoting the Offering; twenty U.T.O. missionaries will contribute to a symposium on The Missionary's Life; a Diocesan Directory of U.T.O. workers will be a feature of special interest and value; and many other feature articles, with profuse use of illustrations assure that this United Thank Offering Number will be intensely interesting, truly inspiring, highly informative, and thoroughly indispensable.

If details have not yet reached you through your officers, write and they will be mailed to you at once.

The Spirit of Missions, Church Missions House,  
281 Fourth Avenue, New York, N. Y.

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### *Missionaries Have a Living Wage?*

... The answer is, "Yes, of course."  
The laborer is worthy of his hire.

## SHALL

### *Missionaries Have a Living Wage?*

... The answer of the Episcopal Church in recent times is "NO."

Decreased giving has resulted in salary cut piled on salary cut, mission workers of every kind being the victims: missionaries in domestic and in foreign fields, as well as those other missionaries who do the routine and necessary work at headquarters offices.

Mission workers have never been overpaid. With the successive reductions which they have patiently suffered, in the face of increased and increasing living costs, they are *now* so underpaid that an average Churchman, with an average income for these times, if he has an average conscience, finds difficulty in looking a missionary in the eye.

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General Convention, you recall, adopted an EMERGENCY SCHEDULE of \$2,313,115 with the positive statement that it was an insufficient sum. An additional sum of \$385,885, The Challenge, was necessary to maintain the Church's work even on its tragically curtailed plane.

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But The Challenge will make possible a *partial* restoration of the damage already done.

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