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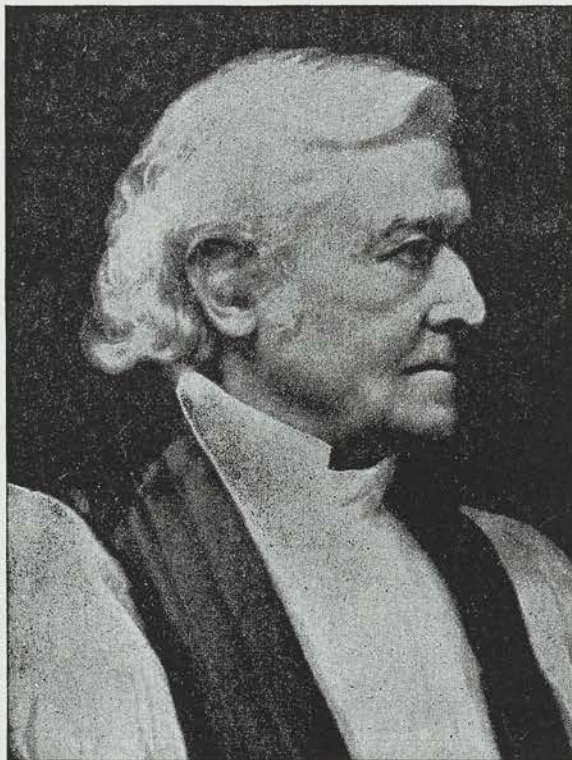
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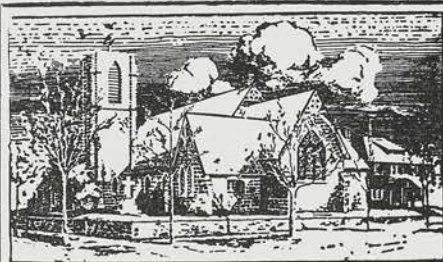
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THE REV. G. WARFIELD HOBBS, D.D., Editor
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Vol. C

September, 1935

No. 9

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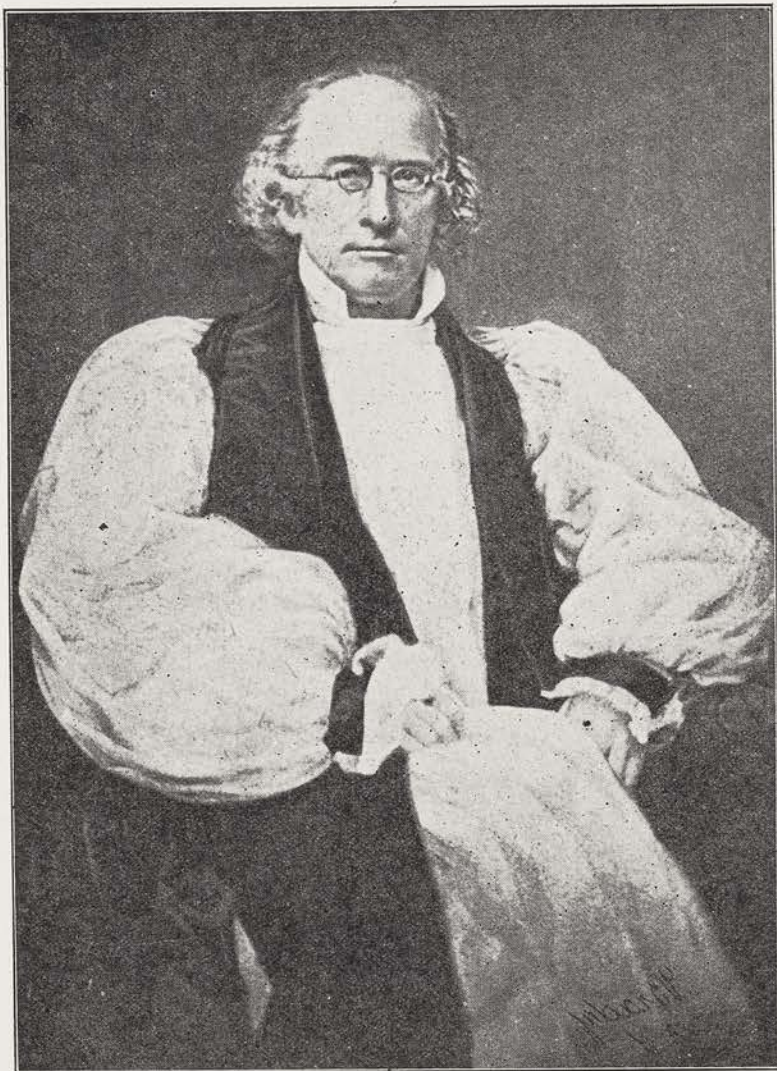
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THE SECOND BISHOP of New Jersey, the Rt. Rev. G. W. Doane, who had a leading part in the epoch-making missionary General Convention of 1835 and the consecration of Bishop Kemper (see pages 389 ff.)

The Spirit of Missions

VOL. C, No. 9



SEPTEMBER, 1935

Missionary Facts from Many Lands

ONE OF THE quiet little pieces of giving that goes on without much being heard of it is the supply of condensed and evaporated milk sent by the New York diocesan Woman's Auxiliary to the leper colony at Kusatsu, Japan. On the last order for thirty-nine cases, the wholesale house donated seven cases.

“THOUSANDS OF sufferers from the summer floods along the Yangtze and Han Rivers are in dire need of food and shelter. They look to America and the Christian Church for help in their extremity.”—That is the message that comes from the Rt. Rev. Alfred A. Gilman, Suffragan Bishop of Hankow.

The Rt. Rev. Logan H. Roots, Bishop of Hankow, cables from Europe, where he is seeking to regain his health, that he supports Bishop Gilman's appeal for immediate relief:

Many thousands of Chinese are homeless and destitute. Immediate relief will do a vast amount in lifting morale as well as meeting the emergency. Let those who hear, in this emergency, the call of God to help, act at once. I know from my own experience in the great flood of 1931 how heavy is the burden of facing the first weeks of a great disaster. We must stand by our representatives in China in helping them to aid those who have suffered so terribly in the destructive floods of the early summer.

Gifts may be sent to the Department of Foreign Missions, 281 Fourth Avenue, New York, N. Y., or directly to Bishop Gilman, 43 Tungting Road, Hankow, China. American post office money orders and personal checks are negotiable in that part of China.

THE LATEST FIGURES available show just two thousand children enrolled in the Episcopal Church's fifty-five kindergartens in Japan. Most of these are one-teacher schools and practically all are under Japanese teachers, one young woman managing twenty to fifty children.

With a million new babies born every year in Japan, the mere numbers enrolled may not seem impressive but from these Church kindergartens there might come the influential leaders of Japan thirty years from now. Bishop Nichols writes from Kyoto that in some of the conservative and difficult towns the kindergartens have never been more valuable than at this time when an enlarged nationalism deters many adults from interest in what seems to them an alien Church. The kindergartens win their attention and respect. For this reason, Bishop Nichols says, it would be most desirable to open several new ones but funds are lacking.

THIS YEAR St. Luke's Hospital, Manila, took first place and first prize on Hospital Day for general excellence. The award was won by one vote and some of the things that counted against the hospital are things that come of its poverty. For example, the road in front of the hospital is made of loose macadam. In addition to being a none too good road for either automobiles or for ponies, it is a noisy road for the stones roll under the wheels. In front of the hospital it was felt that there ought to be a better road. Another thing was that our wooden buildings are already old. Although it

THE SPIRIT OF MISSIONS

was agreed that they were immaculately clean, yet when there is a vote going on as between a wooden building and a modern concrete building, there can be no question as to which one gets the vote. Nevertheless, in the entrance hallway of St. Luke's stands the big silver cup.

THE FORMER Union Pacific Railroad station at Paxton, Oregon, has been bought and is to be moved to Cross Keys, Oregon, where it will be placed on a lot (already donated by a Churchman) and turned into a church and parish hall for St. Peter's Mission. This mission has been functioning for some years past in the local schoolhouse, looked after by the priest from Trinity Church, Bend. The former railroad station will make a useful center for the Church's work in this rural district.

WE ARE SO accustomed to have mission buildings serve multiple purposes that occasionally a building is reported to be used in more ways than is actually the case. Thus the building in Sendai, Japan, in which the recent Synod of the Nippon Sei Ko Kwai met, was reported in THE SPIRIT OF MISSIONS for May "to serve as a parish house, a training school for women workers, and diocesan offices." Actually the building is only a combined parish house and diocesan offices. The training school is housed in another building, which incidentally is in very poor condition. The training school wishes that it had as fine a building as the one in which the Synod met.

EVERYONE IS interested in keeping track of how the United Thank Offering in this triennium compares with the amount on hand at this date three years ago. The figures are quite disappointing: on June 26, 1932 (1934 Offering) there was on hand \$77,436.43; on June 26, 1935 (1937 Offering) there was but \$53,004.10. This means increased activity on the part of all the women of the Church if the 1937 Offering is not to fall below the 1934 Offering.

IN CONFERENCE with the Filipino Director of Private Schools in the Philippine Islands, one of the American nurses at St. Luke's Hospital, Manila, was told that St. Luke's Nurses Training School must take no more probationer nurses from a certain government high school as its standards are not high enough. She asked: "How about students from the Sagada High School, in our mission?" His reply was: "Sagada is absolutely A-1."

The Assistant Director in that same bureau, who had recently inspected the Moro Settlement School in Zamboanga, said the school was excellent and the graduates of that school were competent for almost anything that they would be called upon to do.

Major Dunham, the Medical Adviser to the Governor General, is broadcasting that Deaconess Charlotte G. Massey's little dispensary in Balbalasang is doing a "perfectly fine piece of work." This opinion was expressed after he had made a tour of the Mountain Province with Dr. Hilary Clapp, the Provincial Medical Superintendent.

OCTOBER 4, 1935, marks the four hundredth anniversary of the publication of the first printed English Bible, a translation by Myles Coverdale. A national committee to sponsor a nationwide commemoration of this significant event has been formed under the leadership of John H. Finley, Martha Berry, William Allen White, and Robert E. Speer.

The celebration will have three objectives: first, to direct nation-wide attention to this spiritual treasure and its influence on the life of English-speaking peoples through four hundred years; secondly, to encourage a fresh practice of reading and studying the Bible; and thirdly, to determine that as far as possible those without it—and especially every American home—shall have an opportunity to possess it.

It is hoped the public observances of this anniversary will take place between October 4 and December 8, 1935.

The Church's First Missionary Bishop

Presiding Bishop will participate in Kemper services which recall missionary ideals of 1835 and suggest lessons for Churchmen of 1935

MISSIONARY ZEAL cannot fail to quicken this month when so many Churchmen are remembering with gratitude the life and work of the first of our Missionary Bishops, Jackson Kemper, whose consecration for his great task occurred in St. Peter's Church, Philadelphia, on September 25, 1835. Not alone is the year distinguished for this notable event. It also marked the birth of a genuine missionary consciousness in the Church that so recently had been organized to continue in America the Pentecostal heritage that had been brought to these shores by the English Church. The Kemper celebrations will have specific local stress in the great region over which the Bishop presided. THE SPIRIT OF MISSIONS, eager always to foster the broadest possible missionary interest, joins those who would have every Churchman, everywhere, have part in the broader commemoration of the missionary awakening of 1835 and revive in 1935 that zeal of our fathers which made the highest privilege of each Churchman to be a determined and sustained effort to establish upon earth the Kingdom of God.

The General Convention which met a century ago in Philadelphia was a momentous gathering and marked an epoch in the missionary life of the Church. Since its organization in 1789, the Church in America had been concerned largely with her internal problems and growth. Her missionary enterprises—such as they were—had been the efforts of a volunteer society embracing a small number of people; a society which men joined as they might any other association for the promotion of any enterprise—wise or otherwise. Loosely organized, a suppliant for the Church's casual bounties, such a society could not obtain a serious hold upon the Church's

consciousness. The vision was narrow and the results were meager.

Then the Church awoke and set herself about her task. Two great things happened in the Convention of 1835:* first, the Church learned that she was herself the missionary society; and secondly, she created Missionary Bishops.

The interest in missionary reorganization was intense; the unanimity of thought striking. The committee on reorganization headed by the Bishop of New Jersey, the Rt. Rev. George Washington Doane, unanimously recommended

That the Church herself, in dependence on her Divine Head, and for the promotion of his glory, undertake and carry on, in her character as the Church, and as "the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," the work of Christian Missions.

The General Convention, as the representative of the whole Church, was to be the constitutional organ for the prosecution of this work. The field was always to be regarded as one, the world—the terms domestic and foreign being understood as terms of locality, adopted for convenience. All baptized persons were to be members of the society by virtue of their baptism. Each parish was to be regarded as a missionary association, and its pastor as agent of the Board, for Jesus' sake. The members of the Church were to be called upon to support missions by some plan of systematic giving. To carry out these principles, the agent of the General Convention was to be the Board of Missions and two committees were to be appointed with a secretary for each, one to direct the domestic work and the other to direct the foreign work.

*A detailed account of this Convention is given in *The Historical Magazine* for September, 1935.

AS every minister of Jesus is a missionary, so are the Bishops, as his chief ministers, eminently missionaries—sent out by Christ Himself to preach the Gospel—sent to preach it in a wider field—sent to preach it under a higher responsibility—sent to preach it at greater hazards of self-denial and self-sacrifice, and under circumstances more appalling of arduous labor and of anxious care—to fulfill, in a single word, that humbling, but most wholesome precept of the Saviour, “Whosoever of you shall be the chiefest, let him be servant of all.”—
 GEORGE WASHINGTON DOANE.*

Provision was also made for the publication of a missionary magazine—THE SPIRIT OF MISSIONS—the first issue of which appeared in January, 1836.

BUT OUR CONCERN here is chiefly with the second of the great events of 1835, the creation of Missionary Bishops. On the first day of September, 1835, the House of Bishops assembled in General Convention, pursuant to a Canon just passed, announced to the House of Deputies that they had elected the Rev. Francis L. Hawks, Bishop of the Southwest, and the Rev. Jackson Kemper, Bishop of Indiana and Missouri, to which title was afterwards added that of Missionary Bishop of the Northwest. Dr. Hawks declined his election and the Southwest had to wait for its Bishop, but with soldierly promptness Jackson Kemper accepted the call and was consecrated† before the month was out.

*This quotation and that on the following page are from the sermon preached at the consecration of Bishop Kemper. The sermon in full is printed in *The Historical Magazine* for September, 1935.

†See a contemporary account of the consecration on page 392.

Within six weeks of his consecration Bishop Kemper was on his way to his distant field—an area of over 300,000 square miles with a population of 800,000 souls. Not altogether as a stranger did he go, for in company with Dr. Milnor he had the year before visited the Indian mission at Green Bay, and through his activity as a member of the Board of Missions he was already familiar with such work as was being carried on in the West; while in the twenty-four years he had spent, not only as a parish priest in Philadelphia but as an active missionary making yearly tours throughout western Pennsylvania, he had learned many lessons of border work and life.

Consecrated for Indiana and Missouri (between which two jurisdictions lay the vast territory of Illinois), Bishop Kemper found on arriving in his field that he was possessed of the following equipment: one clergyman but no church building in Indiana; one church building but no clergyman in Missouri! And here he began to lay foundations.

The story of his ministrations* goes to the heart of the romance of the winning of the West. He traversed that vast wilderness to which he had been assigned in an open wagon, with trunks serving as seats, for the district was without means of communication; over the tractless region comprising the present states of Indiana, Missouri, Iowa, Minnesota, Wisconsin, and parts of Kansas and Nebraska. He went by wagon and stage-coach, afoot or in the saddle or by flat-bottom boat along the Father of Waters. His charges were living largely in a state of nature, and he was practically without help, financial or otherwise.

Small wonder that there were times when even a man of the heroic mold of Kemper lost heart. At one time he wrote:

Were it not for the sure word of prophecy and the precious promises of the Redeemer, I would wish to relinquish the post which I sought not, and where I have

*The reader who would know Jackson Kemper better is referred to his biography, *An Apostle of the Western Church* by Greenough White (out of print but in some libraries) and *The Historical Magazine* for September, 1935.

THE CHURCH'S FIRST MISSIONARY BISHOP

almost thought at times that I commanded a forlorn hope.

But he struggled on and for nearly thirty-five of the sixty years he served God and the Church he traversed the land to which he had been sent; until at last in 1854, his work as a pioneer concluded, he reluctantly surrendered the title of Missionary Bishop and became the diocesan of Wisconsin, from the serenity of which post he was able then to look back upon a record of achievements which is one of the glories of the missionary movement in America. For in the intervening time, from out of the wilderness which he had faced, Kemper now saw Missouri a diocese, with its Bishop and twenty-seven clergy; Indiana a diocese, with its Bishop and twenty-five clergy; Wisconsin, his own diocese with fifty-five clergy; Iowa a diocese with its Bishop and thirty-one clergy; Minnesota an organized diocese, with twenty clergy; Kansas organized into a diocese with ten clergy; and the territory of Nebraska, not yet organized but with four clergy; in all, six dioceses where he had begun with none, and 172 clergymen where he had found but two.

Such the herculean tasks performed by this first of the Missionary Bishops, of whom Greenough White, his biographer, with feeling and justice said of his passing away in his eighty-first year, on May 24, 1870:

The Napoleon of a spiritual empire had passed away—and who would not prefer Kemper's crown to Bonaparte's? The Missionary Bishop of a jurisdiction greater than any since the days of the Apostles—and St. Paul himself had not traveled as widely and as long, for Kemper had gone 300,000 miles upon his Master's service—was gone to his reward. Well had his life borne out the meaning of his name: Kemper: A Champion. With the great Apostle to the Gentiles he could say, "I have fought a good fight; I have finished my course; I have kept the faith."

NOW, A HUNDRED years later, all loyal Churchmen pause to give thanks to Almighty God for that intrepid Missionary Bishop of the Northwest who was the pioneer of a long line of apostles

THE field is the world. To every soul of man, in every part of it, the Gospel is to be preached. Everywhere, the Gospel is to be preached by, through, and in the Church.... "Freely ye have received, freely give." Open your eyes to the wants, open your ears to the cry, open your hands for the relief, of a perishing world. Send the Gospel. Send it, as you have received it, in the Church. Send out, to preach the Gospel and to build the Church—to every portion of your own broad land, to every stronghold of the Prince of Hell, to every den, and nook, and lurking place of heathendom, a Missionary Bishop.—GEORGE WASHINGTON DOANE.

both in our own land and in distant places. The Presiding Bishop stressing the Church-wide significance of the Kemper Centenary has accepted invitations from the Bishops of the three dioceses in Wisconsin to participate in a series of notable commemorations beginning with Sunday, September 22, at Milwaukee, and concluded on Sunday, September 29, which day will be divided between Fond du Lac and the Oneida Indian Mission. Hosts to the Presiding Bishop and leaders of these gatherings will be the Rt. Rev. F. P. Ivins, Bishop of Milwaukee; the Rt. Rev. Harwood Sturtevant, Bishop of Fond du Lac; and the Rt. Rev. Frank E. Wilson, Bishop of Eau Claire.

On September 22, the Presiding Bishop will preach at All Saints' Cathedral, Milwaukee, in the morning, and in the afternoon will officiate at memorial services at the grave of Bishop Kemper on the campus of Nashotah House, the Presiding Bishop giving a brief address of greeting to be followed by an historical address on the life and work of Bishop Kemper by the Bishop of Eau Claire.

On Monday, September 23, in Milwaukee, Bishop Perry will attend a public dinner and will deliver a missionary address as part of a program which will include an historical study of the life of Bishop Kemper by the Bishop of Fond du Lac. On Tuesday, September 24, the Presiding Bishop will visit Kemper Hall

at Kenosha and address the student body. Wednesday, Thursday, and Friday will be spent in turn at Superior, Eau Claire, and LaCrosse. On Sunday, September 29, the Presiding Bishop will preach at a diocesan service in St. Paul's Cathedral, Milwaukee. Later in the day he will address the Oneida Indian Mission.

The Consecration of Jackson Kemper

By the late Rev. A. F. Atkinson, D.C.L.

This contemporary account of the consecration of the Church's first Missionary Bishop was published originally, many years ago in the Milwaukee Church Times. The Editors believe that the large family of THE SPIRIT OF MISSIONS will find the peculiar flavor of this eye witness's account of especial interest at this time.

HAPPENING TO be on a visit to a friend in a neighboring diocese (New Jersey), I was invited by its respected and indefatigable prelate (Dr. Doane) to proceed to Philadelphia to witness the consecration of the Rev. Dr. Kemper to the office of Missionary Bishop, a novel but highly important step agreed upon by the Church at the previous meeting (August, 1835) of the General Convention, and which, consequently gave to the approaching ceremony a rather unusual degree of interest.

I accordingly went, and never shall I forget the delightful emotions which the whole scene excited.

The consecration took place in the large and beautiful Church of St. Peter, which was filled to overflowing with a most attentive congregation. I was fortunate, through the kindness of one of the leading members of that church, to occupy a pew adjoining the altar, from which I had a good view of all the proceedings.

The pews immediately in front of the altar were occupied by about thirty clergymen in their robes, if I mistake not. At the opposite end of the church were

the vestry room, the reading desk, the pulpit, and immediately in front of the latter ran the great center aisle direct to the altar.

Presently the Rev. Drs. Abercrombie and Milnor (the latter I have understood, in early life a Quaker) two venerable looking men, entered the desk. The organ pealed in solemn tones, and every eye was turned towards the vestry. Now issued forth the Bishops, seven in number, in full episcopal habit, headed by the Apostolic White with "hoary head," to him indeed "a crown of glory." He advanced with rather tottering step leaning on the venerable Bishop Moore (Virginia), whose silvery locks flowed in graceful profusion down his shoulders. Oh, what calmness, what solemnity, what meekness and heavenly mindedness beamed from their countenances! As my eye was riveted on that man of God, who half a century before was himself consecrated to the apostolic office by the Archbishop of Canterbury, and for nearly seventy years had been both in soundness of doctrine and in purity of life, proclaiming "the truth as it is in Jesus," who had himself laid holy hands upon the hoary head of that brother Apostle upon whom he leaned—as I beheld him slowly moving up the aisle, hundreds, nay, thousands of eyes fastened on him, and as many loving hearts, at that moment, doubtless, blessing their venerable Father—I was forcibly reminded of St. John, "the beloved disciple," who about the same age, being unable to speak much in public, used to deliver his oft-repeated

THE CONSECRATION OF JACKSON KEMPER

charge to the Church, "Children, love one another!"

The prelates took their seats at the altar, Bishop White occupying the large and beautiful chair at the right of the communion table, with three of the Bishops on his right and the other three on his left. The Bishop-elect sat on a chair placed for him in the great aisle, dressed in his rochet, the remainder of the episcopal habit being placed on another chair before the altar. Morning Prayer was read by Dr. Abercrombie, and the Lessons by Dr. Milnor. Never did I hear this beautiful service better performed: but that which added chiefly to the effect was the very audible and solemn manner in which the responses were uttered by the Bishops, clergy, and people together. It is certainly in this way that the great beauty of our Church service is best seen and felt, and the end of Common Prayer most effectually answered. There is no disinterested worshiper in this case; each feels that he has a solemn but pleasing duty to perform in the house of God, and he goes there to present for himself the grateful offering of prayer and praise. And the delightful emotion is not confined to the individual worshiper, but is diffused through the whole congregation, for true it is that "as iron sharpeneth iron, so doth the countenance of a man his friend." I felt it to be so in my own case on this interesting day, for as I looked around on the great congregation and heard their voices united in adoration, thanksgiving, and praise to the triune God, my heart glowed with increased devotional feeling, and I thought within myself, "It is good for us to be here!"

All the prelates took part in the services of the day. The Ante-Communion was read by Bishop White; the Epistle by Bishop Onderdonk (coadjutor, Pennsylvania); and the Gospel by Bishop Chase (Illinois). The Gospel in the

form of consecration is beautiful and contains that touching address of our Lord to Peter, "Simon, son of Jonas, lovest thou Me?" Bishop Chase (who wore a black cap, something after the manner of the old Reformers, and whose venerable appearance added much to the effect), read it with great pathos. He evidently seemed to feel as if our Lord were addressing himself; and when he came to Peter's last reply, "Lord, thou knowest all things; Thou knowest that I love Thee!" the good old man was so overcome by his feelings (which at that moment I doubt not emanated from a heart burning with love to his Saviour), that he burst into tears. The congregation appeared to catch the glow, and certainly to me it was one of the most delightfully solemn moments I ever enjoyed.

An admirable sermon was preached by Bishop Doane (New Jersey), after which Dr. Kemper was presented by the latter prelate and the Rt. Rev. Benjamin Bosworth Smith, of Kentucky. When the venerable patriarch laid his holy hands (with those of the other Bishops) on the Bishop-elect's head, the tears streamed from the dear old man's eyes. Perhaps he thought—as it alas! proved to be—it might be the last time! And oh! could his brethren then present, could the sheep and the lambs of his flock over whom he had so long and so tenderly watched with untiring love, could they have indeed known that this was to be the last consecration by his hands they should ever witness, what would have been their feelings at that moment! How would the eye of affection have lingered on that aged and beloved form, endeared to them by the most hallowed associations, and bending under the weight of almost ninety years—that form so familiar to their sires and their grand-sires, and now about to descend to the grave full of honors and full of days.

Next Month—An entire issue of THE SPIRIT OF MISSIONS devoted to the United Thank Offering—its aims, work, accomplishments, and—the thankful givers themselves.



BISHOP McKIM CONFIRMS LARGE CLASS AT ST. PAUL'S UNIVERSITY

Rikkyo Daigaku Builds Christian Men

St. Paul's University, Tokyo, has trained eighty per cent of Japanese clergy and has growing influence on the Church's lay leaders

By the Rev. Barnabas Shigeharu Kimura

Director, St. Paul's University, Tokyo, Japan

DURING THE PAST two years St. Paul's University (*Rikkyo Daigaku*), Tokyo, has gained nationwide fame. Today, as never before in its history it is known and respected over the entire nation. The student personnel averages about one hundred students from each of the ten dioceses of the Church in Japan. There are also several young men from bordering countries.

Through the halls of St. Paul's have passed about eighty per cent of the present living clergy of the Japanese Church, and in recent years with the aid of some of our Japanese and missionary leaders, a beginning has been made in molding the lay leadership of the whole Church.

In the evolution of St. Paul's three distinct schools have been developed—a middle school with 500 students, a preparatory or junior college of 750, and a university of 750. It is not St. Paul's desire to increase its student body, but it is its very definite hope and desire to make St. Paul's as effective and as well equipped as the best educational institution in Japan.

It naturally keeps us "on our toes" to maintain high standards. But the academic organization now has good men as

deans and as heads of departments, and each year we improve.

Throughout the entire institution there is a good working spirit. Step by step the faculties are being strengthened. In spite of a tremendous falling off in applicants for the recent college examinations St. Paul's had four times the number of applicants that could be accepted. The new school year began on April 15 with 250 new students.

From the standpoint of Christian work St. Paul's is attaining greater results than ever before. This has been largely due to the university chaplain, the Rev. T. Takamatsu, and to the untiring efforts of the Brotherhood of St. Andrew. As a result of the Brotherhood's annual spring mission to freshmen, forty candidates for baptism already have been received. Eighteen boys were baptized on May 26 and eight more on June 2. A week later Bishop McKim confirmed thirty-two students.

St. Paul's is doing today the greatest Christian education work in its entire history. And during these past few years it has won the respect of all missionary groups as well as of various Japanese groups.

Kinsmen of Christ in the Caribbean

Field Executive's visit to West Indies and Mexico, emphasizes vital question: What are we doing to bring knowledge of God to all men?

By the Rev. B. H. Reinheimer, D.D.

Executive Secretary, Field Department, National Council

AT THE CLOSE of a regional conference last spring, Bishop Cook and I were sitting in his hotel room. The discussion that day had indicated (as had the previous conferences of the series) that diocesan and parochial leaders would welcome a fuller program of missionary education. The Church's missionary work has suffered continuously because the missionaries are unable to be in two places at one time—abroad engaged in missionary work and at home telling the story of the work and enlisting support. The Field Department

(the purpose of which was expressed a hundred years ago when the first "agents" were appointed by the Board of Missions to travel among the parishes at home "to create interest and secure means") exists to make the best use of the missionaries while they are at home and to continue to make the most effective use of their stories when they have returned to their fields.

Bishop Cook and I reviewed the fact that the Field Department had been on what corresponded to a war footing ever since my appointment as Executive Secretary in March, 1931. There had been a supplementary appeal each year in addition to the organization of the annual Every Member Canvass and no opportunity to acquire a first-hand knowledge

of any of the mission fields. Bishop Cook's reply was, "What's to prevent your going now?" As a matter of fact there was less to prevent me than at any time in four years.

THIS is the first of a series of articles, written especially for THE SPIRIT OF MISSIONS, by Dr. Reinheimer after an eight weeks' visit this past spring to the Church's work in the Caribbean area. Not only are Dr. Reinheimer's articles of interest to all Churchmen who would be informed about this important sector of our work, but the Editors hope that they will be especially useful to the large numbers of our readers who this year are studying and discussing Latin America. Dr. Reinheimer's second article which will discuss the need of the West Indies for the Church will be published next month.

There was then not much time to get through the West Indies and Mexico before the rainy season set in. It was also necessary to consult the Missionary Bishops involved. Their response was immediate and favorable. Best of all they agreed not to alter their schedules, but would expect me to accompany them on their regular visitations.

Early in April, accompanied by Mrs. Reinheimer, I left New York and escaped the rains for all except the last two days in Mexico. We had eight days in Puerto Rico, two in the Dominican Republic, five in Haiti, seven in Cuba, and two whole weeks in Mexico. During those days we managed to see seventy-one pieces of mission work and to interview seventy-nine members of the mission staff—not counting a number of the native teachers nor the wives of the American and native clergy.

Many places had not received a visit in years from a representative of the Church other than their own Bishop. It was plain that our visit meant a great deal to them. It recalled the fact that the parishes at home were continually

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A CUBAN GIRAJIRO (COUNTRYMAN) AND HIS FAMILY

It is among the desperately poor rural folk that our Church seeks to minister. Despite their poverty, their capacity for courtesy and hospitality as extended to Dr. and Mrs. Reinheimer, is unbounded

appealing for personal visits from the missionaries on furlough. I am sure that the American staff and the native Church membership in our foreign fields would be heartened and drawn closer to us by more frequent visits from representatives of the Church at home.

The hops from San Juan, Puerto Rico, to San Pedro de Macoris in the Dominican Republic, from San Pedro to Port au Prince, Haiti, and from Port au Prince to Santiago, Cuba, were made by airplane. Each of these three trips was a little over two hundred miles. Each was made early in the morning in approximately two hours. On each occasion the remainder of the day was spent visiting missions with no loss of time other than the sleep we missed in getting to the airport half an hour before the departure of the plane.

But even with the advantage of airplane travel the work in the Virgin Islands and the Canal Zone had to be passed. In mapping out the trip we arranged to substitute visits to these two fields if we encountered disturbed conditions in either Cuba or Mexico. As it was, we did not encounter even a taxicab or a street car strike in Havana or Mexico City to remind us of New York or

Cleveland. But the Very Rev. A. H. Blankingship, Dean of Holy Trinity Cathedral, Havana, pointed out to us where bombs had been exploded in the neighborhood of the deanery.

There was abundant evidence of the existing dictatorships and the prevailing nationalistic mood. Beginning with Puerto Rico, where the Territorial Legislature was in session, there were references in the San Juan dailies about independence, but before we left the Island we surmised that local politics were both a profession and a pastime. Under the Stars and Stripes the practice of it was unaccompanied by the high rate of mortality that existed in other islands in the West Indies.

Landing in the Dominican Republic we encountered heavily armed guards, but the Rev. A. H. Beer, our missionary, is also British Vice-Consul. He waved us in and out of the Republic with no difficulty whatever. But there was a dictatorship established in Santo Domingo City, and the Dominican children were the only ones who did not sing their national anthem for us. It is forbidden except on the national holidays.

Haiti was serene on the surface during

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our visit, but it was evidently only the calm of a season of incubation. The American-trained *gendarmerie* were strongly posted in Port au Prince and strategically established in some of the outlying villages we visited. They were smartly uniformed and drilled and efficiently armed. If the dictatorship which has been set up since we came away has the support of the army it will probably have things its own way.

In Cuba there were soldiers everywhere, and they were enlarging the barracks in Guantanamo, Santiago, and Havana. Former Sergeant Bautista was dining at the Hotel Camaguey the night we were there as the guests of the Ven. and Mrs. J. H. Townsend, Jr., but we missed seeing him. One received the impression that Cuba has an army now that is strong enough to deal with any of the parties, and that Bautista was pretty much the army. The new nationalistic spirit was indicated by the 80% *Cubanos* which was painted on the walls and poles everywhere.

In Mexico there were squads of soldiers on each of the trains we rode but otherwise no evidences of unrest or of governmental repression. The customs

and immigration officials at Vera Cruz seemed in no way more suspicious than the American officials at Miami when we reentered the United States.

One does not speak with any degree of assurance after such a brief contact with conditions in the West Indies and Mexico. You do come away with the impression that popular government as we know it is not possible without a literate and informed electorate. It does not exist in these countries and until it does they are bound to find themselves in the hands of some form of autocratic control. It will be a native political or military dictatorship, or the intervention of a foreign military or commercial interest. Until a responsible electorate arises the best that can be hoped for is an autocracy favorable to its emergence. Something of this character seemed to be the situation in Mexico.

IF ON THE plane of political, economic, and racial affairs there were boundaries and barriers to remind us that we were moving from one nation to another, on the plane of religious and missionary affairs there was definitely the feeling that we were but progressing from one



CHURCH PROPERTY NEAR LAS RUBIAS, PUERTO RICO

In the Caribbean area the Church serves five groups: American and British residents, West Indian Negroes, Haitians, Spanish-speaking Islanders, and Mexican Indians

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domicile to another of kinsmen. The impression grew upon us that there was a household of the faith that knew no bounds nor barriers. Our brief journey took us into the households of five sets of our kinsmen in Christ.

It would be more simple to refer to them all as brethren but that hardly seems to convey the warmth and the reality of the relationships that welcomed and captivated us. Sons and fathers would do for those Americans, who, together with British cousins make up the white English-speaking congregations in Havana, San Juan, Santo Domingo, Ponce, Guantanamo, and Mexico City, to mention only those we visited. The West Indian Negroes are cousins in Anglican missionary genealogy since work among them was the next thing undertaken by the Society for the Propagation of the Gospel after beginning its work in the Thirteen Colonies. But that only provides for two of the five families of Christian kinsmen we visited. It makes no provision for the Negro Haitians, for the Spanish-speaking people who think of themselves as the real Puerto Ricans, Dominicans, and Cubans, and for the members of our Mexican congregations who are predominantly Indian. If the reception they gave us is any clue to their feelings and their wishes, we are aunts and uncles to them in the full benevolence which that relationship connotes. And what likable nephews and nieces they are! Poor in this world's goods as most of them are, yet in their capacity for courtesy and hospitality the Haitian folk at Petit Boucan, the hill people at Quebrada Limon, and the Indians at San Martin made us feel like barbarians.

IN CLOSING THIS first installment of my impressions of our work in the West Indies and Mexico I want to face one question that has been asked me many times since I came home both by Church officials and by laymen. What do our missions in the West Indies amount to? Are they worth continuing?

Remember first that I went in the in-

terest of the work which the Field Department is expected to do in the Church here at home—"to create interest and secure means"; to do here what the Missionary Bishops of the West Indies and Mexico would do themselves if they could be in two places at one time. You cannot do the field work at this end unless you believe whole-heartedly in what is being done at the other end. If I had turned back to New York after the one week with Bishop Colmore in Puerto Rico I had found what I went for. I had tested by direct observation statements I had been making at clergy and lay conferences and missionary meetings during four years in the Field Department. There was nothing to retract but much to be added.

Our work in the West Indies and Mexico comprises our youngest mission. The domestic field, the Orient, Alaska, Liberia, and Brazil all antedate it. The Anglican mission among the Negroes of the West Indies is over two hundred years old. The Roman Church has been among the Indians in Mexico for four hundred years. We have been at work in the area at best for just about a generation. This was emphasized for me at Toluca the last week in May when I visited the Rev. J. L. Perez, the last of the seven priests ordained by Bishop Lee for the native Mexican Church in 1877. One generation! And the results in the West Indies and Mexico are more than we have a right to expect on the basis of our inadequate contributions and our small expeditionary force of missionaries.

I repeat, the visit would have been sufficiently convincing for me if I had turned back after the one week in Puerto Rico. It would have been decisive if it had consisted only of the two days spent in the Dominican Republic. For sheer headway in missionary work against unbelievable difficulties and discouragements it would be hard to match the record of Mr. Beer at San Pedro de Macoris. But the thing that happened to me there had to do with missionary motives. In part it is an answer to the questions that have been asked since I

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returned and it is related to the problem that is being treated in the current series in *THE SPIRIT OF MISSIONS* on *Why Missions?* I saw men and women and children in the Dominican Republic to whom it was Good News that Jesus Christ came with the message that there is a God who loves every human being. There has been nothing in their lives to suggest that such a thing is true. It is doubtful, with the world as it is today, whether the knowledge that God loves them will ever be translated into a greater degree of enlightenment for them, or into a better diet, into better living conditions, or into medical service. It may be that having received the Good News it will end there for them and even their children. But life will be more bearable because of the knowledge that God loves each of His children.

As to motive or goal or as to *Why Missions?* it is ample justification if the word that God loves men and women reaches them, even though it is unimplemented with mission schools and mission hospitals and the reservation that it must result in the building up within a definite

time of a self-supporting native Church.

Before the Throne of God, Albert Schweitzer's first sojourn at Lambarene was worth while even though when he returned there a second time the termites had destroyed the buildings and the jungle had occupied the clearing and disease and war had consumed the bodies of the Negroes he had mended. Certainly the missionary Gospel should be implemented with the abundant life and particularly when it is shared with others by such as ourselves who possess both. But the basis of our responsibility for preaching the Gospel to other peoples and the measure of our giving for missions is not to be conditioned by whether a field is becoming self-supporting or a mission school or hospital is balancing its budget. It is the question of whether men and women of our generation in the Caribbean or the Orient or Africa or Mexico are living and dying without knowledge of God and what we are doing to prevent it.

Additional pictures of the Church's work in the Caribbean area as seen by Dr. Reinheimer, will be found on pages 408 and 409.

Dean Kan Represents Japan at World Conferences

THE REV. ENKICHI KAN, dean of the junior college of St. Paul's University, Tokyo, and official member for Japan on the Executive Committee of the World's Student Christian Federation, attended the general committee meeting held at Chamcoria, Bulgaria, August 6-15. Later he attended, as a delegate from Japan, the International Student Conference on Missions held at Basle, Switzerland. At the Bulgarian meeting Prof. Kan assisted in making plans for the holding of the Student Federation meeting in the Pacific area next year. The North American council of the movement has agreed to holding the Pacific gathering in 1936 in Northern California. At the Basle meeting on missions Prof. Kan led the discussion on the Present Missionary Situation in Japan. The meeting of world students is called by the International Missionary

Council and the World Student Christian Federation for the purpose of confronting students with the spiritual and intellectual challenge of the present missionary situation in the setting of the world-wide Christian community. Prof. Kan will probably go to England to attend a conference on Christianity and the Economic Policy of Nations. He is easily the outstanding leader of the Japanese Christian youth movement, and is much in demand as Japan's delegate to world Christian conferences. During the past two summers he has given his holiday time to the Japanese Brotherhood of St. Andrew conferences. His talks last summer on the Purpose of God for My Life, repeated during the winter term of St. Paul's University, have met so enthusiastic a response that the Church Publishing Society will soon issue them in book form.

Hilary Clapp: Igorot Doctor of Medicine

Early friend of Mountain Province boy tells the story of how the Church brought life more abundant to him and many of his fellows

By **Lionel A. B. Street, M.D.**

Editorial Correspondent, THE SPIRIT OF MISSIONS

A generation ago, Pit-a-Pit was a familiar name to all friends of the Church's Mission. Now as Hilary Clapp, a Christian physician, he is working quietly and effectively among his own people. It is therefore appropriate to recall, as Dr. Street does in the accompanying article, the steps by which this transformation occurred. In a sense the development of Hilary Clapp is an epitome of the meaning of our work in the Mountain Province. Older and younger readers alike will find this story cause for thanksgiving that the Church labors in the Philippine Islands.



DR. STREET AND PIT-A-PIT

THREE DECADES is a long time, when one looks into the future, but in retrospect, the years pass only too rapidly; and yet when one attempts to visualize all the interesting experiences of these earlier days, the picture becomes considerably faded; and without a diary to refresh the memory, it is difficult, if not impossible to reconstruct satisfactorily the chain of events. But instances do stand out, and present a certain interest; and for that reason, I want to record the unique transformation of a wild Igorot boy into a well-educated and scientifically trained physician.

Pit-a-Pit was an outstanding character

among the boys of the hill tribes that make up the population of a half million primitive people, inhabiting the remote Province of Lepanto-Bontoc in the Philippines. This vivacious and carefree child of nature made a strong appeal to all with whom he came in contact. Untutored, and unaware that a great world existed outside the wildness of the mountains which constituted the home of his forebears, he lived under primitive and unhygienic conditions. In spite of this, his buoyant spirits carried him joyfully through the days of his youth.

I first made his acquaintance early in 1903, while on a tour of inspection for the Insular Board of Health. At that time he was about six years old—a typical Igorot boy but possessing a remarkable personality and a bent for leadership, which even at that early age indicated that he would become a power among his people. Up to this time, the natives had seen few white men as the Spaniards had not deeply penetrated the country. Headhunting was prevalent owing to feuds and superstitious rites in which the decapitated heads of enemy tribes played an important part. Pit-a-Pit's father was a typical Igorot of that day—ignorant and superstitious. How could he be otherwise? He had

HILARY CLAPP: IGOROT DOCTOR OF MEDICINE

never had a chance to learn and he had never heard of a God who loves His children. Few people other than Government officials visited the Igorot country because of the difficulty of travel over rough mountain trails. All who met Pit-a-Pit were impressed by this diminutive and dark-skinned Apollo. Singularly attractive, this child of nature was mentally alert. Clothed only with a G-string, and wearing a *sokolong* (a small cap woven from bamboo fibres, and ornamented with dogs' teeth, and a plume of horsehair), under which his uncombed but long-flowing black hair escaped in wild profusion, he presented a picture worthy of the brush of an artist.

Shortly after my arrival, the Rev. Walter Clapp, pioneer missionary of the Episcopal Church, came to Bontoc. This good man, after he had mastered the dialect and reduced it to readable form, discovered that little impression could be made on the adult people. Once the native shyness had worn off, the children could be taught; and so a school was opened, and in course of time a small group of children came to receive instruction, among them Pit-a-Pit.

At first considerable opposition was offered by parents; many of them being far from friendly, while all were suspicious of the white man's intentions. But as time passed and a medium of communication was opened, through a growing knowledge of the spoken tongue, coupled with kindness, these mountaineers permitted (with some hesitation) their children to attend the little mission school which had begun to function. This broke the ice of reserve, and opened the way to class instruction.

Not knowing what it was all about, but interested in the novelty of the situation, the boy, who was to become a doctor of medicine, propounded many questions before he could be persuaded to accept a belief which displaced the deities of his very limited pantheon. He wanted to know if acceptance would prevent him from marrying a girl of his choice, provided she remained a heathen. He qualified his question by stating that all girls were heathen, and he doubted if

there ever would be any Christian ones. These, and innumerable other questions were satisfactorily answered, and under the kindly tutelage of the *Padre*, he absorbed the rudiments of his religious education. During the process he learned to love his teacher. He was hungry for knowledge, and vitally alert. Anxious to know the why and wherefore of everything he did not understand, it was not long before it became necessary to place him in a broader environment. This boy's mentality was remarkable, and would have been creditable in one born under more civilized conditions.

There were other bright students in this modest school, but Pit-a-Pit asked more questions than all the others combined, and was persistent in working out problems that others gave up in despair. It was this dogged determination to succeed that eventually won recognition, and gave him his chance: though at the time he had no knowledge as to where his ambition was going to lead him.

The school in which this boy (in company with about forty others) acquired the three "R's," was housed in an old and dilapidated building and the school desks and other furniture were rudely fashioned by Dr. Clapp, with such assistance as he could muster locally. Other students in this little group were both capable and willing to learn, and several have records of accomplishment of which they may well be proud. In common with his people, Pit-a-Pit believed in *Lumawig* (a legendary being), and in the *Anitos* (evil spirits). His greatest ambition at that time was that he might some day take a head and be privileged to wear some physical mark, which would indicate his prowess. His standard of morality was not higher than that which prevailed in the community in which he lived. Promiscuity among the young people, and a system of trial marriage were traditions of the race.

Soon after opening the mission, Dr. Clapp improvised a chapel in the old building, and here he celebrated the Holy Eucharist, and sang the Evensong. Curiosity brought the children, who squatted outside the wide-open door, and crowded

THE SPIRIT OF MISSIONS

the wide windows, not daring to enter. This went on for a number of months. Finally a day arrived when Pit-a-Pit cautiously entered the chapel, and others followed. This again broke the ice of reserve. Interested in the novelty of the situation, Pit-a-Pit propounded many more questions before he could be persuaded to accept this (to him) strange belief. Finally after a time, he entered on a course of religious instruction, and was christened, taking as his Christian name, Hilary, and receiving the surname of his Godfather, the devoted missionary priest, who had led him into the fold of the Church. In those early days, Pit-a-Pit (now Hilary Clapp) was selfish, not a little conceited, and not altogether honest. But this was largely due to the attention he received from his American friends. His redeeming quality was a manly attempt to overcome his faults, and in this he was finally successful.

In due course of time he, with others, presented themselves for confirmation, and later were sent to Baguio. There, under the Rev. S. S. Drury at Easter School, he made rapid progress during the next two years. Then circumstances made it possible for him to come to America with Bishop Brent, and for the succeeding three years he studied at Trinity College School in Port Hope, Ontario, where the Bishop had studied as a boy. He developed wonderfully, studied hard, and took prizes in Greek, French,

and sacred studies; and attained distinction in athletics. His school days were not devoid of trouble, particularly as he was incautious enough to disclose his ancestry.

Eventually, the question of a vocation came up, and he decided on medicine, believing it would benefit his people more than anything else; and in this, I am convinced he was right. The time arrived when Bishop Brent decided it would be unwise for him to remain longer in America; as, if he was to be of use in the Philippines, it was important that he should continue his studies in Manila. He attended the Manila High School and Junior University, where he completed his pre-medical studies. Letters written during this period to his Godfather indicated that, while he was not a brilliant student, he had the redeeming quality of perseverance, and he eventually graduated as a Doctor of Medicine from the University of the Philippines.

It speaks volumes for this young doctor that he has returned to work among his own people, and is bringing to them a message of love and material help. Dr. Clapp, a short time before his death, said, "The high desires for Hilary have now been justified. We may be sure that he will prove a healer of souls as well as of bodies, and a striking example of what God can make of even so primitive a people as the Igorots."

The Episcopal Church of the Air

THE FIFTH SEASON of the Episcopal Church of the Air under the direction of the National Council's Department of Publicity began on September 1, with a broadcast by Spencer Miller, Jr.

During the year there will be seven additional broadcasts. Five of these have been proffered to the Forward Movement Commission and their message will be delivered by distinguished speakers over nation-wide hook-ups of the Columbia Broadcasting System on October 20, 1935, and March 8, April 26, July 5, and August 16, 1936. Two memorable broadcasts of the series will come in December. On December 8, the Archbishop of York will speak from Washington, D. C., at 10 a.m. o'clock, and on December 29, the Presiding Bishop will greet the New Year with a message of timely significance to the whole American people.

Oklahoma Mission Builds a Church

Duncan is no longer largest town in Bishop Casady's jurisdiction without an Episcopal Church. Growth follows opening new All Saints' Mission

By the Rev. D. R. Edwards

Priest-in-charge, All Saints' Church, Duncan, Oklahoma

One of the most encouraging signs of the times has been the strengthening of the Church in some of the smaller, growing communities in our own land. Within the past few months THE SPIRIT OF MISSIONS has been privileged to record the story of the building of a church through the efforts of the congregation itself in Taft, California, and of the erection of a church through the gifts of a missionary-minded layman in Piedmont Heights, North Carolina. Now comes the story of a church built through the efforts of a tiny group of Church people in Duncan, Oklahoma.

↑ ↑ ↑

DUNCAN, A COMMUNITY of about eight thousand people, was for many years the largest town in Oklahoma without an Episcopal Church. There was a small group of communicants who for twenty years or more had clung together wrestling against odds to keep alive the spirit of the Church, holding services whenever possible at temporary altars in such unlikely places as an hotel sample room, a funeral parlor, the court house, and private homes, and always hoping that some day they might have their own proper place for worship. There was need and opportunity for an organized mission adequately housed in



The new All Saints' Church in Duncan, Oklahoma

Duncan, but the Church people numbered but a dozen souls all in moderate or marginal circumstances.

In 1932 the Missionary Bishop of Oklahoma, the Rt. Rev. Thomas Casady, purchased a lot in a good residential section of Duncan, but he had no funds with which to erect a building. The congregation was sure that it could not build a church without considerable aid from sources outside the community.

Late the next year Bishop Casady placed me in charge of Duncan (forty miles from my home in Chickasha). I immediately began weekly visits and as quickly as possible acquainted myself with the conditions, attitudes, possibilities, and opportunities in Duncan. Within a few months I was ready to confer with the people and together we faced frankly the facts. A church building must

be provided if the Church was to live and grow in Duncan, otherwise the years of patient work and waiting would be lost. Obviously no one was going to give Duncan a church. The people must do the best they could alone. Then followed a year of planning and praying for a church building, during which regular services were held in the home of Dr. and Mrs. G. R. Smith.

In September, 1934,

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we took stock: one large lot, accumulated offerings amounting to \$289.52, twelve communicants, friends, and a slowly developing general interest in the community in the proposed All Saints' Church. Added to this was the readiness of each member to give what he could before beginning a campaign outside our small group for more funds. A quiet, friendly solicitation began. Throughout it all Bishop Casady was closely interested and gave freely of his advice and counsel. He authorized us to erect a building if and when \$2,500 was in hand but made it clear that no debt was to be incurred. Members of the congregation gave over eight hundred dollars, generous friends in Duncan contributed nearly \$2,100, and the American Church Building Fund provided the last five hundred dollars to complete the structure free of debt.

Work on the new church was begun early this year (1935) and on Passion Sunday, April 7, was completed and

opened with a service of thanksgiving.

Every effort was made to erect a small but enduringly beautiful church—no plaster to crack and fall off in this dry Southwest, no walls to soil, no wooden floor to warp and sag or to be eaten by termites, no windows to loosen and rattle in the wind, no paint to peel off, nor stucco to crack and fall. The exterior is rough brick of mingled shades of red; knotty white pine stained a soft brown to blend with the furniture makes the walls. Exposed rafters and paneled celotex form the ceiling. Soft amber glass and steel casement windows with inside copper screens let in light and air. The concrete floor is covered with colored asphalt tile.

Since the opening service attendance at regular services has doubled and there are now ten candidates under instruction for baptism and confirmation. Bishop Casady expects to consecrate All Saints' Church this autumn.

A Permanent Wave Answers The Challenge

THE SPIRIT OF MISSIONS is very proud of the constant and practical responses made by its readers because of the presentation of missionary needs from month to month in its columns. The stream to be sure is at times merely a trickle, and then presently when some particularly effective presentation has been made, as when the present Challenge is stressed, the trickle becomes a torrent. Many of the gifts are large sums, but by far the larger number are modest amounts. We print here some sentences from the very last of these welcome visitors to encourage those who may overlook the value of small gifts, or fail to remember how they mount into considerable sums when large numbers of people yield to the sort of impulse that unfaillingly brings blessings.

Attached to a draft indicating the withdrawal from a savings account is this note:

The enclosed may look like a check for ten dollars but it really is a permanent wave which I am not having. Please add to The Challenge.

A letter enclosing \$27.81 from a Church school and designated for the work of Miss Olive Meacham in Liberia, says:

Miss Meacham visited our parish during Lent and the boys and girls were much interested in her work and wanted to give something toward the work at Bromley.

Other letters, in part, read:

After worrying greatly over the fact that there was no means of relief to be than an imminent piece of surgery, I now learn that it won't be necessary I send the enclosed as a thank offering. What splendid letters there are in the current SPIRIT OF MISSIONS.

Enclosed find money order to be equally divided between Bishop Rowe of Alaska because of his courageous stand with regard to the future cut and the Julia C. Emery Hall for Girls, Bromley. It seems almost impossible to make any choice between so many. I wish that this was not so pitifully small.

The enclosed check for \$25 from my two daughters and me is sent as a thanksgiving offering to be used where you need it most—either for the Emergency Schedule or The Challenge.

The Spirit of Missions

PICTORIAL SECTION

Seven Pages of Pictures from the Field

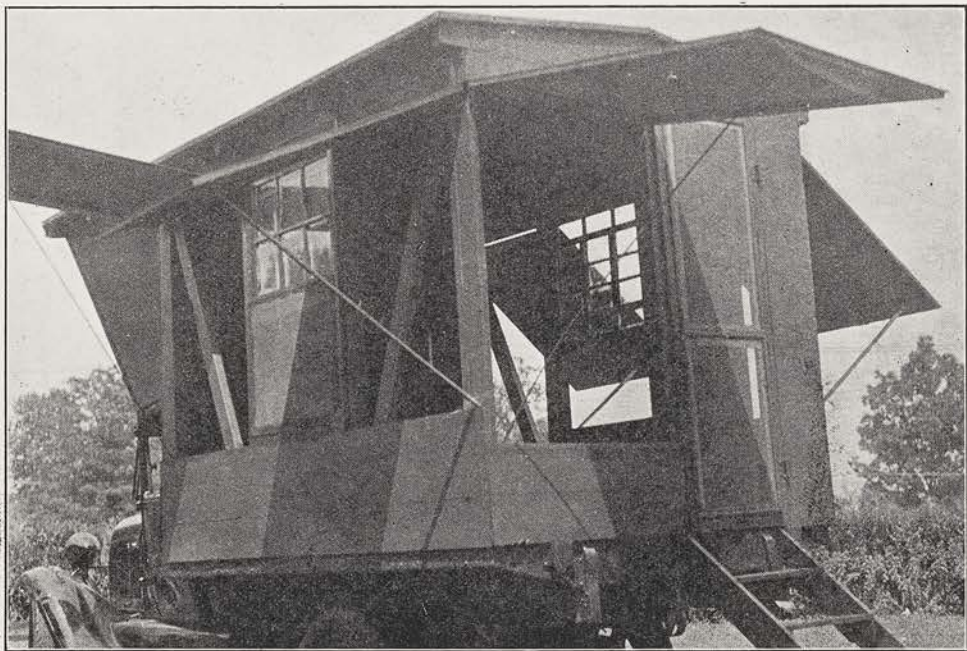


HOPE OF LIBERIA IN HER WEDDING DRESS

Several years ago a Lenten poster pictured a little baby girl who was called "The Hope of Liberia." That little girl has now grown to womanhood and was recently married. Her wedding dress was a native costume made by herself. She and her husband are members of our youngest village mission recently established in Dia



AN IGOROT CHRISTIAN FAMILY IN THE MOUNTAIN PROVINCE, P. I.
Originally this family came from Sagada where the older children were baptized and confirmed. The father is a corporal in the Philippine Scouts stationed at Baguio. Josephine (left) graduated this year from Easter School at the head of her class

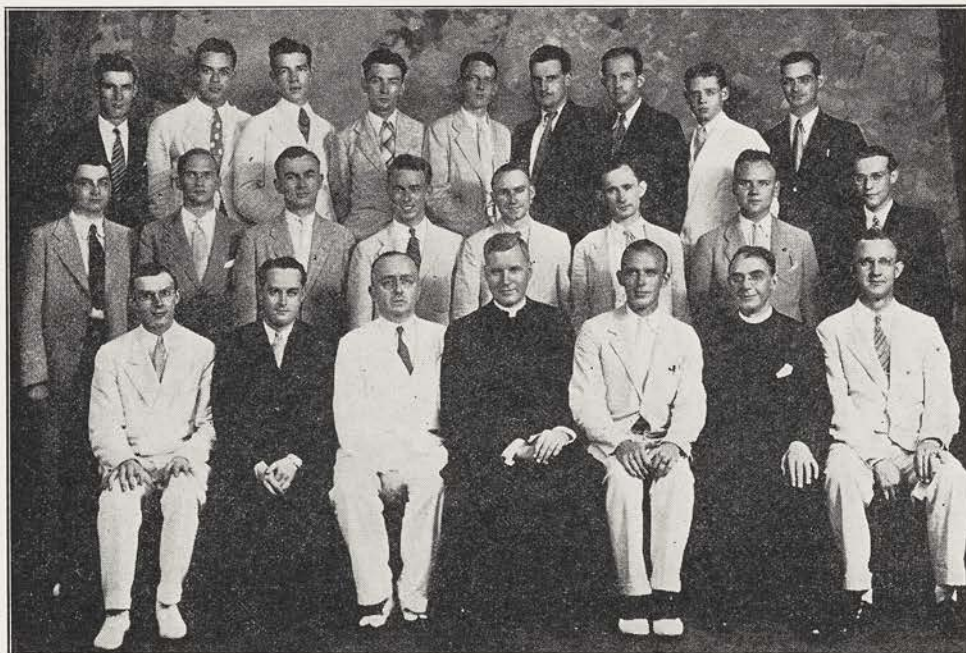


FIRST MOTORIZED CHURCH ON WHEELS IN ARKANSAS
The gift of the Arkansas Woman's Auxiliary, the Church on Wheels was dedicated June 28 in Lake Village by the Ven. C. C. Burke. During the summer it has taken the Church to rural rehabilitation colonies and other isolated sections of the State



FAMINE REFUGEE CHILDREN, ANKING, CHINA

St. James' Hospital, Anking, is rendering a special service in caring for the children driven out of their rural homes by famine conditions. Each morning many skin and eye treatments are given to the small waifs (see page 418)



SEMINARIANS ATTEND 1935 CINCINNATI SUMMER SCHOOL

Under the direction of Dr. William S. Keller, a carefully selected group of seminarians received intensive and practical training in social work this summer. This was the thirteenth year that the school was held

Glimpses of Church's Work in Caribbean Area Seen by Dr. Reinheimer



1. The waterworks system in a Haitian hut. It is not unusual for women and children to go miles to bring home water in these dried gourds. 2. An impromptu congregation at Matanzas, Cuba, greets Dr. Reinheimer. 3. Outdoor theater built by the Indian congregation at San Martin, Mexico. The stringed orchestra trained by the sister of the Mexican priest, provided music at a post-Communion breakfast and later went twenty miles over the hills to play at another mission for the visitors. 4. Young people, Holy Trinity Church, Ponce, Puerto Rico. 5. Hulling coffee berries with pestle and mortar in the mountains of Puerto Rico. 6. A voodoo hut near Petit Boucan, Haiti. 7. Rosanna, youngest member

of congregation at Petit Boucan, Haiti. 8. Santa Maria Mission, Cespedes, Cuba. 9. St. Thomas' Church, Arcahaie, Haiti. 10. The beautiful facade of an abandoned and ruined church at San Sebastianito, Mexico, roofed and rehabilitated by the Indians under the direction of Bishop Salinas y Velasco. 11. A typical country church in Puerto Rico. 12. Students, St. Andrew's Industrial School, Guadalajara, Mexico. This school has supplied most of the younger native clergy of the Church in Mexico. 13. San Pablo Church, Camaguey, Cuba. The building in the foreground is a public school, which soon may be removed as it occupies the right-of-way of a street. Our parochial school is a fine building at the rear of the church



WELL BABY CLINIC WAITING ROOM, CHURCH OF THE RESURRECTION, KYOTO

This Japanese parish will soon erect a new church and parish house, the better to prosecute its social ministry which includes a public health center, kindergarten, night school, boys' and girls' club, and a fresh air camp besides the usual evangelistic work



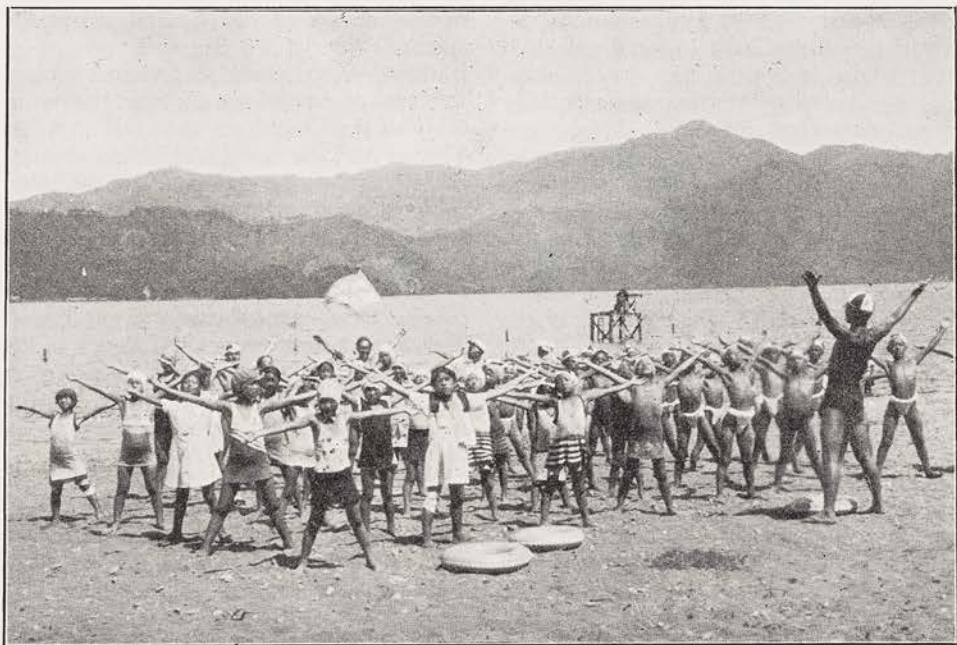
AFTER A FLOOD IN KYOTO: THE PUBLIC HEALTH NURSE CALLS

Late in June central Japan was visited by a heavy storm which flooded large areas. Kyoto was the most severely damaged section but little or no injury was done to the Church's mission property



GRADUATING CLASS, ST. JAMES' HOSPITAL, ANKING, CHINA

The re-established school for the training of Chinese women as nurses at St. James' Hospital, recently graduated eight new nurses. Some of these will fill vacancies on the St. James' Hospital staff, while others will go elsewhere



KYOTO PARISH MAINTAINS FRESH AIR CAMP FOR POOR CHILDREN

Last year the Church of the Resurrection in Kyoto held its first annual camp on the coast. The physical benefits are great, but even greater are the spiritual ones derived from the ten days together

Why Missions?

A Series of Answers Based on the Gospel

VI. Behold the Cross of Christ

By the Rt. Rev. E. Cecil Seaman, D.D.

FROM THE Cross our Lord sent His mother to the home of His beloved and trusted disciple, and likewise committed that disciple to His mother, thus adding to the holy family an adopted son. So have we been added to the household of faith, and have been received by our Mother, the Church.

Christ said on a certain occasion, "Whosoever shall do the will of God, the same is my . . . mother."

In the mystical life of the Church we identify her as our Mother by the fact that she is doing the Heavenly Father's will, and we prove our trustworthiness as disciples and brethren by doing individually that will as Christ in word and deed has revealed it to us.

Our Church's Program is essentially home missionary work in that the apostolic ministry and all the other disciples constituting the Church are sent into the homes of men and women everywhere who have seen the vision of the Cross and are willing to take into their own house the mother and sisters and brethren of the crucified Lord. When the life of the Church does not get into the homes of the people it does not get anywhere.

But this home mission of our Lord was begun by Christ himself who had come as a "foreign" missionary. His great commission was from His Father in heaven who so loved the world that He sent His Son into the world, into this far country, in order that the world through Him might be saved. He came and tabernacled with men, taking on their life, their joys and sorrows, their hopes and disappointments, giving Himself to them and then for them as indeed our "foreign"

missionaries do when in response to our Heavenly Father's will they leave home and father and mother and brethren for the Gospel's sake to go into a land which is not theirs to help to make it God's.

They must, and to a marvelous extent those missionaries who are Christlike do, give themselves to the people among whom they are sent to live and for whom they care with a revealing love that manifests the Saviour's power.

But even the most consecrated of them cannot give themselves as did the Christ in the Sacrament of the Lord's Supper, nor can they be taken into the substance of the believer's own regenerate, baptized spiritual life. Such life and such nourishment, such personal, individual, inward spiritual grace comes only from the living body of the Church, at once our spiritual Mother and our living Lord, the company of believers whose one blood is that of all nations dwelling upon the face of the whole earth far and near, whose will is to do the Heavenly Father's will and whose power is that of the Holy Spirit.

The great commission to every Christian disciple is to take the Church to his own house and to support her and to let her be known in every home as the Mother of us all, whom we love and honor and obey and serve.

When we take the Church into our homes and care for her as our Mother she teaches us these things and many more, and so we come with joy to do the Father's will with respect to all nations and the homes of each.

And if this seems to call for too much sacrifice, look up and behold the Cross of Christ!

Toward More Coöperation in Social Work

Prominent Canadian social worker suggests paths along which the clergyman and the social worker may find ways to mutual helpfulness

By Charlotte Whitton

Executive Director, Canadian Council on Child and Family Welfare

Miss Whitton, whose accompanying article is abridged slightly from the paper she delivered at the recent Episcopal Social Work Conference in Montreal, is one of Canada's most distinguished social workers. Recently elected second vice-president of the National Conference of Social Work, she is also a member of the Council for Social Service of the Church of England in Canada, one of the two women trustees of Queen's University, her own alma mater, and assessor of the Child Welfare Committee of the League of Nations.

1 1 1

THE SUBJECT of this paper suggests of itself, coöperative working arrangements between representatives of two different professions at work within the community, rather than the fundamental relationship of western civilization's oldest social institution—the Church—with one of society's other institutions of comparatively recent establishment—the organized social services of the community.

Are we justified in such juxtaposition? Does this very placing of the representative of the Church in balanced relationship with the representative of a lay organization not suggest an implicit error in our concept, especially in a sacramental faith, of the Church, and all that it must represent to us, as just another community service, or agency, similar to the school, the hospital, the board of trade, the service club, and any one of a wide range of man's creations designed for special service in some phase of the community's needs or hungerings? Is this not really the assumption of far too

large a section of public opinion today? Is it not the relationship unconsciously accepted by the teacher, the doctor, the hospital, the nurse, the social worker, and inevitably the great number of Church people themselves?

Is not a large part of our problem of confusion in Church and social work in the community implicit in this very misconception? 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. . . .

IT IS MY JUDGMENT that our problem of confusion between the Church and social work in the average community today rests upon 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

THE SPIRIT OF MISSIONS

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.

What is the actual situation in the average parish on the North American continent today? Even the large city parishes, able today to retain full-time social workers are few: and upon the clergy, generally inadequate in numbers for the offices of the Church itself, devolve the duties such a worker would discharge.

On the other hand—there is an increasing number of communities, even the smaller ones, equipped, especially in recent years, with at least some contact or facility for public welfare services, the municipal relief officer (even if it be the fire chief, sanitary inspector, or municipal clerk in disguise) and either an official or voluntary committee, authorized to receive applications for the enlarging range of public aid, mothers' allowances, old age pensions, and the like, some service "heading in," directly, to the "Children's Aid" or similar child protection service, and, with increasing frequency, the public health nurse.

The attempt to assure social security for the individual or family, and to buttress it when endangered is becoming increasingly recognized as an inescapable corollary to democratic government. At first accepted in a concept of the minima of assistance, it is enlarging to cover attempts to meet all the needs of a citizen in distress, to such degree as the economic capacity of the whole group can sustain without depressing the general standard of life. When a parishioner comes to one of the clergy asking about the question of treatment for a wife with a bad appendix and requests liniment, or a boy with tonsils, or the problem of Jenny's slowness in "algebray" or Davie who has been "had up" for theft, the clergyman—unless in very isolated cases—does not attempt to take the parishioner's diagnosis and give him the liniment, or try to remove the appendix or tonsils, or undertake to instruct Jenny

in "algebray," or to collect evidence and judge Davie. He refers the parishioner to doctor, clinic, hospital, teacher, or court, in whom he has confidence, asks for reliable information on their diagnosis and judgment, and "leaves the job" to their professional services, within the limits of legislative machinery and provision, with assurance of "standing by" for such aid as he and the parish may contribute.

How different, however, the procedure when the parishioner comes seeking social aid—generally of the material kind! Too often, it is given on the person's diagnosis of his own or his family's need, generally on a temporary basis, frequently without knowledge of what the community's services already know about the case, without a long range view backwards to the history of the events that have brought about the present situation, or forward to the reestablishment to a position of independence and self-respect. Why? Apart from such element in the situation as is due to the comparative youth of social work compared with these other community services, is the answer not because the clergyman thinks that there is nothing more in the way of skill, technique, procedure, that the social worker can add to his own in the problem, except a little more time? Does the clergyman realize that a call from him to the Social Service Exchange will bring him, at once, knowledge as to what other agencies in the community have had contacts with the family, information of incalculable value to him in learning directly for himself from those agencies perhaps more than he ever dreamed could exist in their story; that he can obtain this information without registering his own family in other than the "Inquiry only" file, if he so desires, and if it be "one of the old parish cases we know so well" (though even they may not be so well known!) obtain this information and advice but handle the case himself? Why will the clergyman not give the family welfare bureau or agency a chance?*

What applies to the family agency

*See Herbert Willett in *The Christian Century* for January 9, 1935, for an excellent statement of these relationships.

TOWARD MORE COÖPERATION IN SOCIAL WORK

applies with equal force to the intensive work required in the adequate treatment of a problem in illegitimacy, in child protection, in the provision of proper care for the mental case, in housing.

SO MUCH FOR the clergyman's attitude towards the social agency. What of the social worker's or agency's attitude towards the clergy and the Church? Is there not indeed a tendency really to "use them"? Do we not utilize the Church more than we realize for our financial appeals, and for our educational propaganda? What is the purpose of our tendency to seek study and other groups within the Church? Is it to strengthen social work in the Church? or is it to "sell" social work to the Church, to get fresh understanding and support through having Church people sympathetic to our purpose and program? Do we ever think of reciprocating by asking the clergy to come to our board meetings, or, much more important, to give short courses in the spiritual basis of life and society to our social work staffs? Do we stop to realize how much even the health agencies rest upon society's acceptance of the fundamentally philanthropic philosophy of the Christian faith? If we would visualize in a sentence social work's debt to the clergy, let us imagine one year in which by common agreement the clergy in one community refrained from any sermon, address, announcement or appeal through the churches and their affiliated groups, by or for the social services of the community. Examine the boards and membership of the community's private social agencies, and imagine them denuded of the active Church people therein; then perhaps you will agree that great as the present challenge is to the clergyman to coöperate with the social agency, the social agency, because of its debt, should realize that it should endeavor to meet the Church group more than halfway. In this lack of recognition of this fundamental indebtedness to the Church for its continuing help and sustenance lies the cause of part of the resentment (the

word is not too strong) existing in too many communities between the clergy and Church groups and the organized social agency.

Then, too, too many social workers give some ground to the clergy for lack of complete confidence, for fears in handing over one who needs more than material ministering to a lay worker who not only acknowledges no religious faith himself, but takes pride in abrogation of all established faiths, derides traditional Christianity as a creed outworn, and a system whose institutions have but bound man's liberty of thought, oblivious of the fact that our Church has guaranteed us freedom and liberty because it has guarded always the boundary beyond which that liberty becomes license. Some definiteness of purpose, some security of strength and faith are required of those who would give guidance into the light of the ways of peace—the Church is not only justified in declining to hand over to those of little or no faith the personal guidance of those who, battered and broken, seek sanctuary in her portals: but any other course would be betrayal of their divine charge. The social worker must bear honest witness to her Christian faith, ere the Christian Church can accept her as a partner in service to those who may not know enough to seek the shelter and solace of that faith.

In effecting a closer partnership for these, His bewildered, harried sheep, indeed the social agency has as much to learn, and as far to go, on the whole, as the clergy of the Church.

The Montreal Council of Social Agencies in Canada has been conscious of this challenge and after many months of study through a special subcommittee, has published its conclusions:

I. Things which the Agencies and Workers could do to make for closer and better relationship with Church and Clergy:

1. Always notify and tell a clergyman of the agency's interest in a client in whom he or his Church group are interested or are supposed to be interested.
2. Council and agencies to coöperate in

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offering to the denominational social service committees and to individual churches a well-organized and continuously active speakers' service on social work, its problems, principles, and objectives.

3. Agencies, expressing through their presidents or executive officers the willingness or desire to have clergymen on their boards and committees in a regular or advisory capacity, might so instruct their nomination committees and enter upon a new experimental phase of membership organization.
4. Council divisions and agencies could offer more conferences of an informal character on round table and social lines for the benefit of social workers and clergymen.
5. Social workers should always consult clergy on community programs, inviting their coöperation and assistance, and meeting them all as a district group, thereby avoiding duplication of programs and achieving coördination of plans.

II. Things which the Church and the Clergy might do:

1. Make greater and more continuous careful use of the Social Service Exchange.
2. Prepare theological students more adequately for their life work by including in their training, courses on case work, and field work with families . . .
3. Encourage Church and ministerial groups to ask for speakers or round tables for joint discussion of social work and community problems.
4. The clergy to meet and know district social workers individually, and groups of clergy to meet groups of executives, informally.
5. Always consult social workers before making or altering a plan for a client of a social agency.

III. Things which both groups might do:

1. Abstain from too great and frequent mutual criticism.
2. Try and understand more accurately and more patiently the difficulties of the "other fellow's" job, and the great common interest shared by both. . . .
3. Take the duty of interpretation seriously and prepare ourselves with knowledge and goodwill . . .

Excellent and practical as the work of that committee has been, these findings possibly lean somewhat to the implication that the social agency, understood and given the chance, has more to give to the Church than the Church to the social agency. In so doing it is perhaps truly

representative of majority opinion among the lay group, and social workers in most Churches today. Are we correct, we lay workers, who believe in the "administration of the Sacraments, and other Rites and Ceremonies of the Church according to the use of the Church of England, if we subscribe to such an assumption?

Have we, in all the knowledge, skill, and strengths we have acquired as to the alleviation of distress and the solace of suffering, anything to offer that in comfort, hope, reinvigoration, inspiration, and faith to carry on, can compare momentarily with the entire surrender to an Omniscient Power that is ineffably kind, eternally unailing? Before Him, to whom all hearts may be open, all desires unashamedly known, from whom no secrets need be hid, the thoughts of the heart are not only cleansed, but that weary heart is refreshed and strengthened. If we believe that He "knows our necessities before we ask and our ignorance in asking," we shall indeed taste of His compassion for our infirmities, and be blessed with those favors, "which for our unworthiness we dare not, and for our blindness we cannot ask." He will not fail to "comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity" if we "trust not in our own righteousness, but in His manifold and great mercies." Unto Him, we may go, and, pardoned and delivered from those things that press upon us, we will be refreshed, confirmed, and strengthened in all goodness.

And to us and all these, the least of His creatures, who seek guidance and are bewildered, buffeted, beset with so many and great dangers, there shall come from the Font of All Mercy "the Peace of God, which passeth all understanding, which shall keep our hearts and minds in the knowledge and love of God and of His Son, Jesus Christ our Lord." All this, if we shall learn to know that there is no strength that is of ourselves alone, that in the Church's keeping and strength alone is there That which no social agency can ever give.

Read a Book

Recommended by the Rt. Rev. Edward L. Parsons, D.D.

SEPTEMBER BRINGS Labor Day and it is appropriate that this September *Read a Book* should deal with the questions which Labor Day always raises. The book which I have chosen is John C. Bennett's *Social Salvation: A Religious Approach to the Problems of Social Change* (New York, Scribners, 1935, \$2). I have chosen it not because it is a great book on its way to be a classic; not because it is full of original thinking; nor because it is indispensable to the student of the relation of Christianity to social order. It may be any of these things or none of them. But I have chosen it because it is not only one of the most sensible books I have read but also because Prof. Bennett seems to have a clearer and more sympathetic understanding of the difficulties which face the ordinary Christian in regard to social wrong and social change than any writer I have come across.

There are many absorbing and vital books on this great theme. It has engaged Christian thinkers since the time of St. Paul. In recent years it has been the theme of a steady stream of books. They are stimulating, informing, provocative, sometimes persuasive; but what most of them fail to do is to catch the perplexity of the average Christian in the face of all these problems. Most of them irritate the average man; and in a lesser degree his intelligent wife. They seem radical, red, subversive. With all his desire to be a good Christian he does not see how he can fit their social gospel into the framework of his daily business life.

This book recognizes and sympathizes with his problems, which is of course the problem of every Christian. Its main purpose is to show that salvation, that is, wholesomeness of life, is both an individual and a social affair.

It begins with discussion of the place of sin in the evil of our social order.

There is a clear distinction between sin as a voluntary evil choice and sin as it faces us in all the accumulated evils of society. Sin in one form or another is at the root of most of our troubles; but not the deliberate evil choice of individuals. The case studies of war and of resistance to economic change are admirable. They bring out the confusion of motives and of ideals, the limitations and narrow loyalties which make it so difficult to deal with such a social evil as war. The intelligent Christian cannot read them without beginning to search his own conscience; but, and this is the special value of the book, he does so not with the feeling that the author is condemning him, but rather understanding him. He has always assumed, as most of his friends do, that a nation is supremely sovereign and that the nation's call must be obeyed. He is wrong, he discovers, but not necessarily a deliberate sinner.

In similar fashion Prof. Bennett goes on to analyze in connection with the meaning of salvation those half-truths which lead one group of people to believe that all social salvation can be achieved by individual conversion and another (like the communists) to assume that a just social order will bring individual salvation. He makes it irrefutably clear that a pagan (he does not use the word) social order "is an inevitable drag upon the development of individual Christians." They find themselves hampered at every point. We all do.

In view of such circumstances what is the Christian to do about it? There follows an admirable statement of the relevance of the teaching and life of our Lord to the present need. After all, the big things do not change. Men love and hate, sorrow and rejoice, are born, suffer, and die just as they always have. Jesus deals with these underlying and perma-

THE SPIRIT OF MISSIONS

ment facts and deals with them through underlying and permanent ideals. Those are not capable of complete realization in present-day society. There must always be adjustments. But they are permanently regulative.

The Church which is the guardian and witness of this teaching has therefore a great and vital part to play in the world of today. Prof. Bennett is, of course, using the word Church as meaning in general organized Christianity. What he says applies I think to all the more important communions, especially in our American life; and is of importance because of the all too prevalent notion that the "Church's" position is of little consequence and its action quite futile in these days.

A discussion of "progress" follows with much that is illuminating and perhaps much which raises the question, "Would

this be true if we Christians were more devoted?" It is true that for the Christian the values of life even as all have it in this secularized and unstable society are worth while. Is it not true that we may struggle for the Kingdom of God among men with somewhat more joy and confidence than our author seems to think?

The last chapter, which discusses how God works, seems to me perhaps the least satisfactory in the book. That is not because of the views it presents. The statement of evidences of God's work in society, for example, is excellent; but because too many fundamental theological problems are suggested, they tend to confuse. But the teaching is clear. "In the processes by which God works men are necessary instruments"—if we believe that, we must do our part in the realization of His Kingdom.

Chinese Seek Mission Hospital Aid in Famine

THE CITY OF ANKING, China, was invaded not long ago by a crowd of forlorn women and children driven in by famine from their outlying farms and villages. They grabbed the wheels of rickshaws and pulled at coat sleeves, begging food.

Anking has a group of Chinese business men who are organized as a Fellow Benevolence Society. They are not all Christians; one of the most active is a Buddhist who has no other occupation than his philanthropy. They give clothes in winter, open rice kitchens during famine, supply coffins for the destitute, and so on.

When this invasion of famine sufferers took place, a committee of the society went through the streets of the city after midnight and picked up all the children between six and twelve years who were sleeping on doorsteps in the rain, 139 of them. Mothers with children under six were taken along, also. The children were housed in two crowded rooms, sleeping on boards with sacking and a

few quilts, which of course was wonderful after the rainy doorsteps. Some of them had been so long without food they could not at first eat the rice and vegetable given them. They were in bad physical condition with all the afflictions that follow neglect, dirt, and starvation.

The men's society appealed to St. James' Hospital, Anking, for medical help. The hospital turned to and vaccinated for smallpox and scrubbed, dosed, treated, dressed wounds, shaved heads, and deinfested. The mission's religious education workers took turns going over to teach toothbrushing, hand-scrubbing, and other pleasant "games," and put up posters from the Chinese National Health Administration.

It was a good instance of coöperation between the mission hospital which could not have provided funds or personnel for the work and the benevolent society which had no medical resources. The hospital staff and pupil nurses took up a collection to buy 139 toothbrushes, drinking cups, and so on.

The Forward Movement

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

This statement is condensed from a sermon by the Rt. Rev. K. G. Findlay, Bishop of Upper South Carolina, delivered August 4, 1935, at the Kanuga Lake Summer Conference.

THIS IS A DAY of calls. We can hardly open our mail, read a paper or magazine without being confronted with a call to do something. Of necessity we have become rather discriminating about calls. We make each one meet a double test. First, is there a need? Secondly, is the method suggested adequate? It is natural that we should apply the same test to the call to the Forward Movement.

Is there a need? How does the progress that our Church is making compare with the progress that is being made in other departments of life? The final test of efficiency is the transformation of raw material into finished product. We may think of the work of the Church in these terms. Surely the raw material with which the Church is called to deal is human nature and also unquestionably there is a finished product, which the Church is supposed to turn out. That finished product is a certain type of character which we speak of as Christian.

How does the Church's ability to fashion raw material into finished product compare with the ability shown in other departments of human life?

Think of a modern suspension bridge, a thing of grace, symmetry, durability, utility, and compare the crowd of human beings that throng across it. Or a modern skyscraper, a model of efficiency and

strength, capable of enduring the shock of earthquake or tempest. How do the men and women who throng its offices or who move up and down its elevators compare in the finished product of character with that triumph of scientific accomplishment?

When we think of these things there is but one answer to our question. There is tremendous, tragic need for a Forward Movement in the life of the Church if it is not to be utterly outdistanced by the progress made in other departments of human achievement.

We come then to the second question. "Is the method suggested for the accom-

plishment of this Forward Movement adequate?"

Certainly, any one who hesitates to give an affirmative answer to that question is guilty, perhaps unconsciously, of presumption almost approaching blasphemy. The method suggested is the calling of the Church back to that followed by her Lord. His method was a call to a forward movement through a call to discipleship. Again and again in the Gospel we come upon the invitation, "Follow Me," or in other words, "Become my disciples."

When men did follow Him and had learned of Him then He sent them forth to pass on what they had received. The method is the same today. If the Church is to go forward we must more deeply learn the meaning of discipleship, enriching our own spiritual life and becoming the agents by which that life of the spirit is passed on to others.

HIS WITNESSES

The Forward Movement's new pamphlet of daily Bible readings and meditations, entitled His Witnesses, for the nine weeks from October 1 to Advent, will be ready September 10. (Price two cents a copy, \$1 a hundred, post-paid.) It is arranged under weekly themes and provides topics suitable for discussion.

SANCTUARY

*Some Missionary Prayers**

O GOD, WHOSE fatherly care reacheth to the uttermost parts of the earth, we humbly beseech thee graciously to behold and bless all missionaries, near and far. Defend them from all dangers of soul and body; and grant that both they and we, drawing nearer to thee, may be bound together by thy love, in the communion of the Holy Spirit and in the fellowship of thy saints; through Jesus Christ our Lord. Amen.

(Montana)

Almighty God, Lord of the harvest of souls, we pray thee to guide and bless all those who have gone forth to preach the Gospel of salvation in distant lands. Pour out thy Holy Spirit upon them, to strengthen them in their weakness, to comfort them in their trials, to direct them in all their endeavors; and open the hearts of the people to receive thy message delivered by them.

Give to them and to us the spirit of power, and of love, and of a sound mind, that in all our work we may set forth thy glory, and set forward the salvation of souls, that so all nations may become thine inheritance, and the utmost parts of the earth thy possession, through Jesus Christ our Lord. Amen.

(North China)

O Lord God of our fathers, who in the days of old didst show thy power through the triumphs of the Gospel, we thank thee for the manifestation of thy presence in our own days; and we pray that by the guidance of thy Holy Spirit we may not hinder the fulfillment of thy purpose, but by prayer, by witness and by offering our lives, we may promote thy glory and the establishment of thy kingdom, through Jesus Christ our Lord. Amen.

(England)

FOR THE NATIONAL COUNCIL
(Meeting September 17-19)

ALMIGHTY GOD, WHOSE wisdom has enlightened and whose will has ruled thy Church, grant to the National Council the guidance of thy Holy Spirit that in all things it may seek the welfare of thy Kingdom and the glory of thy Name, through Jesus Christ our Lord. Amen.

*Slightly adapted from prayers written in all parts of the world.

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

National Council to Meet September 17-19

THE NATIONAL COUNCIL will meet at Church Missions House, New York, September 17, 18, and 19. This is earlier than the usual dates for the autumn session, the change having been made to give longer time between this meeting and the annual Every Member Canvass so that any decisions affecting the Canvass might be made known throughout the Church in ample time.

A determined effort was begun at the last meeting of the Council to eliminate as much routine work as possible so that more time might be available for the discussion of the major problems which confront our missionary enterprise. With this end in view executive officers of the National Council have prepared for the September meeting a plan outlining a course of procedure to be followed in connection with matters involving the handling of the business of the Council.

The Every Member Canvass this fall is of vital importance in the missionary life of the Church. In the Budget for 1936 the Emergency Schedule and Challenge as formulated at Atlantic City have been unified at the total of \$2,700,000 as adopted by General Convention. This represents a total of achievements not now being reached in the Church. Any adequate missionary program however, would require not this sum but a far greater one. It is hoped that the whole Church will rise to an imperative need. The Council will consider this problem.

AN EXCEPTIONAL volume of business affecting the missionary program of the Church will come before the House of Bishops at the annual session called

by the Presiding Bishop to convene in Houston, Texas, November 5-7. The agenda includes:

1. Action upon the resignation of the Bishop of Newark.
2. Action upon the resignation of the Bishop of North Tokyo.
3. Action upon the vacancy in the Missionary Bishopric of Idaho.
4. Report of special committee on the Missionary Program of the Church.
5. Reports of other special committees.
6. The transaction of any other business that may be lawfully presented at such session.

The House of Bishops at Atlantic City declined to accept the resignation of Bishop McKim, but this comes with renewed insistence, the Bishop pleading the disabilities of age. He is in his eighty-fourth year. The recent death of Dr. Rudolf B. Teusler, and the status of St. Luke's International Medical Center at Tokyo, as well as the question of a successor to Bishop McKim, focus major attention upon this missionary center.

The vacancy in the Missionary Bishopric of Idaho caused by the translation of Bishop Barnwell to the Diocese of Georgia has raised the question of reduction in the number of missionary districts by certain proposed amalgamations. The House of Bishops will have petitions urging the continuance of the present arrangement, and the suggestion of the National Council that election be deferred, pending further consideration, until the meeting of General Convention at Cincinnati in 1937. In the meantime a distinguished committee of the House of Bishops has under consideration the whole missionary program of the Church.

Domestic Missions

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

IT IS A FAR cry from New York City in 1935 to an Indian School on the Dakota prairies in 1880. Miss Mary S. Francis, now in her eighty-eighth year, who has recently come to live in New York, her native city, went out to the Dakota Territory in 1880, crossed the Missouri River in a rowboat, and arrived on August 21, fifty-five years ago. She worked there for nearly thirty years, retiring because of ill health. She was thus in Bishop Hare's district through most of his episcopate. The future Bishop Burleson was a boy of fifteen when Miss Francis went out to his future field.

She knew all the pioneers and the early workers whose names have become well known wherever the story of the Church among the Dakota Indians is told—the Peabodys, the Burts, the Ashleys, the older Delorias, the Aaron Clarks and their baby who is now dean of the Indian field.

She lived there before the Church's schools were built and before many of the postoffices were named. She taught in two or three schools opened by Bishop Hare, teaching and living in primitive conditions. She was sometimes postmistress, cashier, medicine dispenser, and letter writer all in one, besides teacher. Once when a child was ill and needed constant watching, the only arrangement seemed to be for the child's bed to be placed in the schoolroom, in front of the teacher's desk, Miss Francis tending the child and teaching at the same time.

Once in zero weather they looked up to see the icicles dripping rapidly from the eaves and found the building on fire. It burned to the ground. Another time, when the Bishop was with them at supper, the hanging kerosene lamp fell down on the table, and another bad fire was only just prevented. One particularly bitter winter before the cellar of the house had been boarded up, everything in the cellar froze solid.

When the ghost dance craze swept many Indians into a frenzy, and troops were called out, the mission, forty-five miles from a railroad, with one mail every two weeks, remained calm inside its barbed wire enclosure, with Indian families and their animals camping on the premises for protection.

Miss Francis is now an invalid, but no less interested than ever in the Church's work.

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THE REV. C. W. SILK, M.D., the physician-priest in charge of the Church's work among the Indians at Orleans, California, recently had an opportunity to do some rescue work. An automobile carrying three people failed to make a turn on the Klamath River Road and plunged over an eight hundred foot grade. Dr. Silk was summoned and was lowered by rope to the bottom of the cliff. He gave first aid to the seriously injured, and then succeeded in hoisting them up to the road where they were rushed to the county hospital.

The Mission of the Holy Spirit is situated in a canyon through which the Klamath River flows. It is a marvelously picturesque region where the Klamath Indians live, a race noted for their superior stature and intelligence. The work of the mission extends up the river to Happy Camp, fifty miles by trail from Orleans. There are more than one thousand Indians living in this parish, with here and there a white family. The Church is the only religious organization at work among them, while the nearest doctor is more than a hundred miles away. The confidence of the Indians has been won, and they turn to the priest and his wife for many things.

The diocese is planning for the construction of an emergency hospital unit, with a community social center, which will make it possible to do more extensive and effective work.

Foreign Missions

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

Across the Secretary's Desk

ONE OF MY missionary friends who attended a summer conference on the Pacific Coast during her furlough in June, took a course under the Rev. D. A. McGregor. She writes to tell me how stimulating it all was and goes on to say that another member of the class was a youth, who, as he came out of one of the sessions, flexed his right arm and said he felt like "going out and pushing over a few houses."

WRITING of the number of Chinese people in his diocese, Bishop Huntington of Anking, modestly claims that the diocese has the largest population of any diocese in the American Church. He certainly seems to have good grounds for this claim in view of the fact that the Provinces of Anhwei and Kiangsi, which make up the Diocese of Anking, have a combined population of 50,000,000 people. That is just ten times as large as the Diocese of Chicago which is the most populous diocese in this country. New York comes next with 4,200,000 and Long Island third with 4,100,000.

The Provinces of Anhwei and Kiangsi have suffered many things in recent years as a result of the depredations of Communists and roving bandits. Two of the staff of the diocese, a Chinese priest and a Chinese catechist were killed in 1934. Some of the Chinese workers were obliged to leave their stations for a longer or shorter period of time, because of these depredations. For years they have been under a practically continuous nervous strain. Three years ago the region was visited by the greatest flood in its recorded history. In 1934 the same region suffered the worst drought experienced in many years. In spite of these things, Christian work has gone on, though the progress has not been quite so great as in some of the preceding years.

One of the most striking facts is the increase in contributions from the Chi-

nese. In 1933 they gave \$12,600 Chinese currency. In 1934 they gave \$17,200 Chinese currency. While a greater measure of self-support is constantly being urged as the proper goal for the Chinese Church, financial conditions, as they affect the Church in the United States have laid emphasis on this policy. Not only have the gifts from the congregations increased but the schools show a larger income. St. James' Hospital, Anking, is providing seventy per cent of its expenditures, exclusive of the foreign salaries. Bishop Huntington is greatly disturbed by his inability to provide for the training of new Chinese clergy at the present time, because of insufficient funds. He regards this as a most unfortunate and unhealthy condition and urges that steps be taken to enable the Church in the Diocese of Anking to care less inadequately for the enormous population.

SUCCESSFUL evangelistic work in the villages and rural areas is one of the most encouraging features of the present efforts of the Diocese of Tohoku. Deprived as it has been for nearly a year of the day-by-day leadership of its Bishop, such a record is all the more gratifying. Many will remember that Bishop Binsted acceded generously to Bishop McKim's request to become the acting director of St. Luke's Hospital, Tokyo, immediately after the death of Dr. Rudolf B. Teusler in August 1934. Bishop Binsted has continued in this post with great effectiveness and has given such time as its exacting demands permitted, to the work in his own diocese. No one is so fitted as the Bishop is, to assume such a responsibility for he served in the hospital as foreign chaplain. He was an intimate friend of Dr. Teusler, knew his ideals and his plans and he is loved and trusted by all the members of the staff both Japanese and foreign. St. Luke's Hospital would suffer another enormous loss if

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Bishop Binsted's connection with it should be terminated. Bishop Binsted is coming to the United States in September to lead an effort to secure an endowment fund for St. Luke's.

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WRITING FROM Fort Yukon on June 27, Bishop Rowe says:

Our Fort Yukon Indians are suffering from an epidemic of measles. The disease was brought here by people from Old Crow, in the back country. The Hudson Stuck Hospital is overflowing with patients. Some of the sick are being cared for in tents. Dr. Grafton Burke and nurses are very busy. This hospital is a wonderful place of mercy and help in this wilderness. It must be maintained! In view of the fact that we have been called upon to reduce appropriations for 1935 and 1936 I cannot see how the hospital is to be maintained without special gifts, in addition to the appropriation. I am sure that if some of my friends through the Church in the United States could see the fine work the hospital is doing there would be a flood of gifts that would remove my anxiety for the immediate future. The hospital really glorifies the work of the Church. Dr. Burke has literally had to take on the salaries of four additional helpers. Naturally he is worried about that and the fuel need. I am worried too. Dr. Burke ought not to be subjected to worry. It simply means impaired medical efficiency. The Church is fortunate in having a missionary doctor on a paltry salary of \$2,000 or so, who could earn \$12,000 in private practice.

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ECONOMICS MAY not seem to be a very promising channel for the transmission of the Christian message. At the urgent request of Bishop Roots, Norman F. Garrett was appointed two years ago to take charge of the Economics Department at Central China College. He is a devoted Churchman, a graduate of the University of Pennsylvania and of its Wharton School of Economics. Mr. Garrett writes:

As the time has progressed I have been happy to find things I have been particularly interested in, begin to open and grow. Through basketball work with the college team, I have had a chance to develop friendships with these boys and by taking my Business Administration course around to the industries of this area we have built up some fine friendships among Chinese business men. It certainly has been thrill-

ing to watch these things begin to grow.

Developing an Economics Department here is an inspiring piece of work. There is such a need for it and such a difference from the type of thing we are using at home. I have been fortunate in interesting some of the Chinese and foreign business leaders in helping me determine just what this area needs most and then how we can attempt to meet it. Some of these have become quite enthusiastic over it. I feel that all these contacts may prove of material value to us in years to come.

With Our Missionaries

ALASKA

Lucy Acton Test, a new appointee, sailed July 30 from Seattle on the *Northwestern*.

CHINA—ANKING

B. W. Lanphear and daughter sailed August 1 from New York on the *President Cleveland*, after regular furlough in the United States.

CHINA—HANKOW

Margaret G. Tetley and E. Winifred Steward left Hankow July 1 *via* Siberia, on furlough.

Deaconess Elsie W. Riebe sailed August 10 from Vancouver on the *Empress of Japan*, after regular furlough.

CHINA—SHANGHAI

Catherine C. Barnaby and Violet Coles sailed June 24 from Shanghai on the *Asama Maru* *via* Europe, on regular furlough.

Dr. and Mrs. Harold F. Morris left Shanghai June 25 *via* Siberia, *en route* to the United States, on regular furlough.

Dr. and Mrs. Walter H. Pott and two children sailed July 1 from Shanghai on the *Schorhorst*.

Grace W. Brady sailed August 9 from San Francisco on the *President Hoover*, after regular furlough in the United States.

The Rev. Leslie Fairfield, a new appointee, sailed August 9 from San Francisco on the *President Hoover*.

Mrs. Henry McNulty and Gertrude I. Selzer sailed August 10 from Los Angeles on the *Silveryew*, after regular furlough.

Marion Hurst, a new appointee, sailed August 10 from Los Angeles on the *Silveryew*.

Charles E. Perry sailed August 10 from Vancouver on the *Empress of Japan*, after furlough spent in study in the United States.

DOMINICAN REPUBLIC

The Rev. Arnold Bates Craven sailed August 29 on the *Pastories*, to take charge of Holy Trinity Church, Santo Domingo City.

HAITI

The Very Rev. Leopold and Mrs. Kroll sailed August 29 from New York on the *Pastories*, after regular furlough in the United States.

JAPAN—NORTH TOKYO

Mr. and Mrs. J. Earl Fowler sailed August 17 from Seattle on the *President Grant*, after regular furlough.

Christian Social Service

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

THE WELFARE OF dependent boys has been the guiding principle of St. Edmund's Home, Glendale, Ohio, since its inception. During the past nine years, many hundred boys have been cared for. Detailed records have enabled those in charge to study closely the most effective methods of care.

The great majority of boys coming to St. Edmund's attention have been deprived of their natural home life. Meeting this need for home life has been St. Edmund's chief task. In an increasing number of cases during the past four years, boys seeking admittance to St. Edmund's have been placed in private boarding homes; their need for foster family care has thus been provided in a natural way.

Private boarding homes as a method of care for normal dependent boys has proved so satisfactory that St. Edmund's Board of Trustees has decided to use this method of care entirely.

In commenting on this decision, Stanley Matthews, Chairman of St. Edmund's Executive Committee, states:

Primarily we are taking this action for the greater welfare of our boys. The far-reaching social advantages of normal home life recommend to us this private family care of boys as a logical step. Secondly, it is the economical thing for us to do. As trustees of funds contributed to us for the welfare of dependent boys, we seek to make each dollar do the greatest possible good. It takes \$530 to keep a boy at St. Edmund's for one year. Close study indicates that we can board boys in private homes for \$300—a saving of \$230 per boy each year; money sadly needed to provide care for many boys long on the waiting list.

The use of private boarding homes for the care of dependent children is one of the outstanding trends in child welfare. Evidence regarding the increased use of this method of care is voluminous. For instance, a recent annual report of the Cleveland Children's Bureau says:

In 1922, seventy-four per cent of all children were cared for in institutions, and twenty-six per cent in boarding homes. The rising trend of boarding-home care by 1930 had reached an equal division, while by 1935 seventy-three and one-half per cent were in boarding homes, and twenty-six and one-half per cent in institutions, a complete reversal of the 1922 figures.

The United States Children's Bureau indicates the national nature of this trend. From 1929 to 1934, there has been a twelve per cent decrease in the average number of children receiving institutional care. On the other hand, from 1929 to 1934, there has been a thirty-three per cent increase in the number of children placed in boarding homes.

The Community Chest has accepted this decision of St. Edmund's Board of Trustees. C. M. Bookman, Executive Vice-Chairman of the Chest, himself an Episcopalian, commenting upon this decision states:

The Board of Trustees of St. Edmund's Home has done a unique and almost unparalleled thing in reaching this decision. Here we have an institution in full and effective swing terminating its program after a thorough sifting of evidence that by so doing it can best serve the cause of child welfare. St. Edmund's has earned high rating as a program of institutional care; now it wins our further esteem by a move which opens the way toward richer service to the dependent children of Hamilton County.

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MANY OF THE Church's social institutions profit by contributions of linens and groceries, blankets and jellies brought in by their interested friends in neighboring parishes. Unique, however, is a gift annually made to St. John's Home, Milwaukee. This is a present of forty-two dozen fresh eggs brought in each year from St. Alban's Church, Sussex. In this way a small town parish proves of substantial help to a diocesan home for aged women.

Department of Publicity

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

AS TO JOGGING memories for the future, right now is the time to plan for use of the Partly Printed Parish Paper this fall—and it is by no means too early. The Department will send information promptly upon request.

IN ENGLAND there is an organized effort on behalf of the motion picture as a means of Christian teaching. The Religious Tract Society has become associated with a corporation, the Religious Film Society, which is raising funds for a three-fold purpose:

1. The collection of all possible information likely to be of value to anyone desirous of experimenting with the film as a Christian implement.
2. The stocking, exhibiting, and hiring of the types of projector and other apparatus most likely to be satisfactory in the hands of the amateur exhibitor.
3. The production from time to time of specially written films which would be available on easy terms to all members of the society.

Already two pictures, with sound, have been produced: *Inasmuch*, a life of St. Francis of Assisi, and *Mastership*, a missionary picture.

The society reports a demand for films far in excess of the available supply.

VERY OFTEN the Department receives letters saying, "Where can I get cuts to illustrate a parish paper, a diocesan paper, parish and diocesan leaflets?" "Where can I get photographs for an exhibit, for Church school use, for use in a photograph projector for an illustrated lecture?" These letters indicate that the writers have not heard, or have forgotten, that the Department has in its files literally thousands of half-tone cuts (most of them 120-line screen) and photographs of every mission field; and that this mass of educational material can be borrowed by anyone, without cost. Write us your needs.

WOMEN OF THE Diocese of Ohio, and women of the Red Wing Deanery in Minnesota, are the latest to see the value of a periodical devoted to Auxiliary interests in their areas. In both instances, the Auxiliary paper is the Partly Printed Parish Paper, with the Auxiliary news added locally on the blank sides of the sheets. Attractive, interesting, and inexpensive.

"WHY COMPLAIN that Church people do not take religious papers? Whoever asked them to?" This query from the Bishop of Nevada is most pertinent. It is true that thousands of Church people have never been urged to take a Church paper. Diligent solicitation will increase circulation. The task is to find people who appreciate the value of this service, and are willing to put into it the same enthusiasm and elements of good salesmanship that they put into their daily work in the selling field.

Another distinguished Bishop said, "What a help it would be if every Church home had a Church paper—and read it!" Certainly every Bishop and rector and Church worker would echo the statement. And that particular Utopia could be realized if all well-wishers of the Church press would transmute their wishes into acts and see to it that the Church press is kept before their people persistently, intelligently, convincingly, with plenty of opportunities to sign on the dotted line.

GOOD CHEER, weekly leaflet of the Chicago City Mission, is used also by the City Missions of Boston and Detroit. It carries the names of staff, chaplaincies, service dates and hours, Collect, Epistle, and Gospel for the day, comments, and other devotional matter. The Rev. E. J. Randall finds it very helpful in his Chicago work.

The Field Department

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

NO NEW EDITION of *The General Church Program* has been published for this triennium. This omission was unavoidable but it is hoped only temporary. Until its reappearance those who have made the greatest use of it, the clergy and parochial canvass leaders and the educational leaders of the Woman's Auxiliary, are urged to make greater use of the other sources which provide practically all the information that has heretofore been consolidated in *The General Church Program*:

THE SPIRIT OF MISSIONS; particularly the current issues.

The News Notes issued fortnightly by the Department of Publicity and mailed free to diocesan and parochial leaders upon request.

For financial information on the General Church Program and Budget, the current report of The Department of Finance. National Council *Bulletin No. 75* is free to clergy and lay leaders but is not suitable for general distribution.

This Year's Canvass (six issues), the new bulletin of the Field Department. Single copies free to the parochial clergy and diocesan field department leaders. Additional copies in quantities of less than a hundred five cents a copy; hundred copy lots, \$2.00 a hundred.

THE DEPARTMENT has received many inquiries as to whether it is planning an itinerary of missionary teams for this autumn similar to that which covered the whole Church last November. We are not, because we cannot. Such an itinerary is possible only when a meeting of the General Convention has brought home a great number of Bishops and other missionaries.

There are fewer missionary speakers from the field available for home speaking engagements this autumn than at any time in five years. This is due to the

fact that many who came for General Convention cannot return again so soon and also to the fact that the inability to send the necessary replacements in the domestic and foreign fields during the past four years has reduced the staff and there are fewer missionaries to return.

For the time being the Speakers Bureau is unable to meet the requests that are received for missionary speakers. Diocesan and parochial leaders are urged to make use of persons already on the ground in most of our communities. Among such are retired or returned missionaries of our own and other Churches, officers of the mission boards of the other Churches, Christian Oriental students enrolled in our colleges and universities, and members of college faculties and school-teachers who have taught in the foreign fields.

The Rev. F. C. B. Bellis of Trinity Church, Lenox, Massachusetts, on a recent visit to New York City spent considerable time visiting the Church institutions of the Diocese of New York. Upon his return to Lenox his observations were made the subject of several addresses that greatly interested his congregation. There are projects of diocesan and domestic missionary work, social welfare and educational institutions within reach of most of our parochial clergy. Our people are as uninformed of this work as they are of that in the foreign field and the accounts of it can be employed promotionally as effectively as the accounts of the former.

WORK, *Pray and Give for His Kingdom*, the missionary address given by Lewis B. Franklin at the recent commencement of the Theological Seminary in Virginia, has been issued in leaflet form and is available free upon request to the Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y.

The Woman's Auxiliary

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

Missionary Education in the Parish

THE CONFERENCE groups at the Triennial Meeting in Atlantic City discussing Missions in this Age recommended a parish-wide program of missionary education. Leaders in parishes where there is not already an adequate plan of missionary education in action, may find these suggestions a useful guide.

The first step for the lay person to take is to talk with the rector or priest-in-charge with regard to the whole question of missionary education, its significance, its place in the total program of the parish, and the best methods of procedure for the particular place under consideration. Just as "missions" is not an extra in the program of the Church but necessary to its very life so missionary education should be an integral part of religious education of every parish and mission. Missionary education moreover is not a subject to be taught, but an adventure of life in the direction of world-wide Christian fellowship.

Planning for the development of missionary mindedness and missionary activity in a parish is best done by a committee which may be the committee on religious education or may be a special committee appointed for the purpose but working closely with the religious education group. The committee should be representative of the organized and unorganized forces of the parish or mission, of men and women, and of all age groups, since missionary education in some form is important at every stage in the growth of the Christian.

In order to work out a fruitful program it is advisable to explore the present missionary ideas and attitudes of the members of the parish. This can be done through the various organizations, providing incidentally an interesting program for a meeting. (For suggestions adaptable for all ages see the *Missionary*

Education of Young People by John Irwin, Friendship Press, 1935, \$1.00). On the basis of the discoveries, provision can be made to meet the differing needs of individuals and groups. To illustrate, there may be some who "do not believe in missions." It is important to find out why. It may be that an inadequate conception of the nature of God and of the Christian religion or a limited idea of the function of the Church is responsible for an individual's lack of missionary interest. A course of study or reading on the fundamentals of the Christian religion or on Church history may be needed rather than a course on missions as such. Some persons may need a discussion of Why Missions? Some will be eager for a presentation of the work of the Church at home and abroad. Others will be ready for a more specialized study such as Latin America, which is especially recommended for study this year.

A missionary education committee would coordinate all the missionary activities of the parish or mission and initiate new enterprises as needed. Some of the distinguishing marks of a missionary minded parish are: missionary courses in the Church school; a well planned and carried out Every Member Canvass; an increasing United Thank Offering; missionary sermons; a strong supply department of the Woman's Auxiliary; an intercessory prayer group; community projects; a missionary bookshelf and bulletin board; a growing number of subscribers to THE SPIRIT OF MISSIONS; discussion groups or reading circles on missionary fields and problems, world peace, and race relations; an occasional missionary drama, moving picture, or exhibit; quotas or objectives met and Advance Work undertaken; a deepening spiritual life; and increasingly Christian attitudes toward other peoples.—M. I. M.

The Coöperating Agencies

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

The Church Army

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



FOR THE PAST three years Church Army has been deprived of the privilege of training more missionaries for rural fields, but in mid-September a class of young men and women come together for final training under the direction of the Warden, the Rev. John W. Chapman.

The majority of these candidates have received valuable field training during the past year under the leadership of senior Church Army missionaries, in mountain and city and on sea-beach.

The students of the present class come from the Dioceses of Massachusetts, Bethlehem, Rhode Island, East Carolina, New York, Connecticut, South Florida, Western New York, Rochester, Long Island, and New Mexico. Other candidates are being considered from Alabama, Kentucky, and Georgia.

NEW FIELDS BEING occupied this month by Church Army, include Cannon Ball, North Dakota, to which place Captain and Mrs. Tom Moss have gone at the call of Bishop Bartlett; Azucar, Florida, to which Captain G. W. Graham has been assigned; Wissahickon, Penn., and Alamance County, N. C.

The Bishop of Chicago is calling on Church Army for help in six counties in his diocese and adds "in Chicago itself we need a campaign on the streets and beaches and in the parks."

For such adventurous coöperation with every forward movement in the Church, Church Army calls for recruits, unmarried and under thirty, men and women ready to risk all for the sake of evangelism.

The Church Periodical Club

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



GO 50-50 ON MAGAZINES. An article in the *Maryland Churchman* for May with this heading goes on to say:

When we subscribe to a magazine perhaps we get only fifty per cent of the pleasure of having it, but if we pass it on to some one who would never see it in any other way, the pleasure instantly jumps fifty per cent. Thus we get our full one hundred per cent of enjoyment.

The same article tells the story of a sailor who asked at the Port Mission for something to read. On his last voyage of a month he had nothing but a scrap of newspaper that was wrapped around his shoes. This story may be an eye-opener to some who have not yet learned the C.P.C. way.

WHEN THE HEADMASTER of the Kuling American School sailed for China, it was a satisfaction to know that he carried with him a large wooden case filled with books for the school library. Many others are urgently needed, among them Bancroft's *History of the United States*; the Alexander Hamilton Institute's *Modern Business*; Grove's *Dictionary of Music and Musicians*; Plutarch's *Lives*, the Dryden translation. Do I hear any takers?

There is a call from Mississippi for ten copies of Hutchin's Musical Hymnal. It is too much to hope to find ten copies in one place, but if the number could be made up of gifts of twos or threes or even ones, it would be cause for rejoicing. This is the edition before the new Hymnal was issued.

THE SPIRIT OF MISSIONS

The Guild of St. Barnabas

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



THE PRINTED report of the forty-eighth Annual Council of the Guild, held at Kenosha, Wisconsin, May 18-19, has been sent to all members. It contains in full the addresses made by James T. Nicholson, manager of the Chicago chapter of the American Red Cross; Eleanor Marable of St. Barnabas' Mission, Elkton, Virginia; and the Rev. D. E. Gibson, superintendent of the Cathedral Shelter, Chicago.

The next Council of the Guild will meet in October 1936, in Boston, where the Guild was born fifty years ago.

A copy of the report and other information about the Guild can be obtained from the Guild's headquarters.

The Girls' Friendly Society

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



A SERIES OF wide-awake programs for all young people's groups on Christian Citizenship will be presented by The Girls' Friendly Society this fall. World Peace, Race Friendships, the Movies, and Social Service programs will be the subjects of separate units which will offer program ideas and plans for at least four meetings on each question. All this material will be published in *The Record*, the monthly magazine of the Society—\$1 a year; single copies, 20c each, as follows:

SEPTEMBER-OCTOBER: The Movies—Appreciation and study of the movies today.

NOVEMBER: World Peace—What can young people's groups really do to further this?

DECEMBER: Widening Horizons through Race Friendships.

JANUARY: A Trip to Mexico (Annual missionary education number).

FEBRUARY: Our Place in the Community (Social service programs).

MARY B. MCGILL of St. Barnabas' Mission for Lepers, Kusatsu, Japan, in a recent letter reports what the gift of \$2,054, which the G.F.S. gave the mission last year is accomplishing:

How can we ever thank you all for the splendid contribution you have sent us to be used for houses for some of our G.F.S. girls? You see I say "houses," for with the exchange so in our favor we think the money will be sufficient for two buildings, one for the healthy girls who have finished school and are to work with Miss Bath on "the farm," and one for five dear little girls who have so improved in health that our doctor calls them symptom-free and wants to move them into a house not so near to all the ill people. As soon as Miss Cornwall-Legh returns, we can have a consultation as to what kind of houses and where to build, and by that time, in early April, we hope, the snow should be leaving us and we can begin to break ground. What a joy and blessing it is for us all here.

The most recent contribution to this year's gift to St. Faith's School, Yangchow, China, is a scholarship of fifty dollars for a Chinese girl, given by a man in memory of his wife, who was a G.F.S. member.

Brotherhood of St. Andrew

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

X ST. MARY'S CHURCH, Causeway Bay, Hongkong, China, has an active young men's chapter under the leadership of the vicar, the Rev. S. Kan Yan Lee. In a recent letter the chapter reports:

1. Regular monthly meeting on the last Saturday of each month, with a carefully worked out program and steady attendance.

2. A men's Bible Class every Saturday afternoon, carried on by the discussion method with the members of the Brotherhood and others taking active part.

3. Corporate Communion on the fourth Sunday of each month.

4. Half the chapter members in the parish choir.

5. Four chapter members are actively serving as lay readers; one is also a server.

THE NATIONAL COUNCIL

The organist of the church is also a member of the chapter.

6. The chapter is taking active part in the campaign to raise the funds necessary to rebuild the present church and in particular has undertaken to raise the money with which to build the tower. They expect to invite Brotherhood chapters in this country to share with them, as an expression of the spirit of Christian brotherhood in the fellowship of our organization throughout the world.

The Daughters of the King

Edna Eastwood, *Executive*

Room 305, 150 Fifth Avenue, New York, N. Y.



THIS YEAR, the fiftieth anniversary of the forming of the Order, a special effort is being made to have every chapter observe All Saints'

Day as a day of prayer. For many years this day has been set apart by the Daughters for prayer and intercession. The special emphasis will be the Forward Movement in its aim to reinvigorate the life of the Church and to rehabilitate its work.

The Forward Movement presages a united spiritual advance of the whole

Church, and therefore as individual units of the Church each Daughter has a definite responsibility in the movement. In no way can we better discharge this responsibility than by rededicating our lives in prayer and service. Let our prayers be especially directed to the deepening of the spiritual life of the Church; to world peace that His love may find a solution for all the international problems which are perplexing the mind of man today; that brotherly love may exist between all nations and that "by the prayers of His faithful people a fire of burning zeal may be kindled and pass from heart to heart that the light of His Church may shine out bright and clear."

1 1 1

GERTRUDE SELZER, the Order's missionary in China, sailed August 9 from Los Angeles. She is to be an evangelistic worker at Zangzok in the Diocese of Shanghai.

1 1 1

THE OCTOBER meeting of the National Council of the Order will be held, through the kind invitation of the Rt. Rev. Warren L. Rogers, Bishop of Ohio, at his Gambier home, Kokosing.

The Time is Short!

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Number of **THE SPIRIT OF MISSIONS** will be out early in October. Will you make every day, every hour, count in promoting to the utmost its distribution among Church people of your community?

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OF THE PROTESTANT EPISCOPAL CHURCH

Bishop Kemper Centennial Number

Contents for September, 1935

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Jackson Kemper, *Presbyter*
. by Howard M. Stuckert

A Turning Point: The General Convention of 1835
. by Walter Herbert Stowe

Consecration Sermon, September 25, 1835
George Washington Doane, Bishop of New Jersey

Kemper's Missionary Episcopate: 1835-1859
. by Edward Rochie Hardy, Jr.

Kemper's Diocesan Episcopate: 1854-1870
. by Frank E. Wilson

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BY ELIZABETH P. FRAZIER

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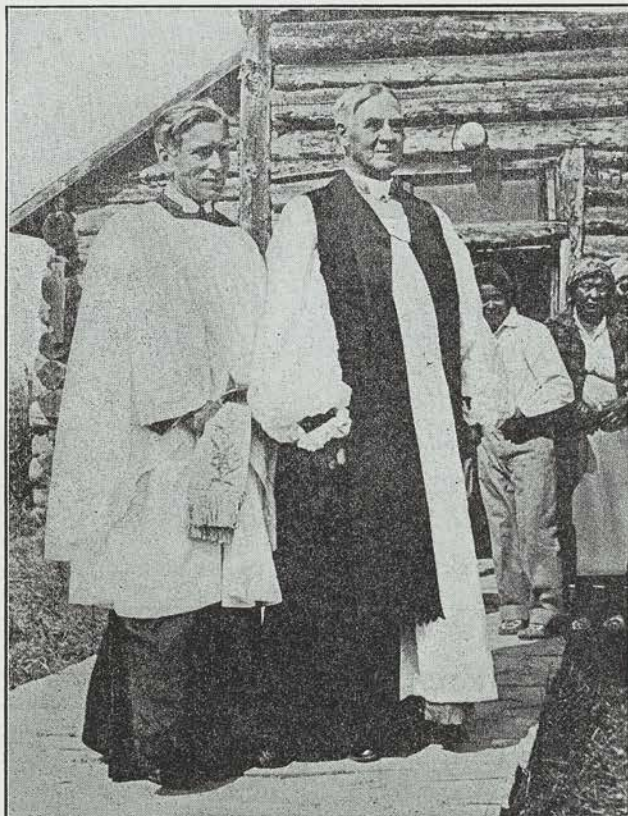
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