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

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IT IS UNFAIR to those who have gone out in the name of the Church with the assurance that the Church will uphold their hands now to notify them that work must be stopped and their services no longer required.—
PHILIP COOK, *President, National Council.*

The Spirit of Missions

VOL. CI, No. 3



MARCH, 1936

There is a Task to be Done by March 31

Let us stop the retreat! Halt the downward revision of the missionary budget by speedily giving \$127,100 and prepare for better days

FATE points to March 31 as a critical moment in the history of the missions of the Episcopal Church. Upon that date Churchmen will call a halt to impending wreckage or will cripple every part of it at home and abroad.

This statement has to do with decisions reached after long study and conference by the National Council of the Church meeting to adjust the finances for 1936. There was inescapable deficit. The working budget was cut for the full amount of the apparent shortage and thus is presented to the Church. The National Council, however, could not ruthlessly slash missionary appropriations without one final appeal. The reply necessarily must be swift, hence the date March 31, named by National Council becomes the critical moment when decision must be made. The question before every Churchman is shall these cuts remain to mar our work for God or shall they be restored as the first step toward a complete rehabilitation of a work done for Christ in the name of us all that through the past five years has felt only progressive shrinking of its resources.

The total of inescapable cuts in the 1936 budget, made only after every dollar of income had been computed and every possible economy effected, is \$127,100.

This is the sum that National Council asks the Church to give. Such reduction stabs at the very heart of both foreign and domestic missionary work. It is doubly real because of the fact that men and women are the victims. So persistently have missionary budgets been slashed that hardly more than salaries remain. Hence men and women, nationals and Americans, must be dropped from the ranks and the work to which they have consecrated their lives be crippled or abandoned.

Vividly aware of the consternation these further slashes would bring to Bishops of aided dioceses and of missionary districts everywhere, National Council now summons the whole Church to a swift demonstration of loyalty by gifts of so apparently a modest sum as this \$127,100.

Swift indeed! Almost a matter of days. The need, however, is for the year now passing and the date, March 31, when funds must be available brings the end of

THE vitality of the Church's life as the Body of Christ is registered in her missionary fervor. We believe that raison d'etre of the Church is to spread the Kingdom, is to radiate the life more abundant which is found in Jesus, and to make the Way, the Truth, and the Life of the living Christ the Way and the Truth and the Life of all men.

THE SPIRIT OF MISSIONS

THE 1936 SITUATION

THE NATIONAL COUNCIL in session February 11-13, made drastic cuts affecting the whole missionary work of the Church and balanced the Budget for 1936. They offset this seeming disaster by presenting the total amount of the deficit, the apparently modest amount of \$127,100, as a sum to be raised by special gifts to be made prior to March 31.

Budget—Emergency Schedule.....	\$2,313,115
Specific Reductions—Net (Final)	36,351
<hr/>	
Basic Budget	\$2,276,764
Less Estimated Lapsed Balances	45,000
<hr/>	
Expenditures	\$2,231,764
Estimated Net Income	2,104,664
<hr/>	
Prospective Deficit	\$ 127,100

the first quarter of the year. Beyond this looms debt that under the very law of the Church cannot be incurred.

Is the time too short?

Not if Bishops, priests, laymen, all who hear this call inform themselves fully and act immediately. For nineteen centuries Christianity has warned of delays and has boomed its stress upon *now*. Christ's Gospel fosters instant decisions. It promises immediate results. There is plenty of time.

Is the task too great?

No task is too great for a Church that numbers a million and a half communicants and friends. An emergency call a few weeks ago brought from a handful of loyalists \$52,000, which reduced the need to \$127,100. What a trifling sum with so many to give! Certainly a multitude share kindred loyalty and will unite to stop retreat and ward off defeat from Bishops and workers in hundreds of centers who serve against odds in far, hard places and count on the Church at home not to fail them.

National Council met with full knowledge that a grave financial crisis must be faced. The National Council, it will be

remembered is a body of Bishops, priests, laymen, and laywomen winnowed by General Convention, by Provincial Synods, by the Woman's Auxiliary from the outstanding leadership of all three groups in every part of the Church through every field of our enterprise. This National Council is not a stranger to crisis. Often it has met to fulfill its corporate loyalty to the missionary cause in terms of law. Fortunately the problem could be confined to 1936. Cautious management in every branch of the work had brought 1935 to a close without a deficit.

Reports of Expectancies from the dioceses for 1936 together with the outlook from all other sources of income revealed a shortage so great that reductions even in the Emergency Schedule, that last line of defense organized at the Atlantic City General Convention, would be necessary to achieve a balanced budget.

The problem was entrusted by National Council to a committee of which the Rt. Rev. George Craig Stewart, Bishop of Chicago, was chairman. The committee armed with exhaustive reports from the Finance Department made painstaking studies of resources of expenditures, determined from these the prospective deficit and presented a complete schedule of cuts. These affect twenty-three aided dioceses, fourteen domestic missionary districts, every foreign and extra-continental missionary field, the Departments of National Council, the Woman's Auxiliary, the American Church Institute for Negroes, and Coöperating Agencies, the Girls' Friendly Society, Church Mission of Help, the Commission on Evangelism, and Commission on Faith and Order. Montana and Oklahoma alone are not represented since each had accepted reductions already included in the calculations.

One further detail complicated the task. Budget reductions, operative after March 31, if they are not restored by volunteer giving will affect only the last nine months of the year. Expenditures for the first three months are in excess of the revised allowances and in event the effort for funds fails the total of the items to be

THERE IS A TASK TO BE DONE BY MARCH 31

cut must be increased from \$127,100 to \$158,917. Here is all the more reason why the special offering must indeed be raised by March 31.

The reductions as adopted by National Council are summarized in this table:

<i>Domestic Missions</i>	
Aided Dioceses.....	\$15,195
Domestic Districts.....	33,488
	\$ 48,683
<i>Foreign Missions</i>	
Foreign.....	\$47,577
Extra-Continental.....	19,744
Latin America.....	12,513
	79,834
Departments.....	20,600
American Church Institute for Negroes.....	3,800
Coöperating Agencies.....	6,000
	79,834
Total.....	\$158,917

Figures cannot possibly reveal the tragedy hidden in these cuts. "Aided Dioceses" says the table. It takes information and imagination to see that the sum named means a stab at our mountain folk, blows to many hopeful centers of Negro work, the crippling of scores of scattered efforts, social, evangelistic, educational for many groups of underprivileged among us, for many a foreign group, of service in rural areas fairly shaming the Church because of blind neglect, of retreat from loving helpfulness to the isolated and many, many others.

The reduction of \$33,488 to domestic districts cripples convincing labor among Mexican people in Arizona, of Indian work in a dozen districts, of helpful approach to Japanese strangers in the Northwest, of loyalty to the Negro of the South, to the mountaineer, of schools lacking needed resource, of working forces everywhere now sunk below the point of adequate, effective service, of men and women dropped, of promising enterprises abandoned, of hopes deferred. If you would know these details in their stark reality ask the Bishops upon whom this blow falls.

What of foreign fields?

Months will pass before the full result of the \$47,577 reduction to the work abroad can be known. Cables are humming, but Bishops must face these

changed conditions and must elect what projects, what workers are to suffer. What of Liberia, with a new Bishop just consecrated to press forward the work there? As he takes up the task is he to be confronted by a smashing blow to resources that cannot possibly be gleaned from the humble people of his far field? What of China, of Anking, Hankow, Shanghai, already crippled beyond words? What of Japan and of the great hopes there that the hour of Christian conquest draws near? Certainly these cuts must never be!

A year ago the work centered at Church Missions House suffered severely in budget adjustments and again a heavy share falls upon leadership in religious education, social service, promotion.

Two instances stand out. The Executive Secretary of the Field Department has resigned to become Bishop Coadjutor of Rochester, while the Executive Secretary of the Department of Christian Social Service leaves this task to become rector of a parish. For the moment both posts are dropped from the budget, so impossible a proposal that the Council itself set apart both salaries as "priorities" and the earliest sums available will insure the immediate filling of these offices. There was no intent that the Church be deprived of leadership in either field, merely the desperate necessity to save ruthlessly. In the same spirit many a barbarous change is at least threatened throughout the whole range of missionary work.

What can be done?

The National Council answers this query by passing on suggestions to individuals and organized groups throughout the Church. In each instance the immediate need is generous giving, to a general fund or toward any of the list of compelling projects available on request to the Field Department at Church Missions House, New York, N. Y. Here are the methods suggested:

a. Many dioceses, jurisdictions, parishes, or individuals may choose to elect a project—that is to say—to assume the restoration of one of the proposed items now in jeopardy and the Council will gladly offer

THE SPIRIT OF MISSIONS

a schedule of such projects with information thereupon.

b. Some may prefer to make a plus pledge over and above their present expectation or contribution, leaving its application to the discretion of the Council.

c. Some may be willing to initiate a special offering culminating at Easter or even Whitsunday.

d. Some may prefer a One Day's Income Offering.

e. And certainly there must be many consecrated laymen and laywomen who are stewards of wealth and who will be glad and quick to choose a definite project for restoration or to make a substantial offering.

WITH the need thus revealed and with Church-wide plans organized to meet it, National Council gave thought to one other problem of a significance far beyond any question of balanced budget, or the incident of reduced financial resources and of appropriations. The report says:

The other problem which is a very much deeper and a very much larger one we also recognize. It involves not merely a strengthened missionary promotional and educational leadership at Headquarters, not merely the mechanical techniques of promotion and publicity, and these have their important places in the sacramental life of the Church, but this problem involves the very life of the whole body of Christ itself. We believe that the vitality of the Church's life as the Body of Christ is registered in her missionary fervor. We believe that the *raison d'être* of the Church is to spread the Kingdom, is to radiate the life more abundant which is found in Jesus, and to make the Way, the Truth, and the Life of the living Christ the Way and the Truth and the Life of all men. We know that we are living in a world where the tides are moving very swiftly and one of these is a resurgent tide of paganism.

The clash of forces at home and abroad is not the clash of mere political parties or national policies, nor the warfare between armies, nor the threatening warfare between navies or bombing planes, but is at bottom

the old apocalyptic spiritual warfare between Christ and Cæsar, between the Lamb of God and the Beast.

We feel the hurrying movements today of great spiritual forces arraying for battle and engaging in battle, but once more we also feel the Presence on every part of the field of One whose eyes are as eyes of flame and whose vesture is dipped in blood and upon whose head are many crowns, and we are His followers. We cannot escape strife; we can escape the shame of cowardice and apostasy.

Therefore we feel that beyond this important and urgent and immediate need there is a needed call to the whole Church to reawaken and to every communicant of the Church to move up into the comradeship of Christ. We rejoice in the contribution being made by the Forward Movement Commission and its moving and stirring messages, day by day, but there can be no advance unless it be expressed in moving out into a world of doubt and darkness, bringing that radiance of redemption which Christ alone can create through His Church.

We are not dismayed with the situation which we face. It is the continuing situation calling for valor on the part of our leadership and for equal valor in all our discipleship.

THE SPIRIT OF MISSIONS calls upon its whole great loyal family for immediate generous response to the appeal of the National Council. There has long been the threat of radical downward revision of our missionary enterprise. That tragedy has come! Every item of budget adjustment involves a betrayal of a cause that is dear to Christ, the subject of His compelling last word to us. There is even disgrace to our beloved Church in this progressive failure. If the hour is one of truly great dilemma, it brings a corresponding opportunity for splendid recovery. Shall we make that recovery? March 31 brings the answer.

From every one of us let the answer ring! Stop the retreat! On to better days!

As THE SPIRIT OF MISSIONS goes to press word is received that Dr. John W. Wood has left the New York Hospital where he has been since mid-December, and on February 28 left for North Carolina, where all his friends hope that he may have a restful and rapid convalescence.

Church Has Served Liberia 100 Years

Results of first century's work demand renewed efforts if the 19 out of every 20 Liberians, still pagan, shall be claimed for Christ

By the Rt. Rev. Robert Erskine Campbell, O.H.C.

Sixth Missionary Bishop of Liberia, 1925-1935

S*peramus meliora.* Those are the words on the seal of the Bishop of Liberia.

In plain English they mean, "We hope for better things." That seal was devised by the early missionaries long ago, when results discouraged, when many who went out never came home again to tell of their adventures for God and His Church.

Back in those early days, too, Liberia was not Liberia. It was just the West Coast of Africa. The great European powers had not yet begun their land-grabbing activities. There was a small colony of repatriated Africans in Sierra Leone. In 1821 the good ship *Elizabeth* brought from Virginia a little group which settled at what is now Monrovia. And in 1834 the Maryland Colonization Society sent out its first batch of freed slaves to settle in and about Cape Palmas. It was not till 1847 that these last two groups combined to make what we now know as the Republic of Liberia.

Those were wild days in West Africa. Both Great Britain and the United States had legally abolished the importation of slaves. Yet, so profitable was the risk that what we now call "bootleggers" carried on secretly this nefarious traffic in human flesh. Where the House of Bethany is now located at Cape Mount

was, less than a century ago, part of the pineapple patch of Theodore Canot, a notorious slave dealer on the West Coast. Where native girls are now being Christianized and civilized

I*MMEDIATELY upon his return to the United States Bishop Campbell, who found it necessary to leave his work in Liberia because of ill health, came to THE SPIRIT OF MISSIONS with this article. The Editors are delighted to share it with the magazine's large family of readers as a reminder of the centennial this month of the service for Christ rendered by this Church in Liberia. Fortunately that work will go forward without interruption as the seventh Missionary Bishop of Liberia, Leopold Kroll, elected last November at the Houston session of the House of Bishops was consecrated, on February 20, in the Cathedral of St. John the Divine, New York, by the Presiding Bishop, Bishop Manning, and Bishop Campbell. Bishop Kroll will sail for his new field shortly.*

was then the scene of untold misery and anguish, a scene of men and women and children huddled together in barracoons, waiting for a ship to slip into port some moonless night and carry them away forever from their native shores.

When the Domestic and Foreign Missionary Society was first formed in 1821, one of the earliest votes taken was to send missionaries out to Africa to evangelize the heathen.

Due to a number of causes, too long to relate here, no one was sent out till 1836. In March of that year, James M. Thompson, a colored immigrant, was authorized by the Society to open a school in or near Cape Palmas. The school began with five boys and two little girls at Mount Vaughan, a lovely hill about three miles to the east of the cape. This location received its name from Dr. Vaughan, the Foreign Secretary at that time.

A brave man was the Rev. Thomas S. Savage of Connecticut, the first white missionary of the Church to make the trip to Africa. His ship, the brig *Niobe*,

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sailed from Baltimore. Just before she weighed anchor he turned to his friends who had come to see him off and said: "I am going home." What a home! For in those days West Africa had the name of being "the white man's grave." The Africans had for centuries learned to associate with us from the North nothing but guns and ammunition and trade gin; cloth and beads and copper; and men ever ready to buy human bodies and send them in shackles far across the seas. How would they receive this messenger of peace and of good will? As a physician, they might be glad to have his assistance. As a teacher, they might find it worth while to send their children to his little school. But as a priest, coming with his story of forgiveness and love, how would they respond?

After a voyage of nearly two months, Dr. Savage landed in Cape Palmas on Christmas Day, 1836. That was our first Christmas present to the heathen. Apparently he took hold of the task with vigor, allowing neither the terrors of the fever, nor the waywardness of men to dampen his enthusiasm. When on July 4 in the next year he was joined by the Rev. John Payne and the Rev. Launcelot B. Minor, both from Virginia, he had already established the mission on firm foundations. Thus, amid great trepidation began the tiny little effort to evangelize a continent.

If it is possible to imagine a person being sad and thrilled all at the same time, we can understand the feelings of a visitor to some of the older stations in the Cape Palmas district. Cavalla, that lovely spot of palm-fringed shore behind surf-beaten rocks, with its stately stone church finished in 1852, surrounded by numerous native huts amid bananas and bread fruit trees, affords one such location. Sad? Yes, see the pathetic little cemetery, with its row of buried mission heroes. Here, among others, rests the Rev. Launcelot B. Minor. As he lay dying of that dreadful African fever he spoke the words which are on his tombstone: "Let the mission go on. Let it go on more than ever." Here was a hero.

Amid discouragements of every sort—for they were short of money in those days too—amid sickness and even at the portals of death itself, there rang the victor's cry, "Let the mission go on."

In that same year, 1843, Dr. Savage left the mission never to return, and Mr. Payne, now almost alone at Cavalla, thought for a while that he would have to go as well. The native Greboes were always willing to receive good mission money and clothes and medicines, but they did not always appreciate the real reason for which the workers had left their homeland for distant shores. It was the custom for the missionaries to take African children right into their homes, to train them in the ways of righteousness and clean living. The parents of some of the girls thus being educated came to Mr. and Mrs. Payne and "made palaver" about the dowry price for them. Technically, according to native custom, the parents were right, for it is always customary for them to receive a dowry when the daughter is married off, as a pledge that she will be well treated. These girls had not yet been married, but in the eyes of the parents they were as good as married, and the children certainly had no idea of returning to heathen surroundings. Hence, the palaver. The native people at last grew so insistent and menacing, surrounding the house with loud cries, brandishing their weapons, that the Paynes thought it better to go while the going was good, so they slipped off to an American vessel which happened to be anchored near the shore. After a few days things quieted down, as the people began to realize how very foolish they had been, and the missionaries were able to return in peace. They had no more trouble on this score.

Mr. Payne was afterward the first Bishop, with the euphonious if not very definite title to "Cape Palmas and Parts Adjacent." An amusing story is told about him during these early days, before he had learned to speak the Grebo language very well. He reached a little village on the seashore, and, as his custom was, began to preach with the aid of

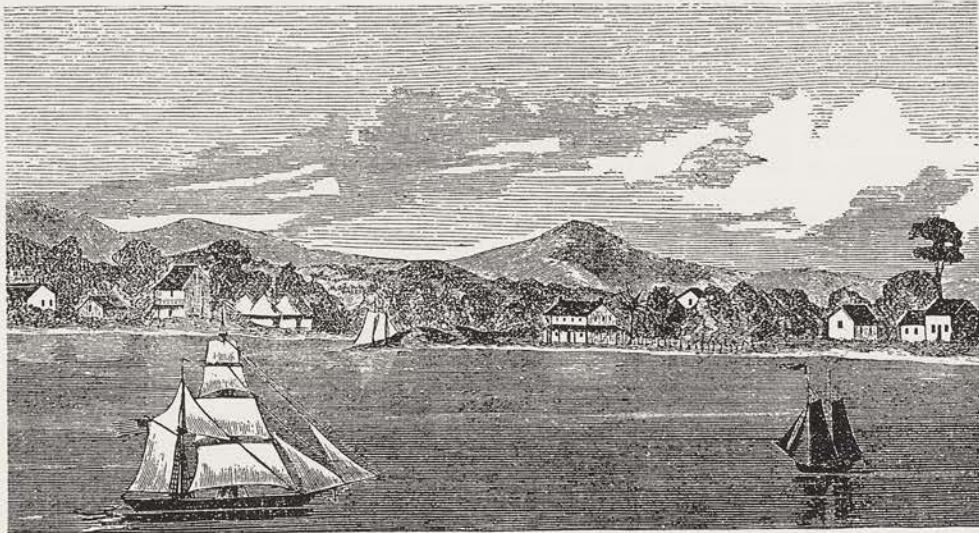
CHURCH HAS SERVED LIBERIA 100 YEARS

an interpreter. As interpreters will, the young man did not get correctly what the preacher was trying to say; and instead of giving an account of Noah and the flood, he told the astonished congregation that the white man said he was sent from God, and had a special word for them that day. God was very angry with that town, because the people made such humbug. God was going to punish them before so very long by sending a big wave out of the sea to wash them away. The story goes on to tell how the natives prepared in every way they could to meet the flood; but no flood came. Days, weeks passed, but still there was no sign of a deluge. After a while Mr. Payne reached that town again, and the people very politely but firmly asked him to move on. They had no respect for a white man who came to them, as they said, "with big, big lie in his mouth."

There were giants in those days. It would require a stout volume to relate the privations, the triumphs, the faith, the death of those brave Christian pioneers. There was the Rev. C. C. Hoffman of New York, who for sixteen years spent his wealth as well as his health for the

salvation of Africa, and finally died quite alone in a native hut. There was the second Bishop, Johann G. Auer, whose work of translating into Grebo is a standard to this day, and who sleeps among his brethren in the little cemetery at Mount Vaughan. There was that brilliant young doctor from Baltimore, J. Ramsay Steele, who left literally everything to heed the Master's call, and landed in Africa only to die within a few weeks. But they labored not in vain. The Church grew and grew. New stations were added, some in the far interior, some along the coast. As rapidly as the people could be prepared for baptism, they received that sacrament. After he had been Bishop for just a short while (about 1855) Dr. Payne wrote home that he had confirmed already about three hundred persons. It was he, too, who at Christmas time 1854 ordained the first African ministers.

All these things happened a long time ago. This year we are observing the centennial of the formal opening of the African Mission. As we look back on the days of our childhood we are always somewhat amused, and sometimes an-



BUCHANAN, LIBERIA, EIGHTY YEARS AGO

THE SPIRIT OF MISSIONS for September 1858 from which this engraving is reproduced, reported that the Church was working among the Bassas in and about the town of Buchanan. There were two small congregations and two Sunday schools

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THE SIXTH BISHOP OF LIBERIA
The Rt. Rev. R. E. Campbell who retired on
January 1 after ten years' service in West
Africa

noyed, just because disagreeable events come all mixed in with the happy and the carefree. So it is with the mission in Liberia. Perhaps we can get the idea better if we compare then with now; and with all respect and admiration for those missionaries who dared first plant the standard of the Cross on hostile shores.

Without giving a table of dry statistics, the mission in Liberia is very strong in numbers, but very weak in material resources. There are very few American missionaries on the field. Most of the clergy—about thirty-five of them—and the workers are native Africans. The Suffragan Bishop, the Rt. Rev. T. Momolu Gardner, is of the Vai tribe, which lives in and about Cape Mount. As might be expected, the greatest strength is in Maryland County, where the Suffragan Bishop lives, and where the work was first started a century ago. But the Church is stretched all along 350 miles of seaboard, and far into the interior as well. The largest and most influential congregation is in the capital city, Monrovia, where the roll of communicants includes the President of the Republic, and many another outstanding

name in governmental and civic affairs. The Church must be proud of its signal and unique achievements in this respect.

But the Church's main object in Liberia is still the conversion of the heathen. It is for this primary purpose that the mission is maintained. In 1878 the Rt. Rev. Charles C. Penick, third Bishop of Liberia, founded the work at Cape Mount, where the chief efforts on the coast are now being centered. A third of the way up Cape Mount, a mountain rising a thousand feet above the Atlantic, is St. John's Academic and Industrial School for Boys. The tower bell rings for school. Boys, mostly native Vai boys, run for the classrooms. Their native costumes offer a pleasant picture; the traditional dress of the people clothing these young, vigorous members of the tribe. School, lessons, the three "R's" and on up through the tenth grade; some of these being taught, especially in the lower classes, in the language the children understand. After a morning at this, and their noon meal of rice and "soup" (meaning gravy of some sort), the bell rings again. Once more they run, but this time for the workshop, to learn carpentry, bootmaking, printing, or whatever other trade they may wish to acquire.

A half a mile away is the House of Bethany, a large fine school for girls, with Miss Mary Wood McKenzie, now our senior missionary in Liberia, in charge. The girls, small girls, large girls, "size" girls, with their teachers all assemble for chapel devotions, and after a hymn disperse for classes. These sixty-five children have school work corresponding to that for the lads at St. John's; with afternoon instruction in those things people are supposed to know and believe for their souls' health: cooking, sewing, beadwork, basket work, and weaving. It is a perfect beehive of domestic industry.

The final unit of the main plant at Cape Mount is miserable little St. Timothy's Hospital in charge of Dr. Werner Junge. The hospital, like the schools, is understaffed, underequipped, poorly supported. Dr. Junge can tell a pitiful story of the hospital's lack of equipment, the

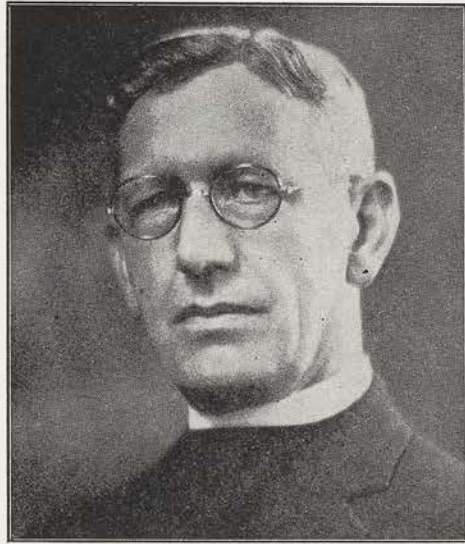
CHURCH HAS SERVED LIBERIA 100 YEARS

need of an X-ray machine, and other instruments. Nevertheless he is doing all he can to heal the frightful sicknesses which come to him every day. It makes us wonder what folks used to do before there ever was a hospital or a doctor. He has made a great name, not only for the mission but for his own skill as well, and people come sometimes from Sierra Leone and distant Liberian coast towns for treatment.

We would like to linger for a while in the hospital; but Dr. Junge is just starting out for his up-country dispensaries in the speed boat to Dia and then on foot for an indefinite number of hours, being stopped in practically every village, and frequently on the road, to look at some poor sufferer.

These dispensaries back in the Vai country are under the care of dressers trained at St. Timothy's. There also are schools in these villages in charge of young men especially trained at Cape Mount. This country work is supervised by the Rev. Allan R. Bragg, who goes from station to station on a bicycle inspecting the schools and dispensaries, instructing the teachers, holding services and conferences for the native people in their own tongue. General supervision is given by the Ven. Harvey A. Simmonds, who because of paucity of staff has to act also as principal of St. John's School and rector of St. John's Church.

The "Grand Old Man" of Liberia was Samuel D. Ferguson, who for thirty-one years (1885-1916) as fourth Bishop did honor to the Negro race by being one of its most noteworthy products. It was during his time that the large parishes of civilized and English-speaking communicants in the coastal settlements came into being. That is all very fine, but the Church at home felt that its only excuse for working in West Africa at all was for the evangelization of the heathen. Hence, when Bishop Overs was consecrated in 1919, he reverted to the earlier policy of trying to Christianize the Moslems and animists of the native tribes. It was under his inspiration and direction that the Order of the Holy Cross first



THE NEW BISHOP OF LIBERIA

The Rt. Rev. Leopold Kroll, consecrated February 20, to whom the task of going forward in Liberia is committed

penetrated the far hinterland, and in 1922 opened the present Holy Cross Mission at Masambolahun. From literally nothing but faith in God, that work has grown to include schools for boys and girls and a hospital. Well over eight hundred persons are at present in various classes preparing for baptism. The Holy Cross missionaries are assisted in their work for women and girls by a group of Sisters of the Holy Name from England, the first Sisters in Liberia. Here, as at Cape Mount, the object is to train the young Africans, and the older ones also, so far as possible, for usefulness and influence in their own environment.

This is exactly the line which has made the Julia C. Emery Hall at Bromley such a success, too. Miss Olive Meacham believes that the schoolroom is fine so far as it goes, but after the classes there is the other side of the picture. Domestic science, gardening, and many another life-builder to boot; the children love it all.

This is necessarily just a sketch, and very incomplete at that. But if it will help us fulfill Mr. Minor's last wish that the mission go on, we shall have joined the Forward Movement in more senses than one.

Vast Areas Still Untouched by Gospel

Vice-President of National Council, after first visit to Orient, makes discriminating observations on Church's work and its future

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

Vice-President, National Council

Dr. Franklin's report to National Council on his recent visit to the East is of such general interest that it is printed here together with brief notations of the Council's action. The same penetrating observation which characterized the account of his visit to Changshu (see February issue, page 77), is present in this summary. It is also evident in his articles on other stations visited, which will appear in later issues of THE SPIRIT OF MISSIONS. Next month he will tell THE SPIRIT OF MISSIONS Family of the Church's work in the Mountain Province of the Philippine Islands.

ON OCTOBER 11, 1933, the Presiding Bishop submitted to the National Council a statement and recommendations as to our work in the Orient based upon observations made during his visit in that year (see THE SPIRIT OF MISSIONS, November, 1933, pp. 579-587). Conditions have not changed in the intervening time to such an extent as to make necessary any general report as a result of my trip. But I do feel that I should report some impressions as to certain phases of the work.

The Presiding Bishop in his report placed strong emphasis upon the strength of the indigenous Churches of Japan and China, their progress toward self-support and the quality of national leadership. With this state-

ment I am in agreement but I am fearful lest too much emphasis upon the strength of the indigenous Churches blind our eyes to the enormous task which still confronts the Church in the United States if she is to do her part in winning the Orient to Christ.

Self-support by the several units of the Church now established should be achieved within a reasonable time and definite steps to that end have been taken. This does not mean, however, that these units, having achieved self-support, will be strong enough to accomplish, without our aid, the task of complete evangelization. With less than one per cent of the five hundred million people in China and Japan members of any Christian communion, the immensity of the problem is apparent. Unfortunately there is already a tendency in some parts of the field to regard self-support as an end to be achieved, rather than as the completion of an organization then ready and equipped to start on the accomplishment of its real purpose.

This dangerous tendency seems to me to be due in part to the training received by candidates for the ministry in our divinity schools. Due to requirements as to credit courses necessary for degrees there is a severe strain upon their strength and little time is left for their devotional life or for special training in methods of evangelistic



Bishop Naide Shows Dr. Franklin the Church's Work in Osaka

VAST AREAS STILL UNTOUCHED BY GOSPEL

work. I am inclined to believe that both in Japan and in China the training is often of such a character as to develop clergy fitted to serve established parishes rather than to be aggressive evangelists.

In contrast to this tendency is the work being done in the Hawaiian Islands by four men of the Church Army. With the winning of souls to Christ as their great objective, and trained for this purpose, these men are doing what clergy not so trained have failed to do in the same fields. Captain Henry Hamilton is working on the Island of Kauai which I did not visit. In Hawaii, the largest island of the group, Captains W. A. Roberts, George A. Benson, and John Oliphant are at work under the general direction of the Ven. James Walker, a former Church Army Captain. On the northeast coast of the island Captains Benson and Oliphant are serving, with at least one service a month, 160 sugar camps. The men in these camps are mostly young Filipinos, few of them with any religious training. Through the efforts of the Church Army many have been brought to baptism and confirmation. I am not contending that Church Army workers should take the place in China and Japan, of ordained men, but rather that missionaries and candidates for Holy Orders in the Orient need far more training of the Church Army type than they are receiving if our work there is to remain truly and aggressively evangelistic.

In these two countries there are vast areas and hundreds of millions of people still unreached by the Christian Gospel. Our work in rural areas is feeble and yet in such areas it seems to be easier than in the cities to make converts. Here is a task which needs American leadership, which can absorb all the trained men and women, and all the money which our Church can conceivably produce for scores of years, if not for centuries. Self-support for existing work by all means, but no thought that our part in the task is to be diminished or is now adequate.

During my trip I visited all our larger educational institutions and many of the smaller schools.

In spite of Government regulations against the teaching of Christianity in the classes these schools offer a great opportunity for such teaching and this opportunity is being seized. I had the privilege of addressing the student bodies of St. John's, Hua Chung, Boone Middle School, St. Paul's Middle School, St. Margaret's, and St. Agnes', each time upon a subject having definite Christian content. In no case was I asked to dilute the Christian Message.

The effectiveness of the Christian work in our schools depends almost entirely upon the faculty, upon the time they are able to give outside of classes to personal work with students, and chiefly upon their willingness and ability to give real Christian leadership. The proportion of non-Christian faculty members is far too large in certain schools and in most of the larger ones there is a need for more foreign leaders who can devote a considerable part of their time to Christian teaching. Such additions to faculty membership will require more money.

Many of the schools could be run with a lower appropriation if turned over to local control, but the continuance and strengthening of their Christian character would be put in jeopardy. A few of the smaller schools might well be closed where the Government is providing educational facilities and where the Christian work done is of little importance.

From the standpoint of the need of the people, failure of local communities to meet that need, the character of the personnel, and the quality and low cost of service rendered, the Church's hospitals in the Orient are abundantly justified. From the evangelistic standpoint they make a definite contribution to the life of the Church. The nurses' training schools provide an opportunity for direct evangelistic work and through their Christian graduates enlarge the sphere of Christian influence.

There has been no unified policy as to these institutions. Each has grown as the opportunity developed and resources were available. Personnel problems have been treated from the standpoint of each unit

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or diocese. These two questions of plant and personnel are becoming acute and require wise consideration at this time.

The plan for the consolidation of the two Shanghai hospitals has been approved and this should be carried through at the earliest opportunity even though losses due to bank failures may require additional assistance from the United States.

As to the four other hospitals, a definite plan for the replacement of obsolete plants should now be adopted. Money is in hand for some new buildings, notably \$25,000 for a maternity and children's ward at St. Luke's, Manila, but no new money should be expended unless in accord with such a general plan. In most cases buildings or additions have been erected from time to time and apparently have been placed at the point most convenient or most available at that time, without any study to determine the best possible permanent arrangement of units. Ground area is not always adequate for light and air and little provision is made for open-air recreation for nurses or doctors. Fire hazards are greater than they ought to be.

The first step in any general plan should be the making of a survey of each of the compounds wholly or partly occupied by hospitals. This survey should show a ground plan, drawn to a common scale, including all buildings on the compound, the date of erection of each and the type of construction, number of floors and uses of each hospital unit. In most cases such a survey could be made without cost by senior pupils in one of our schools.

Our pioneer doctors, now in charge of

hospitals, are not being followed by younger men or women to a number great enough to insure a continuance of able and devoted American leadership.

No adequate provision is made for substitutes during furlough.

If these seven hospitals could be treated as one problem far better arrangements as to furlough replacements could be made even with the present staff.*

St. Luke's International Medical Center in Tokyo is the outstanding institution of our mission in the Orient.†

Our work in the Orient and Hawaii warrants the sacrificial support of every member of the Church in the United States. In devotion, zeal and ability our clerical and lay workers compare favorably with those at home. Where weaknesses in plan or personnel exist they are the reflection of similar weaknesses at home. There is crying need for better equipment and endowment for our institutions before they can be turned over to local control. Vast areas and vast populations have not yet been reached by the Gospel message and this pioneer work must be, for a generation or more, the responsibility and the privilege of the Church in the United States.

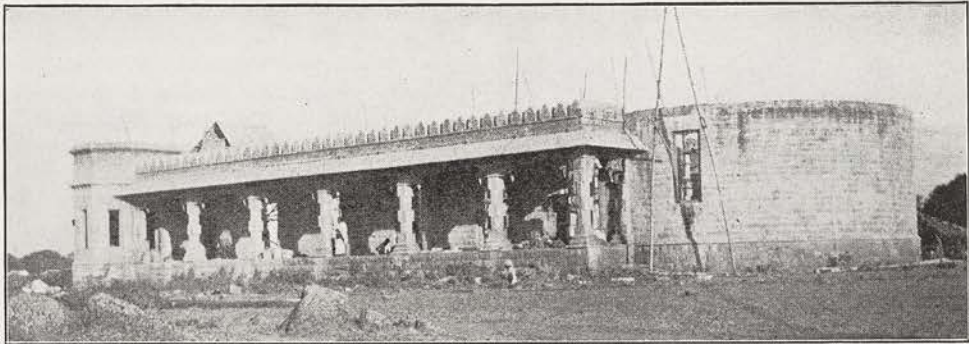
*In response to these recommendations the Council voted to appoint "an advisory committee to assist the Bishops and the National Council in the operation of its hospitals, particularly on problems of personnel and plant."

†Mr. Franklin submitted a special report on St. Luke's to the National Council, which took this action:

"The National Council feels strongly that the construction program of St. Luke's International Medical Center should be completed at the earliest possible moment, and if by December 1, 1936, funds sufficient for this purpose are not in hand, either in cash or pledges, the National Council will then take under consideration the question of selling the river block in order to finance the completion of this work."

The Church's Hospitals in the Orient

<i>Place</i>	<i>Hospital</i>	<i>Beds</i>	<i>In-Patients</i>	<i>Clinic Treatments</i>
Shanghai	St. Luke's	155	2,582	106,672
Shanghai	St. Elizabeth's	170	4,383	25,784
Wusih	St. Andrew's	107	1,380	19,184
Anking	St. James'	60	1,386	26,614
Wuchang	Church General	211	3,301	35,379
Manila	St. Luke's	125	2,202	29,532
Sagada	Mission	30	1,090	27,006



A CATHEDRAL RISES IN THE DIOCESE OF DORNAKAL, INDIA

“O Praise the Lord, All Ye Nations”

Miss Marston in visit to Church's work in the East finds ample evidence of the unity of mankind and the romance of missions

By *Margaret I. Marston*

Educational Secretary, The Woman's Auxiliary

Miss Marston, the first official visitor from the Woman's Auxiliary to the Church in the Orient in nearly a decade, shares with readers of THE SPIRIT OF MISSIONS, this month, some of her impressions of the Christian enterprise in India and the Philippine Islands. The Editors hope to have other articles from Miss Marston as she continues her journeys in China, Japan, and the Hawaiian Islands.

“O PRAISE THE LORD, all ye nations; praise him, all ye peoples.” These words from Psalm CXVII sung in Telegu in the church in Dornakal have rung again and again in my ears, as I have shared in the worship of Indians, Tiruray, lowland Filipinos, Igorots, English, and Americans. Although the impressions I have received in three months of travel in Palestine, India, and the Philippines have been many and varied, one of the strongest is the consciousness of the oneness of mankind. We have met and talked with people of many races, nations, and religious faiths; with people of varying cus-

toms, languages, and cultural backgrounds; with people whose ideas of life and death are at opposite poles, and yet beneath or above all the diversity there is a common bond that unites us, the bond of our humanity. It is just this bond which makes it possible, I expect, and necessary for us to be missionaries; that the level of our common humanity may be raised through the knowledge and experience of the love of God as revealed in Jesus Christ. The need for this knowledge has been borne in upon us at every turn, as we have observed the poverty, the disease, the superstition of people in city and country.

Missions, of course, are not alone in their desire to make life richer and fuller for the masses of people. The Government, the woman's movement, and other agencies are all working toward the goal of a better society in India, for example. One cannot meet the fine Hindu and Mohammedan men and women whom we met, and who entertained us in their homes, without realizing their deep concern for the welfare of their fellowmen. On the other hand one could not visit the

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A MORO SETTLEMENT

Adequately supported, the Church's work in Zamboanga could transform the life of the Moro community

villages of India and the Christian institutions in the cities without being conscious of the unique power of the Christian religion to transform lives, and without praying that the Church might be worthy to bear the true light before the nations.

I shall not attempt even to list the places we have visited, much less to describe them. We were fortunate in having a few days in the Holy Land as an introduction to our missionary journey. To walk the streets of Nazareth and Bethlehem; to row on the Sea of Galilee; to cross the Jordan at the place of our Lord's baptism; to tread the Via Dolorosa; to spend an hour by moonlight in the Garden of Gethsemane, were experiences which will forever illumine our reading of the Bible and enrich our religious life.

To spend an afternoon in the company of Miss Constance Padwick, author of *Temple Gairdner of Cairo*, and to have her introduce us to the Coptic Churches of Cairo, was a rare and unforgettable experience.

The climax of the month in India was the week spent in the Diocese of Dornakal, where I had a week-end in the home

of Bishop and Mrs. Azariah, learning from conversations with them and from observation, something of the great work they are doing in bringing the message of the living Christ to bear upon the village life of South India. Their ministry is clearly a teaching ministry. Judging from the Bishop's sermon on Sunday morning, and from my conversations with him, his people are taught the meaning of the Christian way of life, and not merely exhorted to follow Christ. In fact the sermon period was a time of instruction in which the congregation participated, by answering the Bishop's questions and by finding and reading passages from the Scripture to illustrate the points he was emphasizing. The people knew their Bibles, too. Those who could not read seemed to be able to quote from memory. The importance of this teaching aspect of the Church's Mission cannot be overestimated in an area where people come into the Church in groups.

Our representatives in the Diocese of Dornakal, the Rev. and Mrs. George Van B. Shriver live sixteen miles from the town of Dornakal in Singareni Collieries, a mining town in the native Mohammedan State of Hyderabad. There Mr. Shriver has charge of St. John's Middle School, and visits the villages in the area. A village in South India, by the way, is totally different from an American village. The villages I visited were groups of thatched-roofed mud houses, clustered together on the edge of a town or in a field miles from the road.

Early one morning Mrs. Shriver and I set out with an English missionary for a village trip, driving twenty-five miles in an automobile, and two miles (one hour) in a bullock bandy through the jungle and across the fields to the village of Chetakonda. We spent the day in the outcaste section of the village in which there are 150 Christians and only one non-Christian family. The teachers and their wives (and children) from ten surrounding villages had been summoned to a two-day institute. As we approached the village, children waving paper flags of many colors, especially made for the

“O PRAISE THE LORD, ALL YE NATIONS”

purpose, came out to meet us with a band. Poking our heads out of the rear of the bandy, we were wreathed with garlands of marigolds, and presented with limes, a sign of friendly greeting. The band then followed us to the gate of the village where we were met by the rest of the population, I should guess, men, women, and children. Over the gateway in gold letters on green paper was the word, *Welcome*. And the group certainly made me feel welcome. They had been told that a lady from America was to be their guest that day; and they were curious to see the lady. We were escorted into the village, past the church to a courtyard near the pastor's house, where we were seated and presented with more garlands.

Feeling perfectly at home by this time, and having smiled and smiled and smiled, my only method of letting these friends know that I appreciated their welcome, we went into the church for the Holy Communion, which was celebrated by the Indian priest in charge. I shall never forget the moment in the service when he offered intercessions for the people of Abyssinia. Although the congregation sat on the floor, at intervals I took advantage of the chair which so hospitably had been provided for me. The devotion and yet the informality of an Indian congregation is remarkable. Mothers come and go with their babies, and children pass from one side to the other, from mother to father or vice versa, without in the least detracting from the sense of reverence. The most beautiful part of the service is the singing. The Telegu language is very rhythmical, lending itself naturally to music. I shall always remember the singing of versicles and psalms in Telegu as the most beautiful sound I heard in India.

Luncheon, a teachers' meeting, a baptism, and village dancing followed one another in rapid succession, until we had to leave if we were to make the main road before dark. We emerged from the jungle just as the sun was setting, having wondered for an hour which would win out, the bullock or the sun. The bullock won, and we saw no wild animals.



UPI DISPENSARY STAFF

The workers including Miss Tenerio, a graduate nurse (center), are Tiruray

And then they say the romance of missions is dead! Not in India.

AND NOT IN the Philippine Islands. If by romance they imply the lure of unexplored territory and the joy of discovery; the excitement and the hazard of travel by land and sea; the thrill of meeting a primitive people who have no written language; if by the romance of missions they mean this plus the opportunity to carry the Good News to a pagan people, then there is plenty of romance in the mission and outstations of St. Francis of Assisi in Upi. As Miss Townsend and I sat on the floor with the Rev. and Mrs. Sydney Waddington poring over the map of the Island of Mindanao, we spotted the word "unexplored" and knew that at last we had reached a geographical frontier as yet unsurveyed by the Government and unoccupied by the Christian Church.

When the Rev. L. G. McAfee first visited this area in 1922, the people were mostly Tiruray, a semi-nomadic people of Malay stock who live "by raising a little rice, a little tobacco, a few camotes (sweet potatoes) and by doing a little hunting." They were in the past under

THE SPIRIT OF MISSIONS

the rule of the Moros, but in recent years the influence of the Moros has been declining, and the Tiruray, whose native religion is a type of animism, have been very responsive to Christian teaching. They had been touched by the Christian influence of Jesuit missionaries who withdrew at the time of the American occupation.

As the community of Upi has developed, other people such as the Visayans and the Ilocanos from the middle and northern islands have come in and the Tiruray have pushed back into the hills. Much of the evangelistic work among the Tiruray, therefore, is carried on in the seven outstations of St. Francis' Mission. "Of the more than 560 baptisms in 1933 only about 65 were baptized in Upi. The other 495 baptisms all took place in Tiruray localities, in no one of which could be found more than four or five houses in close proximity to each other." The Tiruray do not group together in towns and villages as the Igerots do in the Mountain Province. At the time of our visit Mr. and Mrs. McAfee were on a three weeks' tour of the outstations, a tour which must be made on horseback, or on foot!

Sunday morning, however, usually finds a number of Tiruray in the church in Upi, and the Sunday when we were there was no exception. Long before the hour for service, we heard the sounding of the *ganzas* in the distance, indicating their approach. This day they came bearing on long bamboo poles the coffin of a young boy—the first warning that Mr. Waddington had that there would be a funeral following the morning service. A Tiruray funeral like a Chinese funeral is not a solemn affair.

Since the Government maintains an ele-

mentary and an agricultural school in Upi, the mission supports only dormitories for the Tiruray boys and girls who are pupils in the day schools, and provides religious instruction three times a week in the lower school. Several of the native workers in the mission, including the graduate nurse in the dispensary, are Tiruray. In this isolated mission as in every mission in the Islands as we were later to discover, there are two daily services, Holy Communion and Evening Prayer, setting worship at the center of the Christian life of the community.

In the eight years since St. Francis' Mission was opened, there have been 2,324 persons baptized and 618 confirmed. Statistics, however, can never measure the success of a mission or the influence of a religious movement. I was equally impressed with the great opportunity the Church has in its work among the Moros in Zamboanga, where the children are very responsive to the missionaries in the school, and where the parents gladly send their children, although they know they will receive Christian teaching; but where the actual commitment to the Church through baptism is infrequent. The opposition of parents accounts for this; Mohammedan adults are notably conservative and rarely won to Christianity. Mohammedanism is losing its hold on the youth of this area; if we can continue to maintain our school, therefore, we have a unique opportunity. One cannot visit the Moro settlements, Recodo and Taluksangay, without wishing to see our school more adequately supported, that we might give all the children the benefit of a normal, healthy life in a Christian environment and thus gradually transform the life of the Moro community.

The next Episcopal Church of the Air to be broadcast from WJSV, Washington, over a nation-wide Columbia network on Sunday, March 8, at ten a.m. E.S.T., will be in charge of the Forward Movement with the Bishop of Tennessee, the Rt. Rev. James M. Maxon, as speaker.

Church Has Share in Jerusalem Mission

Coöperative activities carried on in land chosen by our Lord for His incarnation depend upon Good Friday Offering for support

By the Rev. C. T. Bridgeman

American Educational Chaplain in Jerusalem

ALTHOUGH IT is hardly twelve years since I was commissioned as American Chaplain in Jerusalem, with duties as a member of the staff of the Anglican Bishop here and as instructor in the Armenian theological school on Mount Zion, the work in which I am engaged is about to celebrate its one hundredth anniversary! Indeed the very first number of THE SPIRIT OF MISSIONS, for January, 1836, contained an account of the start. And before me as I write lies a book that begins thus:

I received the final instructions of the Foreign Committee (*i. e.*, of the Domestic and Foreign Missionary Society) at a public meeting in the Church of the Ascension, New York, on the evening of Easter Day, April 3, 1836, the Bishop of New York being present and presiding. In these instructions I was directed to consider Persia as the principal field of my mission, while I was at liberty to extend my inquiries into Turkey, Syria, and Egypt.

In this manner the Rev. Horatio Southgate began the record of his missionary explorations in Eastern Turkey and Persia. His object was to investigate the conditions of the Christians and Mohammedans with a view to possible missionary work. He eventually settled down in Constantinople and began a work which

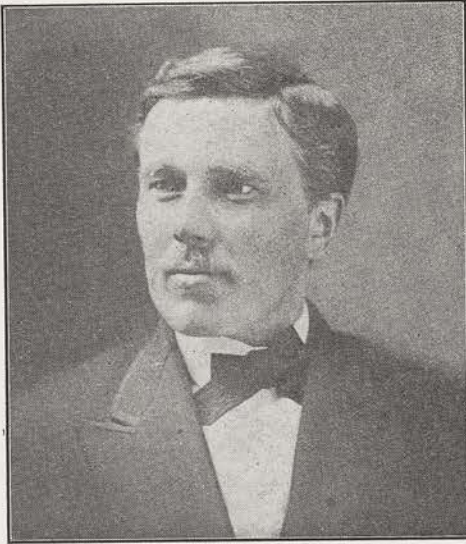
had as its main purpose the strengthening and upholding of the Christian minorities in Turkey by means of education of their young people and clergy along lines acceptable to them and in harmony with their own religious tradition, and by encouraging them to revive their inner spiritual life through the closer study of the great Church Fathers. He was in intimate contact with the Orthodox Patriarchate of Constantinople and with the Armenian Church there, and he strove to initiate work among the Nestorians and Jacobites in the interior of Turkey.

Horatio Southgate was consecrated Missionary Bishop of Constantinople on October 26, 1844, the day after William J. Boone was consecrated for China. Before them only two others, Jackson Kemper in 1835 and Leonidas Polk in 1838, had been sent out by the Church in America as Missionary Bishops. Unfortunately Bishop Southgate grew discouraged over the Church's failure to appreciate the strong support his work needed and resigned in 1850, leaving it to be resumed in another century.

Viewed thus in historical perspective the work of the Episcopal Church in co-operation with the Church of England in

ON Good Friday, April 10, more parishes than ever before will designate their offerings for the work which this Church carries on in coöperation with the whole Anglican Communion in Jerusalem and the Near East. In the accompanying article Canon Bridgeman, who for more than a decade has ably represented us in the Holy City, describes the varied phases of his work. It is hoped that the Good Friday Offering of 1936 will be one worthy of the great gratitude Churchmen feel for our Lord's life so that this work may go forward with undiminished vigor. Last year the offering amounted to \$17,435.37. Literature concerning the work in Jerusalem has been sent to all the parochial clergy.

THE SPIRIT OF MISSIONS



THE RT. REV. HORATIO SOUTHGATE
Missionary Bishop of Constantinople 1844-1850.
Pioneer of this Church in the Near East

Palestine and among the Assyrian Christians is seen to be no novelty in missionary planning, but part of the original conception of her responsibility abroad. The more so as the principles laid down by Southgate are the very ones which guide our work today: fraternal coöperation with the authorities of the Eastern Churches in upbuilding their life along lines acceptable to their ancient tradition, and a resolute determination to avoid the absurdity of trying to make Western Episcopalians out of people who belong to the oldest Christian Churches in the world and have shown by their history their loyal attachment to the Gospel.

My own part in the Anglican work in Jerusalem comprises these projects:

Work as American Chaplain at St. George's Cathedral. With barely one hundred Christian Americans in the Holy Land and a mere handful of Episcopalians among them my pastoral duties are not very arduous, and leave me free for other tasks which are the real reason for my having been sent here. As Chaplain, however, it is my privilege to share with the British and Arabic chaplains at St. George's the responsibility for the daily and Sunday services, to celebrate the

Holy Communion according to the American Prayer Book once each week as well as on festivals. On July 4 we have a service in St. George's Cathedral to commemorate American Independence, the American Consul General reading the lessons. And on such festivals as Easter, Pentecost, Transfiguration, All Saints, Thanksgiving Day, and Christmas, one is particularly happy to stand in Jerusalem in a representative capacity and offer the "Sacrifice of Praise and Thanksgiving" in the name of the Church in America. During the past year we have had some increase in the number of visitors, among whom were the Bishop of New Jersey and Mrs. Matthews, Mr. Perry, a son of our Presiding Bishop, and Miss Margaret I. Marston, Educational Secretary of the Woman's Auxiliary, as well as some of our missionaries from the Far East.

Work with the Armenian Church. The major part of my time is still given to the teaching in the Armenian theological school on Mount Zion, where the Armenian Patriarchate of Jerusalem is doing such splendid work in reconstruction among their people shattered by the War. It is a constant satisfaction to work with leaders who have a genuine vision of their responsibilities and spare no effort to



CATHEDRAL CLOSE, JERUSALEM
St. George's Cathedral is the heart of the
Anglican Mission in the Holy Land

CHURCH HAS SHARE IN JERUSALEM MISSION

carry out their tasks. The school continues to progress, considerably strengthened in the past year by the addition to the staff of two European trained Armenian laymen for Armenian literature and philosophy, and by the return from England of two priests who, after finishing the school here, went for additional study in King's College, London. Two priests and five deacons were ordained this past year. The school has the advantage of the direction of the Rev. Diran Vartabed Nersoyian, one of the first to graduate from the school when reopened after the war, who subsequently had two years of study in England. His Beatitude the Patriarch, like his predecessor before him, also devotes his time to giving regular lectures. My own courses in Moral Theology, History of Dogma, Patristics, Apologetics, and Archæology of the Holy Land (two or three of which are given each year), as well as English continue as before.

In addition to the school work I am now giving much time to assisting the Librarian catalog on modern lines the library of twenty-five thousand books which is housed in the new and thoroughly efficient Gulbenkian Library at the Armenian Patriarchate. It is a satis-



THE REV. C. T. BRIDGEMAN
For nearly twelve years the representative of
the Church in America in the Near East



THE RT. REV. G. F. GRAHAM BROWN
The Anglican Bishop in Jerusalem with whom
our Church coöperates through the Good Fri-
day Offering

faction for American Church people to realize that through the Church Periodical Club they have had a large share in supplying the English section of this fine library, which is among the best in the Holy City. A catalog of the three thousand Armenian manuscripts is also in course of preparation.

Work with the Orthodox Patriarchate of Jerusalem. Some years ago the Orthodox Patriarch invited the Anglican Bishop to lend him a priest to assist in teaching English in his academy in Jerusalem, the hope being that eventually it would form the foundation of a much needed theological college for the fifty thousand Orthodox of the Holy Land. The death of the Patriarch, difficulties connected with the election of a successor, not yet fully settled, although Mgr. Timotheos Themelis, the well-known and scholarly Archbishop of the Jordan, has been elected in succession, have delayed the realization of the theological school, but the teaching in the academy has gone on steadily. For the last three years it has been my duty to add this to my other teaching. The academy is primarily for lay people, but some dozen young novices of the Orthodox Brotherhood attend it, making it in effect

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a preparatory school for theological work. The new Patriarch was himself trained at the famous Theological School of the Holy Cross in Jerusalem and at Oxford. He is keenly interested in education, and has said that he would proceed to open a theological school as soon as his election is confirmed.

For the last ten years it has been possible to offer the Orthodox Church five hundred dollars or more a year to help support some of their schools in Trans-Jordan, where the Christians are a small minority living in the ruins of what was once a great Christian civilization, now for many centuries overrun by Moslem Arabs. A Connecticut clergyman and his wife have been responsible for the entire support of one such school, described by the Orthodox Director of Education as one of the best in Trans-Jordan. Other friends have made it possible to strengthen the work of another five schools. The Orthodox Church has been able of itself to initiate two new schools this year in addition to two started last year. The late Miss Louise Stebbins, of Springfield, Massachusetts, left a bequest some years ago for aiding the Orthodox in building schools and churches. I have been able to give some assistance from it towards the building of two churches in Palestine, and have just promised the last of it to aid the Orthodox in erecting a third new school in Trans-Jordan.

Some timely gifts from American friends have made possible another field of usefulness. This year there was held for the first time a summer school for elementary teachers in Christian schools under the auspices of the United Missionary Conference. Knowing that this was something which the Orthodox had long desired for their school teachers, but were unable to finance, I was able to provide the funds to send nine teachers from isolated villages to Trans-Jordan for two weeks' special training, which included educational theory, school management, and, for the Orthodox, instruction in teaching their own catechism. All this is in the nature of coöperation with the authorities of the Orthodox Church,

rendering them timely assistance to help finance needed advances in their work. Thus without falling into the snares of proselytism we are able to give Christian support to the Mother of all Churches, and help improve the quality of the Christian witness in the Holy Land.

Other Activities. Membership on committees and attendance at conferences is an inevitable part of one's work, but it is more than a tiresome routine to take part in the work of the Diocesan Board of Education, the Society for Promoting Christian Knowledge committee, and the Bible Lands Sunday School Union. The steadily increasing interest of Protestant missionary personnel in the life and work of the Eastern Churches has led to my having been invited to give lectures at the Newman School of Missions in Jerusalem and the Chour Summer Conference on these subjects. The Committee on Coöperation with the Eastern Churches of the United Missionary Conference has been doing a quiet but useful work of preparation. The Daily Vacation Bible School Movement in Palestine, to which much of my summer is given, celebrated its tenth anniversary this year by holding seventeen schools in various parts of Palestine, with an attendance of twelve hundred children. The outstanding achievement was the attainment of complete local self-support for this work in Palestine, through the generous interest of all the coöperating communities. Schools were held by the Orthodox, Armenian, Anglican, and various Protestant Churches in the country, the majority being Orthodox.

The above are but a few of the many things in the general work of the diocese in which the Church in America has an interest through the Good Friday Offering. We pray that this year the offering will enable us to go forward with work crying out for expansion, and restore the amount which formerly was contributed from America for the joint effort of the whole Anglican Communion in the Holy Land . . . a work which strives to carry on our Lord's ministry to the people of the Land He chose for His Incarnation.

The Spirit of Missions

PICTORIAL SECTION



ST. MARGARET'S ALUMNAE OFFER GIFT TO THEIR SCHOOL

Mrs. Okubo leaving the sanctuary of St. Margaret's Chapel, Tokyo, after presenting fifty thousand yen for the erection of a new gymnasium for the school. Alumnae participating in the gift included Christians and non-Christians alike. The erection of the gymnasium is well under way, about three-fourths of the building being completed

A New Bishop is Consecrated for Liberia in New York Cathedral



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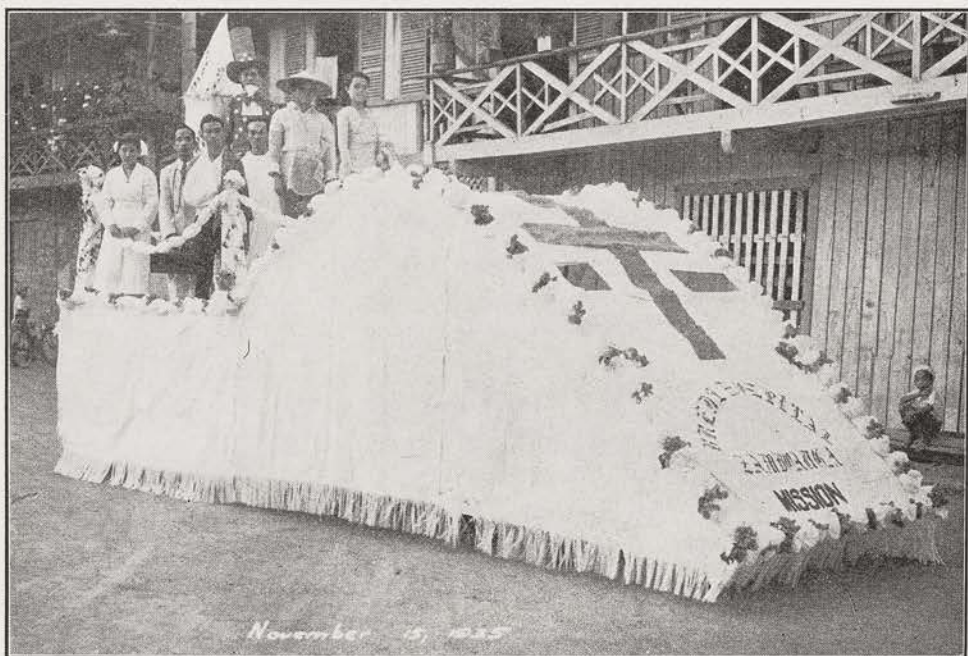
On February 20 in the Cathedral of St. John the Divine, New York, the Presiding Bishop, assisted by the Bishop of New York, the Rt. Rev. William T. Manning, and the retired Bishop of Liberia, the Rt. Rev. Robert E. Campbell, O.H.C., consecrated Leopold Kroll as a Bishop in the Church of God for service in the Missionary District of Liberia. This photograph was taken as the Presiding Bishop blessed the candidate at the conclusion of the Interrogation. Bishop Manning and Bishop Campbell are on either side of

Bishop Perry, whose chaplain, the Rev. G. W. Hobbs, is at the right. In the foreground are the attending presbyters, the Rev. B. I. Bell, and the Rev. R. J. Bunten. In the stalls are the Rt. Rev. F. W. Creighton, the Rt. Rev. T. K. Ludlow, and the Rev. J. M. Chew. The new Bishop will sail for his new field late this month. Prior to his consecration he served the Church in the Hawaiian Islands and Haiti. In the latter place he was for eight years Dean of Holy Trinity Cathedral, Port au Prince



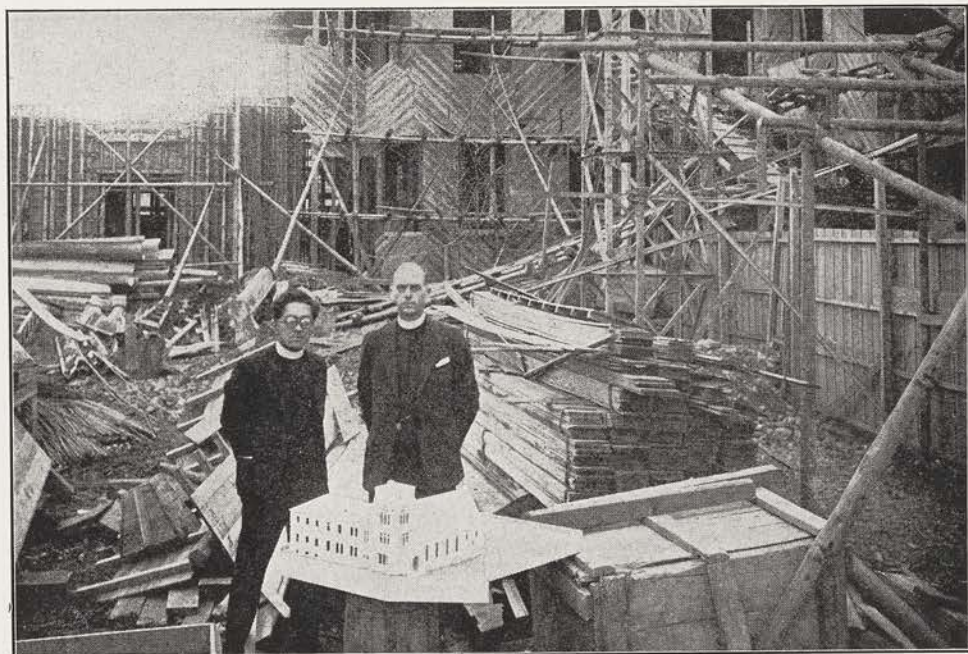
SOUTHERN OHIO LEADERS PLAN FOR GENERAL CONVENTION IN 1937

The Rt. Rev. Henry W. Hobson (seated) is being assisted in Convention preparations by a large committee of which John R. Rowe (left) is general chairman, the Rev. D. R. Covell, secretary, executive committee, and Miss Elizabeth Matthews



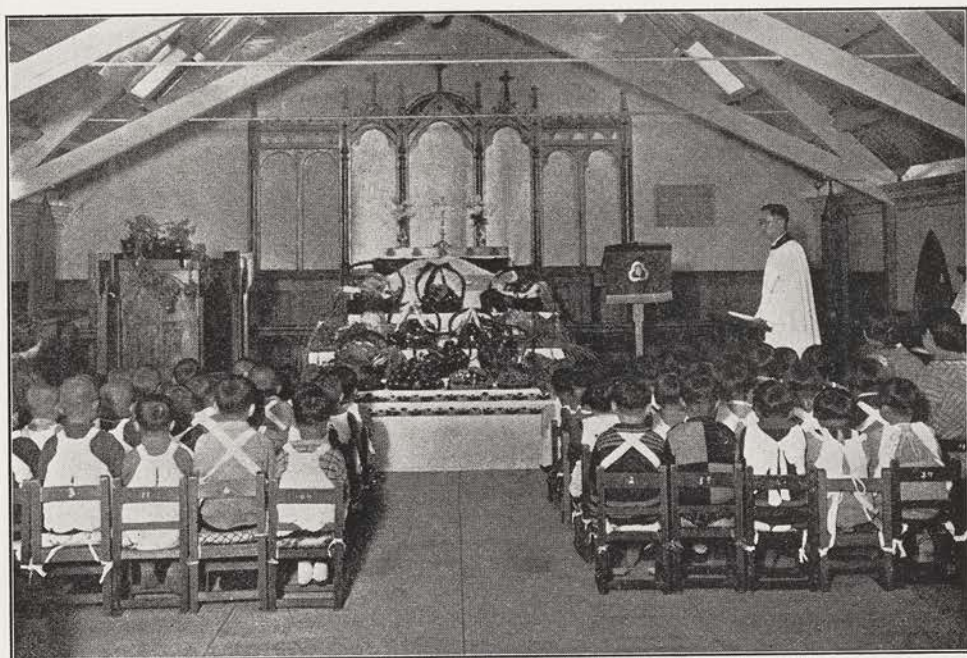
INAUGURATION OF PHILIPPINE COMMONWEALTH CELEBRATED IN ZAMBOANGA

Brent Hospital participated in the inaugural parade on November 15, through a float depicting something of its work. The hospital annually treats more than 3,600 dispensary patients and nearly 500 in-patients. It has thirty beds



NEW BUILDINGS RISE IN KYOTO FOR RESURRECTION CHURCH

The National Council at its recent meeting appropriated funds from the Blanchard legacy to complete the church building. Funds for the parish hall and tower, already under construction, having been previously secured



THANKSGIVING SERVICE, IKUSEI KINDERGARTEN, SAKURIA, JAPAN

After their annual service of thanksgiving, the little boys and girls take their offering of fruits, vegetables, and rice to the city office for distribution to the needy. The Sakuria kindergarten is one of nineteen in the Missionary District of Kyoto

SANCTUARY

Joy of New Life

LENT MEANS SPRING—the joy of new life springing up. For our souls, Lent is a time for breaking up hard ground, for preparing the soil, for sowing good seed. New life comes in as old life makes way for it.

That is why people have the notion that Lent means only a “taking away,” a denial, a giving up something. It often has to be that, but more important is what Lent can add to our lives; what we put on, what we add to life, what new life we let come through during this training season. The new life is there if you will let it come through.

FASTING

Fast with a purpose this Lent. The Church “requires” fasting as a Lenten exercise. (See Prayer Book, Table of Fasts, page xxxii or nearby). When we fast, when we give up something we like, it is only to make room for something better. We exercise will power to regain control of ourselves. An act of self-control is as acceptable to God as is praise or thanksgiving. To make it complete we must turn our self-denial to another’s good.

ALMSGIVING

Spread the Good News by Christ’s secret of giving. According to that secret, giving is really sharing His life through something that is ours with those who need Him. Think of all the people in the world who are starving—for food, for truth, for friendship, for good news, for Christ. Your money consecrated by His Spirit can carry all this to them.

PRAYER

Lent can teach us the Good News of Prayer. When we pray we are in living touch with God our Father.

Begin to pray now. Where you are.

Pray every day in Lent. At work. In church.

What you say does not so much matter.

Listen to God. He will speak to your soul. How? When you quietly think over His Word in the Bible. When you open yourself to be willing to do what He plans. When you turn to Him daily as the spring of your life.

In God’s presence, remember before Him your work, your friends, your home, your Church, your problems, your blessings.

Show God your plans. Let His wisdom revise them. Remember God’s people—all men.

Above all, give thanks in everything.

—Shortened from *Forward Day by Day, Lent, 1936.*

Mission in Haiti Inspires Confidence

Bishop Carson and his fellow workers reach back into hills and draw Haitians into the redeeming fellowship of Christ and His Church

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

Bishop Coadjutor-Elect of Rochester

This is the fifth in a special series of articles on the Church in the Caribbean area which THE SPIRIT OF MISSIONS is publishing as its contribution to the current Church-wide study of Latin America. Dr. Reinheimer, who will be consecrated on March 4 as Bishop Coadjutor of Rochester, will contribute two more articles to this series covering the Church's work in Cuba and Mexico.

THE MAP OF Espanola persists in suggesting the claw of a prodigious lobster, with the pinchers opening on the west toward Cuba, enclosing the Bay of Port au Prince, and about to grasp the Island of Gonave. This fantasy is strengthened by the fact that a trough runs across the Island from Cap Falso on the southern coast to Port au Prince, clearly indicating the base of the movable member of the lobster claw.

Port au Prince is located at the deepest point within the lobster's claws. We came to it flying through the trough from San Pedro. Later we learned that this same trip by auto over the mountains to Port au Prince from Santo Domingo City takes the Bishop of Haiti, the Rt. Rev. H. R. Carson, eighteen to twenty hours.

We had been caught up from within the center of the Dominican Republic and set down in the center of Haiti. We experienced no gradual transition from one to the other, but we were immediately aware of the contrast.

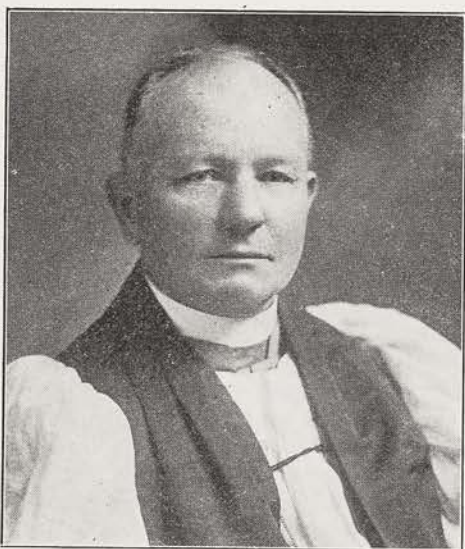
The Dominicans, like the Puerto Ricans, are dark skinned, but the shade of brown resulting from the mixture of the Spaniard and the Negro is no darker than the skin of the whites who reside

permanently in the tropics. But the Haitians are a black people, and different from any Negroes we had ever known. The difference expresses itself in a dignity of carriage and expression. This was immediately apparent in the residents of Port au Prince, but it was just as evident among the Haitians of the interior villages. There were other distinctive things to be noted later, but if we had been led into Haiti blindfold we should have known instantly that we were not among the Negroes of the Spanish or British West Indies.

Port au Prince, in its streets and parks, its public buildings and its private homes, was equally unlike the Spanish towns. This distinctiveness was not limited to Port au Prince. The typical native hut of the interior was quite different from anything we had seen before. Its walls were wattle, plastered and whitewashed, and the roofs thatched with grass. The huts we had seen in the Dominican Republic had walls of narrow slats of palm bark, horizontally applied. Later, in Cuba, we discovered the typical rural hut had both walls and roofs of thatch, and the corners were rounded instead of meeting at right angles. Finally, on the plateau of Mexico, adobe brick was used almost exclusively in the villages.

The displacement of the Spanish language by the French is encountered at once. This was emphasized for us with a group of Haitian clergy whom we met one evening on the terraced lawn before the Bishop's House. Their comradeship soon broke through the restraint of the occasion and there ensued a flow of French with all the animation of voice and fea-

THE SPIRIT OF MISSIONS



THE BISHOP OF HAITI

The Rt. Rev. H. R. Carson "has characteristics that recall his long association with the Army and Navy"

ture one would encounter with the French themselves.

The impressive set-up of our Church in Port au Prince is very gratifying. Bishop Carson is planning next year to celebrate the seventy-fifth anniversary of the founding of Holy Trinity Parish, now the Cathedral. Although Haiti was not constituted a Missionary District until 1913, this congregation was organized by Bishop Holly on Whitsunday, 1863, and the Presiding Bishop of that day extended his spiritual charge over them.

The property is centrally located, and contains, within the Cathedral Close, not only the Cathedral property but also the Grace Merritt Stewart School for Girls, in charge of the Sisters of St. Margaret. The description of these buildings and of the Orphanage and the Bishop's House can be passed over for it has been presented before to the readers of *THE SPIRIT OF MISSIONS* (see issues for August, 1928, p. 501; June, 1931, p. 381). To us, seeing this property, there was given a feeling that the Church in Port au Prince occupied a position of prominence and prestige that is tremendously important for the headquarters of a missionary dis-

trict. It is bound to arouse the attention and respect of the native community and must contribute forcibly to the morale of the Church's native ministry and constituency throughout Haiti.

The confidence in the mission prompted by the Cathedral set-up is strengthened by the impression one gains of Bishop Carson himself after a week as his guest and companion in the field. He has characteristics that recall his long association with the Army and the Navy, which began with the chaplaincy of a Louisiana regiment in the Spanish War, was resumed later during his residence in the Canal Zone, and since then in the presence of the Marines in Haiti from 1916 to 1933.

There was that in his household and throughout the missionary district which spoke of the order and *esprit de corps* of an Army post or a battleship. This impression is no doubt strengthened by the fact that the Bishop's House is staffed with males and his "buddy" and resident guest, Captain John C. Davis, is a retired naval officer and Captain of the Port.

It would be unfortunate if this suggests that Bishop Carson is a martinet. He is not! If there is anything in this impression it is that of an officer who derives his command from the admiration and devotion of his crew and who deserves it because of the discipline he exacts of himself. He sleeps on the porch in a sailor's hammock and the same hammock is his bed when he spends the night at an interior village. He arises regularly at two bells and excuses himself in the evening at two bells, although his guests may linger on the porch to hear the beat of the tom-toms that drifts down from the hills. It was a joy to share the Bishop's ordered life for a few days and we came to believe that the existence of such traits in the person of the Church's chief missionary in tropical Haiti was providential.

The Missionary District of Haiti is more than twice as big as Puerto Rico so we saw considerably less of it. In some respects it seemed two countries. One was made up of the life of Port au Prince

MISSION IN HAITI INSPIRES CONFIDENCE

and the other towns. In them were the unmistakable evidences of civilization and culture. Black in color, but European in thought and action. A few steps beyond the city in any direction and you were in the midst of another country—definitely African, not European, and primitive, if not savage. In the former there were the marks of wealth and privilege. In the latter abundant signs of poverty and exploitation.

All this spoke of two classes of Haitians. The first is the one that succeeded to the place occupied by the white French aristocrats and proprietors whom they expelled or butchered at the end of the eighteenth century. This class today possesses the political and economic control of Haiti and lives in the towns. The second consists of the people of the interior who are tribute-paying tenants, just as their savage forebears were in the interior villages of Africa.

The opportunity of the Church of Christ in such a situation is no conundrum. If there is ever to be a real brotherhood in Haiti, a million children of Africa must be redeemed from their fears and raised from the squalor of their present life. At the same time their black cousins of the Haitian plutocracy must be imbued with ideals of social responsibility and civic righteousness. The *laissez-faire* gospel of Romanism has failed here. Our little missionary force is dedicated to it. We were thrilled by the character and conduct of our fine staff of young Haitian priests and their equally fine wives. They lived like their people, in typical Haitian huts, but in every instance the clergyman's hut was a demonstration in Christian homemaking. Our conversations with these clergy disclosed a grasp of Haitian problems and a dedication to civic and national betterment that made one wish their number might be multiplied tenfold for the sake of Haiti and the Kingdom of God.

There was one day with Bishop Carson never to be forgotten: Low Sunday in high Haiti. The Bishop's household was stirring at five o'clock. Mrs. Reinheimer elected to remain in Port au Prince as



THE CATHEDRAL IN PORT AU PRINCE
Next year will be the seventy-fifth anniversary
of the founding of Holy Trinity Parish by
Bishop Holly

the guest of Sisters Cora, Ruth, and Phoebe to attend the Church school at Holy Trinity, the English celebration for the white congregation at seven o'clock, and Pere Benedict's French celebration for the Haitian congregation at nine.

At five-thirty the Bishop's car slid into gear and slipped quietly down the hill through the clean, quiet streets of the sleeping city. The back seat was occupied by Bishop Carson and me; the front by George, the West Indian chauffeur, and Ferdinand, the Haitian major-domo. We made one stop at a bakery to buy a dozen fresh rolls with meat filling to add to our basket of fruit.

At the end of twenty-five miles we drew up in the shade of a great mapou tree, where a small irrigation ditch crossed the road. Here Pere Joseph Lindor was waiting with small native horses saddled for the climb into the hills. There were four of us at the beginning of the ride, but with every kilometer of the ascent the cavalcade lengthened with others also bound for Petit Boucan. The narrow trail dropped into dry river beds, climbed across sunny pastures, swung into the shade of an occasional grove, wound among banana trees or grazed between

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the wicket spines of cacti. Every rod of the trail was a zig or a zag which constantly brought before us the panorama of the bay which we were leaving.

Finally we paused at the top of the hill and perhaps half a mile beyond, on the top of the next rise, shone the white walls of the little chapel of Petit Boucan. On the sides of the hill were more zig-zagging cavalcades of Haitians bound for the service. Another fifteen minutes and we were in the midst of them; riding through arches of palm branches and huge poinsettias to dismount. We were greeted by the lay reader and a quartet of laymen—the vestry! Their names (if the notes can still be read) were Hilaire Blaise, Tristaine Beaujour, Council Fabrique and Trinvil St. Foy. They led us to a booth of bamboo and palm that had been erected as the Bishop's vesting room and served us with coffee out of a battered blue granite pot.

The church was already full, with twice as many standing in the bright sunshine outside. The roof was of corrugated iron and the walls of plastered wattle, freshly whitewashed, inside and out. Once inside there was first a moment of blindness and then this picture: The chancel was a mud terrace, raised a step above the mud floor of the nave, which was really no floor at all but that part of the hilltop which happened to be under the roof! In the chancel stood a holy table with

wobbly legs. It was covered with a cotton cloth that may have been only a bleached flour sack, but clean and white as the fairest linen. On it stood a gilded wooden cross and two brass candlesticks. Just within the gate of the chancel stood a chair of native construction for the Bishop.

The seating for the congregation consisted of benches of undressed lumber. The confirmation candidates (about fifteen men and fifteen women) occupied the front seats on both sides. The men wore white cotton suits and the women white handmade dresses and veils.

The service proceeded. The hymns were sung without accompaniment of organ or other instrument, but sung with fervor nevertheless. Soon there was the laying-on of hands and then the Bishop's address. It had been twenty-five years since those two courses of college French, but, alternately watching the face of the Bishop and the faces of the candidates, one could read a lot of religious experience without recapturing the words.

At that moment it became significant and important to realize that the Episcopalians of New York City and Detroit could, through the missionaries of the Church, reach back into the hills of high Haiti and draw these black children into the redeeming fellowship of Christ and His Church.



Read a Book

Recommended by Kenneth C. M. Sills, LL.D.

Our guest contributor this month, Kenneth C. M. Sills, has been since 1918 the President of Bowdoin College in Brunswick, Maine. A distinguished Churchman, he frequently has been a lay deputy to General Convention. In 1927 he was a delegate from this Church to the World Conference on Faith and Order at Lausanne, Switzerland. He is a frequent contributor to educational journals and the author of *The First American* and *Other Poems*.

↑ ↑ ↑
TO ONE WHO has had the high privilege of visiting the Holy Land, Mr. H. V. Morton's recent volume, *In the Steps of the Master* (New York, Dodd, Mead, \$3), is the most satisfying of travel books. It arouses memories of unforgettable scenes; it interprets customs and rites; it is clothed with life and color; and it has the additional appeal of being full of interest from first page to last. And so skillfully does Mr. Morton weave history and topography together, so familiar is he with Biblical and classical writings on Palestine and with current affairs, that his book is also of service to many who have not been in the Near East but who would know more of those holy fields,

Over whose acres walked the blessed feet
Which fourteen hundred years ago were
nailed
For our advantage on the bitter cross.

Since Shakespeare wrote those words three centuries and more have passed; but Palestine still has its ancient thrill. Moreover, it is holy ground not for Christians alone but for Jews and for Mohammedans as well. The author reminds us that Jerusalem is still to the Jew the city of Jehovah, and to the Moslem the most sacred spot on earth outside Mecca. In that one statement alone is sufficient proof of the fact that Palestine

has contributed more to the religious life of the race than any other one country, ancient or modern. And because of the way in which this book emphasizes that truth one may confidently recommend it to the general reader and particularly to Churchmen and Churchwomen.

Many of the chapters deal rightly with Jerusalem itself. I, myself, have entered that city twice, once by the railroad in much the way which Mr. Morton describes in his first chapter, and once by motor car from Haifa. The former method gives one perhaps a better idea of the cosmopolitan confusion of the modern Holy City; the latter a clearer vision of what it must have meant when the tribes went up, and of the hills round about Jerusalem. Nearly every traveler would commend the author's method of getting his first impression by setting out for a walk without a guide through the narrow tortuous streets and finding one's own way about for the first glimpse. It is an experience never to be forgotten. And there is one impression that is very vivid. The old Jerusalem, Jerusalem within the gates, is an Oriental city still retaining the characteristics of very early times. The world from outside has changed that portion of the city much less than one would easily believe.

In Jerusalem itself one has constantly a conflict of emotions. It is hard to credit the stories that seek definitely to associate exact spots with events in the life of our Lord. The student of history is of course aware that the city has been destroyed and rebuilt so often that in processes of time many Christian shrines are traditional and not historically exact. But, as Mr. Morton points out again and again, it was in this very territory and often under conditions strangely reproduced that our Lord lived and worked and died and rose again.

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A similar conflict of emotions besets every western visitor to the Church of the Holy Sepulchre. It seems to so many a terrible travesty on religion that there should be such divisions of Christendom as are revealed by the different boundaries set up for varied churches in the very building that marks the traditional site of the tomb. But one must not lose sight of the Oriental point of view; and from some considerations it is thrilling to see the crowds of Christians thronging this shrine of shrines from all quarters of the globe and representing all sorts and conditions of Christians. Mr. Morton tells wisely this anecdote:

The late Bishop Gore was once shown around Jerusalem by a friend of mine who asked what he thought Jesus would say about the sectarian disputes round His tomb. "I believe He would say, with that wonderful smile of His," said the Bishop, "My children must have toys. Do not all children sometimes quarrel about their toys?"

It has often been said that the visitor to the Holy Land does not feel the real atmosphere of that region until he spends time out of doors on the hills, in the fields, by the Lake of Galilee. There is a wonderful chapter on Tiberias and the Sea of Galilee. "Galilee," Mr. Morton writes, "is one of the sweetest words I know. Even were it possible to dissociate it from the ministry of Jesus, it would still be a lovely word whose three syllables suggest the sound of lake water lapping a stone. It is as soft as the word Judaea is hard, as gentle as Judaea is cruel." And then he adds for those who must travel at home, "It is not necessary to visit the

Holy Land to appreciate the rocky harshness of Judaea or to hear the waters falling from the oars in Galilee." If I might add the same kind of reminiscence that many other visitors must feel, it was not until I stood on the shores of that beautiful inland sea that I realized to the full the poignant and haunting beauty of Whittier's lines,

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord, . . .

and

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love!

And so one can commend from experience the author's words, "The Sea of Galilee breathes an exquisite peace and beauty that surpass anything in Palestine." The description of a day with the fishermen of that lake combines the ancient and the modern and shows both the changes and the timelessness of time.

We follow from city to country, from hill to town this fascinating narrative, *In the Steps of the Master*. Like a visit to Palestine itself it makes the Biblical narrative so much more real; it enriches the familiar setting; it makes vivid the scenes. It is a book for young and old, for layman and priest. It should be equally in a religious library and in a general library. "Those who go to Palestine to seek out the past are not disappointed." And those who cannot go to Palestine will almost be repaid for their disappointment by reading this excellent book.

Moron Congregation Has New Building

THE BUS STATION in Camaguey . . . a crowd intently listening to a speaker. The speaker was the Rev. R. C. Moreno and he was telling the group about him of the Church's work in Moron and showing them pictures of the new Holy Trinity Church there. (See February issue, page 52.)

The new Holy Trinity Church was con-

secrated last St. Andrew's Day, just three months after the laying of the cornerstone by the Bishop of Cuba, the Rt. Rev. Hiram R. Hulse. Erected at a cost of slightly less than four thousand dollars, about one-third of which was provided in Cuba, the new building gives the Moron congregation a suitable and adequate place for worship.

Why Missions?

A Series of Answers Based on the Gospel

XII. "A Family in Brotherhood"

By the Rt. Rev. Elmer N. Schmuck, D.D.

THE ONE GREAT and all sufficient missionary motive for disciples of Jesus Christ, is that the extension of the Christian Church throughout the world is His command and His wish and, therefore, is our unquestioned obligation and responsibility as members of His Body, the Church. You cannot promise your loyalty to Him and then withhold obedience to His expressed command. His program is yours, as His disciple.

Recognizing this as fundamental, I would stress a very practical and patent reason why I, and we all, in this day, should take the Church's Mission seriously to heart and do something adequate about it in giving money, prayers, and service.

The application of modern science to the need and welfare of the human race has made it imperative that we, by God's help, make the mind of Christ, the mind of men in all the world. Our automobiles, airships, radios, dirigibles, wireless, have eliminated time and space. The result is the world has become a neighborhood without having been made a family in brotherhood. The old accepted order and civilizations of the black, the yellow, the brown, and the red men have crashed under them and they are seeking a new motive power for life. They are going to turn to something else. Already the Crescent, the Sickle and Hammer, and others, are working their challenge for the allegiance of a billion and a quarter of the human race in Asia in addition to the millions in Africa.

If we do not mediate Jesus Christ through Christian missions to this rising tide of humanity as the real way and philosophy of life, what is to become of

Christianity? Are we going to ignore our responsibility as in another era did the Church in Northern Africa which failed to Christianize the black man on the desert and back "in the bush"; and because of this failure, followed the Crescent and rose up and wiped out the glorious Christian Church of Northern Africa and pitched it into the Mediterranean Sea and was almost victorious over the Christian nations of Europe? Are we just blind fools in the light of this past history which is more patent in conditions today? Will we repeat the catastrophe by our unfaithfulness in not carrying the Gospel to show them the better way of Christ? Is it a practical, sensible thing to be at "Ease in Zion" and merely remain concerned in "polishing up the handle of the big front door" at home and in the parish, when we should be opening the door among the races of the world everywhere to find the real life of God in Christ that we may live together in a Kingdom of God? What is to be the symbol of mankind's allegiance; the Sickle and Hammer of atheism and destruction; the Crescent of human selfishness and slaughter; or the blazing Cross of mutual love, sacrifice, and service? What do you want to prevail as the motive power among men? Do you want a neighborhood at war and divided, or a brotherhood building the Kingdom of God?

What do you want? The answer lies with you. If you want peace, brotherhood, the Kingdom of God, and the supremacy of Christ, pray, perform, and pay for the missionary work of Christ.

Yes, "the love of Christ constraineth me" has a practical and imperative meaning today for the Church's Mission.

The Forward Movement

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

South Dakota Clergy Discuss Forward Movement

A RECENT CONFERENCE of the clergy of the Missionary District of South Dakota to consider the Forward Movement, resulted in the adoption of some significant findings. These are printed here as being indicative of the new spirit which is spreading among many groups of Church leaders and suggestive of what may develop from conferences of this kind:

"We recognize that in the Forward Movement we have an effectual instrument for the rehabilitation of the Church, and the reconsecration of its members, clerical and lay, to Christ. We therefore urge upon ourselves as clergy a renewed and revitalized discipleship. To this end we recommend that we begin with ourselves by placing our own houses in order by certain practical readjustments:

"1. The more honest use of our time as men having a sacred responsibility for personal discipline.

"2. To recognize our responsibility as teachers of the Way, the Truth, and the Life.

"3. A rethinking and reshaping of our parish programs along certain definite and spiritual lines. This can be attained, we feel, after a realistic facing of the facts through a parish or mission survey.

"We approve the following suggestions:

"1. To institute wherever possible a program of adult education on the nature, function, and scope of the Church, and responsibility of membership.

"2. To endeavor to seek the conversion of every candidate at the time of confirmation.

"3. To emphasize the need for, and to delegate, real lay responsibility in the administrative, educational, devotional, and evangelical life of the Church. In this connection we approve leadership training courses.

"4. To endeavor to awaken a sense of Christian citizenship as members of God's Kingdom, and responsibility for stewardship.

"5. We recommend parish conferences for the specific purpose of discussing the Forward Movement.

"6. We recommend meetings of small groups of clergy from time to time to discuss progress of the Forward Movement in their several parishes; such meetings to be arranged either by the rural deans or anyone they shall delegate for that purpose.

"7. We approve a District Forward Movement Commission, or committee, or the designation of some agency to head up the Forward Movement in South Dakota, the appointment or designation of such commission, committee, or agency to be at the discretion of the Bishop.

"8. We recommend the broader and more conscientious use of the Forward Movement booklets, *Forward—Day by Day*, by both clergy and laity, feeling that the Forward Movement Commission has made a most valuable contribution to the spiritual life of the Church in them."

FOR THE BLIND

FORWARD—*Day by Day*, the Movement's Daily Bible Readings, has been made available to blind Churchmen through a special edition in Braille of the Lenten issue. Through the coöperation of the Clovernook Home for the Blind a thousand copies of the Braille edition were issued. These have been distributed not only to sightless Churchmen in the United States but to blind in England, Sicily, Egypt, and other places as well. It is hoped that future issues of *Forward—Day by Day* may be issued in Braille for the benefit of our afflicted blind brethren.

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 Meeting, February 11-13

THE IMMEDIATE financial outlook for the Church's work in 1936 and the need of extending and reinforcing that work in the future were matters of primary interest to the National Council at its meeting February 11-13 in Church Missions House, New York. After preliminary general discussion, both subjects were referred to a committee composed of the Rt. Rev. George Craig Stewart, chairman, the Rt. Rev. Ernest M. Stires, the Rev. George P. T. Sargent, Miss Eva D. Corey, and Mr. Walter Kidde. Their report, adopted unanimously by the Council, is the basis of the leading article in this issue (see page 99).

Larger questions than the current 1936 situation, the Council was convinced, are involved. The current effort and the response to it must be one which will sweep the whole Church into a genuine advance to increase the support of the parish and of the diocese and of the general Church. To this end the Council appointed committees to study plans for permanent promotion and to reconsider administrative organization. The former committee is composed of the Rt. Rev. George Craig Stewart, the Very Rev. Claude W. Sprouse, and Mr. Ralph W. Hollenbeck; the latter, the Rt. Rev. George Craig Stewart, the Rt. Rev. Henry K. Sherrill, the Rev. George P. T. Sargent, Miss Elizabeth Matthews, and Mr. Harper Sibley.

SECOND IN INTEREST only to the financial situation and its related problems, was the return of the Vice-President, Lewis B. Franklin, from his visit to the Orient, occasioned by the closing in

Shanghai of the Raven group of American owned banking institutions in which there was on deposit \$430,000 (U. S. currency) for the erection of a new Church hospital in Shanghai. Funds in two of the banks are entirely lost, while recovery on deposits in the other two will depend largely on their ability to liquidate assets composed almost entirely of real estate.

Mr. Franklin also made a report on his trip as a whole which is so significant that it is printed in full elsewhere in this issue (see page 108).

THE COUNCIL rejoiced in the report made to it of certain substantial gifts to Hua Chung College, Wuchang, China, by Mrs. William Cooper Procter and Miss Mary E. Johnston. Miss Johnston announced the gifts in a letter which said:

For the William Cooper Procter Memorial Building, \$15,000 from Mrs. Procter and \$15,000 from me.

For the purchase of new land, \$5,000 from Mrs. Procter and \$5,000 from me.

For the strengthening of the Liberal Arts College I am pledging \$5,000 a year for three years as a "special."

For the improvement of the physical plant of the College I am now promising to pay \$100,000 during the years 1936 and 1937.

The Council gratefully accepted the gifts under the terms set forth. The College of Liberal Arts is that part of Hua Chung College which was formerly known as Boone College and is the Church's institution in the affiliated group which make up Hua Chung. Francis C. M. Wei, president of Hua Chung, is known to many friends in the United States. Those who heard him speak will recall the many

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and urgent ways in which reinforcement and improvement were needed and will rejoice with the Council over this timely and generous aid.

AS THIS WAS the annual meeting of the Council, the election of a secretary took place and the various Departments made their annual reports. The Rev. Franklin J. Clark was reelected secretary for the twenty-sixth time, as he was also secretary to the Board of Missions which preceded the Council.

The resignation of the Rev. C. Rankin Barnes, effective March 15, called forth many expressions of regret, as did also that of the Rev. B. H. Reinheimer, reported in the previous Council meeting, as of March 4.

Greetings were sent to Bishop Dagwell of Oregon, whose consecration took place while the Council was meeting. The Council also expressed its appreciation of Bishop Campbell's ten years' service in Liberia.

The Rt. Rev. Robert E. Gribbin, Bishop of Western North Carolina, spoke to the Council about the work of four schools in his diocese: Christ School, Arden; the Appalachian School at Penland; the Patterson School at Legerwood; and Valle Crucis at Valle Crucis.

Among other visitors were the Rev. Lloyd R. Craighill of Nanchang, home on furlough after twenty years in China; the

Rev. Almon R. Pepper, the new Executive Secretary of the Church Mission of Help; the Bishop-elect of Liberia, who was consecrated in St. John's Cathedral, New York, on February 20; Mrs. S. Harrington Littell of Honolulu; Miss Etta McGrath, formerly a missionary in Kyoto; Mrs. J. Ralph Jacoby, president of the New York diocesan Woman's Auxiliary; and Mrs. E. T. Boyd of Denver, Colorado, diocesan Secretary for the Isolated.

New legacies or additional gifts or payments for investment received by the Treasurer since the December meeting total \$71,051.

The Trust Funds Committee was reelected: Messrs. John S. Newbold, Walter Kidde, and Harper Sibley, with the Council's President, Bishop Cook, and Treasurer, Dr. Franklin, *ex officio*.

Notable at this Council meeting but much regretted was the fact that no missionary appointments, domestic or foreign, were made and scarcely any scholarship aid was voted. A recent count of vacancies now in the Church's foreign staff alone showed 121. These are not places where new work might be undertaken; they are existing vacancies for which money is not available.

THE DATE OF the autumn Council meeting, normally in October, was changed to September 22, 23, 24.

With Our Missionaries

PHILIPPINE ISLANDS

The Rev. Harry T. Burke sailed January 21 from Portland on the *General Lee*.

Elizabeth Griffin sailed February 29 from Seattle on the *President Jefferson* after furlough.

HANKOW

M. Louise Reiley sailed January 7 from Hankow on the *President Grant*, and arrived in Seattle January 21, on regular furlough.

Sister Geraldine sailed February 8 from Vancouver on the *Empress of Japan*, after extended furlough.

The Rev. and Mrs. C. F. Whiston and three children arrived January 30 in Shanghai on the *President Taft*, after regular furlough.

ANKING

The Rev. L. R. Craighill and son arrived in

Vancouver February 1 on the *Empress of Japan*, on regular furlough.

Alice Gregg sailed February 15 from Seattle on the *President Jefferson*, after regular furlough.

Miss M. I. Colson sailed February 15 from Seattle on the *President Jefferson*.

HAITI

The Very Rev. and Mrs. Leopold Kroll sailed January 29 from Port au Prince on the *Haiti*, and arrived February 3 in New York.

TOHOKU

The Rt. Rev. and Mrs. Norman S. Binsted sailed February 13 from New York on the *President Lincoln* and arrived March 1 in San Francisco, whence on March 5 they will sail on the *Chichibu Maru*, after special leave.

Foreign Missions

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

Across the Secretary's Desk

ALASKA DOES NOT forget Good Friday and the special offering for work in Jerusalem and the Near East. Last year six of the congregations gave a total of \$34.66. Thus is the Church in Alaska's great wilderness country bound to the Church in tiny Palestine.

AN OVERSEAS missionary with a long record of service, recently wrote:

One of God's best gifts that I look back on, was a lay friend now with Christ, who gave me a wealth of intercession. His profession was law, but the business of his life was prayer. He studied my letters as he did others from the mission field, chiefly to see what to pray for. He believed in inspired prayer and so praying he expected and looked for an answer. Friends with such a gift and habit of guided prayer are rare, but in wider and more common ways the resources of intercessory prayer are potent behind God's workers abroad. What the fruit of it may be, only eternity may reveal.

These words recall some lines that I remember printing in THE SPIRIT OF MISSIONS all of thirty years ago. They are as true now as they were then. Perhaps a new generation of THE SPIRIT OF MISSIONS Family will be glad to have it:

Away in foreign lands they wondered how
 Their single word had power:
 At home the Christians two or three had met
 To pray an hour.
 Yes, we are always wondering, wondering how,
 Because we do not see
 Someone, unknown perhaps and far away,
 On bended knee. . . .

IN RECENT MONTHS General Chiang Kai-shek has been visiting some of the Provinces of Central China with the hope of encouraging the people to take up once again their normal life, now that the Communist Government has been dislodged from Kiangsi and its power apparently broken. According to reports, General Chiang has delivered "smashing attacks" against the opium evil. He

spoke of it as the "greatest curse of China" and as a grave obstruction to the progress of the New Life Movement, to which he and Madame Chiang are asking the people to commit themselves. Although opium smoking, footbinding, and other entrenched practices are not specifically mentioned in the schedule of the New Life Movement, their extirpation, General Chiang declares, is one of its aims. He is reported as advising the people to learn from the missionaries how to live a simple, clean, industrious life, to scorn and overcome bad habits, and to render service at all times to others.

THE STUDENTS of Fukien Christian University, Foochow, China, come from families whose religious connection is as follows:

Christian	88
Confucian	5
Buddhist	6
Taoist	2
No religion	54
Total	155

ALASKA'S COMMISSIONER of Education, Anthony E. Karnes, on an official trip through the territory, recently visited Fort Yukon. On his return to the capital at Juneau, he described Fort Yukon, which is the Indian metropolis of the upper river, as "an almost ideal community":

The Episcopal mission at Fort Yukon [he continued] has done fine work for the natives. Formerly four out of every six babies died, now through health and sanitation work only one out of every twenty dies. Tuberculosis and other diseases are also being brought under control. By mutual agreement, liquor is not sold at Fort Yukon and this is a fine thing, as from observation and what I have heard in other communities, the natives have spent their summer earnings on liquor, and the conditions are such that many will need relief this winter.

Domestic Missions

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

EXTENSIVE REPAIRS are being made on the buildings of St. James' Indian Mission, Cannon Ball, North Dakota. The Mission Home has been improved for the use of Captain and Mrs. Tom Moss and the chapel and parish hall are going to be put into first class condition. The Mission is now able to care for the Indian people on the Standing Rock Reservation and do what is necessary to provide for the many white people who have settled on the ranches and in the small towns near our mission. North Dakota is grateful for the assistance of the National Council and the aid of its own District Woman's Auxiliary which have made these improvements possible.

“THE MOST important occurrence,” writes the Bishop of Arizona, the Rt. Rev. Walter Mitchell, in his report for 1935, “has to do with the Navajo work. Many years ago, Miss Anne E. Cady, now the senior worker among Navajos, rescued an Indian waif who had but one-tenth of one per cent of sight. As he was born in New Mexico, he was eligible to attend the New Mexico School for the Blind. Among other things, he learned to tune pianos and thus was able to pay part of the cost of his education. During his senior year he was voted the outstanding student by the other students, eighty-five per cent of whom were white. Then he moved over to the University of New Mexico, where he was, naturally, seriously handicapped by his blindness. The Church hired a reader for him, and, by having all his work read to him, he was able to be graduated with distinction.

“He was swept off his feet by the educational plans of the Indian Bureau for the Navajo, and was certain that the salvation of his people lay in that. He was inclined to patronize the missionary work,

and thought very little of it. He became the right-hand man of the head of this educational program, and for a year remained in that work at a salary of \$1,680 per year. Some months ago, however, without first ascertaining whether or not the Church could pay him a salary, and what it would be, and over the protest of his superiors that he was renouncing a brilliant future in the Federal educational service, he resigned his position and offered himself to our Mission. When told that the Church could pay him nothing, he replied that that did not matter! He had left all and followed our Lord.

“But it does matter! I was able to provide forty dollars a month for two months, and since then the Cathedral Sunday School in Phoenix (to which I told the story) have been giving fifteen dollars a month for his salary. But that is all he receives.”

THE REV. E. T. SIMPSON, after a remarkably useful service in Salome, Arizona, retired on account of age. At the suggestion of the Very Rev. E. S. Lane, dean of Trinity Pro-Cathedral, Phoenix, Mr. Simpson is now doing what undoubtedly is an entirely new kind of ministry in our Church. He has become the pastor of the aged, and has organized what is called the 60-90 Club, one having to be sixty years old to be able to enter. Many of these persons had come to feel that the Church had no particular interest in them. All they heard was about serving youth. They felt the younger clergy did not understand them, that they were on the shelf and might as well get there. Now, to have one of their own age, who has had their experiences, begin to serve them, has produced a remarkable effect upon them.

The Domestic and Foreign Missionary Society is the Church organized to extend Christ's Body on earth. All Churchmen are members.

Religious Education

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

Lent and the Home

THE MOST powerful educational agency which exists is the daily life of the home. The manners and customs practiced there and the tastes and prejudices accepted there enter deeply into the minds and characters of the children.

Especially is this true in the field of religion. For religion is not simply a knowledge of historical and doctrinal truths, it is basically a system of attitudes to God and to man. Ideas and truths may be learned in school, but attitudes are generally adopted in imitation of those which characterize the social group in which we live. If the attitudes which the Church and the Church school seek to foster are not encouraged in the life of the home they will not strike very deep root in the lives of the children.

Lent is the time in which we take stock of our attitudes and try to make them more Christian. It is the time when we are called on to exercise Christian discipline upon ourselves. It is often supposed that people do not take kindly to discipline and resent it. But this is certainly not true of children. Children are not anarchists. They do not trust themselves enough to want to follow their own wills; they want the guidance of the group in which they live. They like stability and regularity. What they resent is being the only ones under discipline. They are glad to be partners in a society where discipline is accepted by all.

Lenten discipline in religion will be readily accepted and faithfully observed by children if adults also accept and observe it. But they will not take it seriously if adults do not do so.

Self-discipline is an essential element in healthy living. Only by this can life be saved from being the sport of circumstances. Self-discipline is the only way to personal freedom.

There can be a very real and healthy

pride in acknowledging oneself as under discipline. A football player is proud of the training rules which he may not break. A Boy Scout is proud of the law which orders him not to do dishonorable deeds.

Discipline is the mark either of slavery or of a high level of social life. It is slavery if it applies only to a part of the group, it is the mark of a high society if all acknowledge it. The child feels this even if he cannot explain it. He resents tyranny but is glad to be a part of a disciplined society. The Christian discipline of Lent will be accepted with pride if it applies to all.

The home can do a great work in Christian education during Lent if all in the home participate in the Lenten life. If the spirit and practices of Lent are brought before the child only in Church and in Church school the impression will not be deep. And if children are taught that they ought to observe Lent while they see no evidence of their parents observing the season of discipline and sacrifice, they will not take the teaching seriously. It is only as the home as a social whole enters into the observance that the meaning and value of Lent will find place in the child's mind.

During Lent we are taught that there should be an increased emphasis on devotion and worship. Special services are held for the children and they are told that they ought to attend. Do the parents attend the special services which are arranged for adults? If not, then the children are justified in concluding that special Lenten services are not really very important. And even if they go to church it will be with the belief that this is an activity of no great value.

But if the home life is such as to suggest that church attendance during Lent is the normal and natural thing for a Christian family, the children will accept

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this situation and fulfill their part as a matter of course. Not only will they learn better that which is taught to them in church, they will also absorb church-going in Lent into their whole system of accepted habits. This is real religious education.

Fasting is a Lenten duty incumbent on all Christians. But it is a dangerous practice to impose this duty on children unless the adults join them in self-sacrifice. Fasting can become a family activity, and if so carried on it becomes a greater means of grace to all. Each member of the family can announce to the others what form his self-denial is to take during Lent, or the whole family can adopt a common practice, such as giving up desserts or making some other sacrifice as a group. The point is that if the Lenten self-denial is a joint activity of the whole family it is more acceptable to children and is also of much greater value to them. It means that the adults play fair with the children.

The same principle applies to almsgiving. If adults do not practice special giving during Lent, the children are quite right in not seeing any reason why they should do so. The result is that the Lenten Offering Box is left alone until just before Easter and then the child comes to the parent for some money to put into it. This method of giving does not minister to the religious growth of children or parents. But if the children know that the adults are making special gifts to Church during Lent, it then becomes more comprehensible to the children why they should do the same. And they will take a pride in doing it.

The best education comes from group activity, and the most important group in the life of the child is the family. The best and most abiding religious education will be given in the life of the home as all the members of the family cooperate in some chosen activity. Lent is the one time in the year when, through family participation, children can be led into gladly accepting Christian discipline and into sharing in a natural and normal way in devotion, fasting, and almsgiving.

College Work

THE REV. T. O. WEDEL, PH.D.,
Secretary

RECENT VISITS to university centers of the South have given me vivid impressions of the great opportunity which lies at the door of college work in this region. Fundamentalist faiths are crumbling, yet the religious earnestness which belongs to this older evangelical tradition is not gone. Our Church, whenever it gets a hearing, has an appealing message, though, for family and social reasons, students may not as yet crowd into confirmation classes.

I was particularly astounded at sight of the great State colleges for women in the South. Their names are geographic and polysyllabic, like George State College for Women. But each State has one—from Mississippi to North Carolina. Inasmuch as they escape football publicity, they are not so well known in other parts of the country as are Georgia Tech or Texas Christian.

Intellectual snobbery on the part of Northern academic rating agencies has often cast a slur upon Southern university life. A visit to these State colleges for women (not to mention those for the men) makes one pause in one's own judgment. It all depends on what standard you set up. I am not at all certain that in the sight of God or the Church our great sophisticated schools in the North should outrank a school like the women's college at Columbus, Mississippi, where girls live on three hundred dollars a year, dress charmingly in a uniform blue, go to church on Sunday, and are a bit sparing (so I felt, at least) in lipstick and cigarettes and the latest agnosticism.

Some of the best student work in our Church is going on in these Southern colleges for women. Ruge Hall at Tallahassee, with Julia Gehan as student worker, St. Mary's Hall at Greensboro, North Carolina, with Margaret Williams in charge, or the modest apartment in Athens, Georgia, where Louise Starr meets her student charges, deserve a pilgrimage or two. They are gardens of God's grace.

Christian Social Service

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

School of Applied Religion Begun in Cincinnati

THE DEPARTMENT welcomes the announcement recently made in Cincinnati of the establishment of the School of Applied Religion under the auspices of the Diocese of Southern Ohio, with the backing of a national committee. The school will provide a center in which young deacons and priests may secure specialized training in which practice will be combined with theory.

The director of the school is the Rev. Joseph F. Fletcher, who, before his ordination, served on the staff of the Department as a research assistant. Since that time he has pursued graduate studies at the London School of Economics and has become a specialist in Christian sociology.

Stimulus for the development of such a school came from the experience of the Summer School in Social Service for Seminarians and Junior Clergy conducted during the past thirteen years under the leadership of William S. Keller, M.D., chairman of the Southern Ohio Social Service Department. His work with seminarians during successive summers has demonstrated that the effectiveness of pastoral care is largely increased by the acquisition of a practical knowledge of social relationships.

The new School of Applied Religion, concentrating on a year's course of study, will function through a fourfold program. The students will spend a large portion of their time engaged in supervised field work in various social agencies and institutions. Among the training centers will be general hospitals, psychopathic hospitals, juvenile courts, domestic relations courts, the county jail, the city workhouse, and trades union headquarters.

A student body of twenty-five can be accommodated in the large residence given for the school by Mr. and Mrs. Benjamin W. Lamson of Cincinnati.

There the students will discuss their practical experiences and their social studies in seminar groups, also receiving specific instruction in Christian doctrine, social ethics, moral and pastoral theology, which will interpret their field work in definitely Christian terms. In other words the school is not designed to produce social service experts, but socially competent parish priests.

The graduate school of the University of Cincinnati has offered its cooperation in providing courses in pure and applied social theory.

A unique feature of the school's program will be the personal instruction which each student will receive from a rector designated as his tutor. Thus the student will correlate his newly acquired information to the normal field of parish administration.

It should be distinctly understood that the inauguration of this year-round school will not supersede the Cincinnati Summer School in Social Service.

EVER SINCE ITS organization in 1919, the Department has been stressing the importance of every parish having a definite instrument for the practical expression of its social responsibility. The Department consistently urged upon diocesan social service departments such slogans as: "A parish social service committee or its equivalent in every parish!" This policy has recently had a significant corroboration when the Community Chest Board of Grand Rapids, Michigan, recommended that each church in that city appoint a social service committee to link its life more closely to the various social agencies of Grand Rapids and to enable the church to take better advantage of the services of these agencies. Two of our parishes promptly made such appointments.

THE SPIRIT OF MISSIONS

Department of Publicity

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

THE DEPARTMENT'S new Visual Service, offering for parish use an illustrated lecture on the Church in Latin America, is being very favorably received. One user writes: "The lecture is most interesting." Another says: "Muchly enjoyed and greatly appreciated. Thank you for giving us a most wonderful and helpful program for our meeting."

The Latin America unit is being booked rapidly, and orders for it should be sent early, and for dates well in advance. Write the Department for full information.

STILL ANOTHER trained and capable woman enters the field of Church publicity. The Diocese of New Jersey has announced the appointment of Miss Emma Lawson Johnston as Diocesan Publicity Agent, and the Department of Publicity extends its best wishes for her abundant success.

Miss Johnston is a professional newspaper woman, a Churchwoman, and had charge of diocesan publicity for the 1934 General Convention. Undoubtedly she will follow in the footsteps of Mrs. William P. Cornell in Florida, Miss W. Hutson in Michigan, Miss Marjorie D. Moreland in Ohio, Miss Ethel M. Roberts in Massachusetts, Miss Gwendolyn Thomas in Minnesota, and the other women who are so ably serving the Church in this special field.

MARJORIE DAW MORELAND, who handles most efficiently the publicity of the Diocese of Ohio, has prepared a very useful mimeographed sheet of Suggestions to Parish Reporters for Newspaper Publicity. It contains much practical advice about how to secure newspaper publicity, and points out errors to avoid. Doubtless Miss Moreland would be glad to send a copy to any interested person who would ask for it, addressing her at the Diocesan Office, 2241 Prospect Avenue, Cleveland, Ohio.

Field Department

THE REV. B. H. REINHEIMER, D.D.
Executive Secretary

THE DIOCESES of our Church spend approximately twice as much on diocesan missions as the Church as a whole appropriates for domestic missions. In the most recent year for which figures are available, about a million and a half dollars were spent on the former and three-quarters of a million on the latter.

How much does each reader of THE SPIRIT OF MISSIONS know about his diocesan program? Here is an outline that may be used as a guide for personal inquiry or as the outline for a program meeting on diocesan missions.

Using the Federal Census Reports for 1920 and 1930, and the Religious Census Reports for 1916 and 1926, note what changes have taken place with respect to:

1. Total population of the counties included in the diocese.
2. The size of the various racial groups with respect to the number of native-born whites.
3. The distribution between rural and urban population.
4. The total Church membership.
5. The membership of the Episcopal Church.

In the following list of reported diocesan activities check the items that are represented in the program of your diocese:

Among Indians	City Mission Work
Negroes	Hospitals
Mountain people	Orphanages
Europeans	Homes for Aged
Oriental	County Homes
Latin Americans	Penal Institutions
Rural Church Work	Deaf Mutes
New Parishes	The Blind
Aided Parishes	Church Mission of Help
	Preparatory Schools
	College Students

What amount of money has been budgeted in 1936 for diocesan missions in your diocese?

What is the basis on which the parishes are expected to contribute to it?

In what proportion does it stand to the amount which your diocese has undertaken to provide for the General Church Program?

The Woman's Auxiliary

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

Executive Board Meeting, February 7-10

THE EXECUTIVE BOARD of the Woman's Auxiliary held its regular meeting in Church Missions House, New York, February 7-10. Serious illness prevented the attendance of several members though all but five were present, in spite of stormy weather. One member had to spend twenty-seven hours getting to the railroad. On Thursday night before the meeting, the Rev. W. Russell Bowie, rector of Grace Church, New York, held a service for the Board in Grace Church.

The Board was deeply concerned about the financial outlook for 1936 and still more for the need of education to restore and strengthen the Church's work in the future. The Board expressed itself as thoroughly convinced that the 1936 budget can be balanced by securing additional gifts, especially small gifts from many givers, and earnestly opposed cutting the work any further.

With the present triennium half over, interest increases in the program of the Triennial Meeting of 1937 and in the United Thank Offering. Mrs. Beverly Ober, chairman of the program committee, reported that the committee's plans were gradually taking shape. The Board voted that the triennial session should last two weeks.

The present total of the United Thank Offering gives cause for both gratification and chagrin. A tabulation shows that up to February 1, thirty dioceses and missionary districts have given more than they gave in the same period last triennium; forty-two have given less; two have the same amount; for twelve the comparison is incomplete; and the report for the foreign branches is also incomplete.

What is the underlying aim of the Church schools and of religious education in the parish? What are the attitudes of the Church's young people toward the Church's work? What is the status of the Church's work among Negroes and how

can the Church help in freeing the Negro from the bondage of present conditions and maintain his morale in the face of militant and radical labor agencies toward whom he sometimes turns in despair? More particularly, how can the Woman's Auxiliary be of service in these aspects of the Church's work?

Discussion of the foregoing large subjects brought out a considerable amount of useful information and pointed the way for helpful attitudes and practical work on the part of the Woman's Auxiliary. The Rev. D. A. McGregor led the discussion on religious education and Miss Leila Anderson that on young people.

A panel discussion was held on the Episcopal Church and Negro-White relations. This proved a highly interesting procedure. With Mrs. Henry Hill Pierce presiding, the panel consisted of two Negro Churchwomen, Miss Esther B. Brown, one of the Auxiliary's field secretaries, and Miss Mary Kirk, a social worker with the Brooklyn Bureau of Charities and formerly on the faculty of St. Augustine's College, Raleigh, North Carolina; two Southerners, the Rt. Rev. Edwin A. Penick and Mrs. James R. Cain; a northern woman living in the South, Mrs. Fred W. Thomas; and Miss Anderson.

The Board accepted the resignation and expressed its appreciation for the fine service of Miss Nannie Hite Winston as its representative on the Interracial Commission which has its headquarters in Atlanta. Mrs. H. J. MacMillan of Wilmington, South Carolina, president of the Woman's Auxiliary in the Fourth Province, has been asked to represent the Board on this Commission.

The Board's Committee on Christian Citizenship called attention to the recommendation of the 1934 Triennial Meeting that the branches study existing laws regarding birth control.

THE SPIRIT OF MISSIONS

Among a number of national conferences attended by various members of the Board since the last meeting, the Conference on the Cause and Cure of War was reported by Mrs. Beverly Ober, who said that this year's conference was in marked contrast to last year's because of the frequent mention of the need of spiritual resources whereas last year only political and economic factors were recognized.

The conference included eleven national women's organizations and its discussions naturally showed wide diversity of opinion but unity of desire for peace. The

matter of world peace is a complex one but, like Christianity itself, as Mrs. Ober said, it has its deep simplicities and underlying all its complexities. The Findings of the Conference are obtainable from the office at 1624 Grand Central Terminal Building, New York, N. Y.

Appreciation of the work of the Rev. B. H. Reinheimer and the Rev. C. Rankin Barnes and keen regret for their departure from the Council staff were expressed in a message sent to the National Council, with the hope also expressed that the two important offices they leave may soon be filled.

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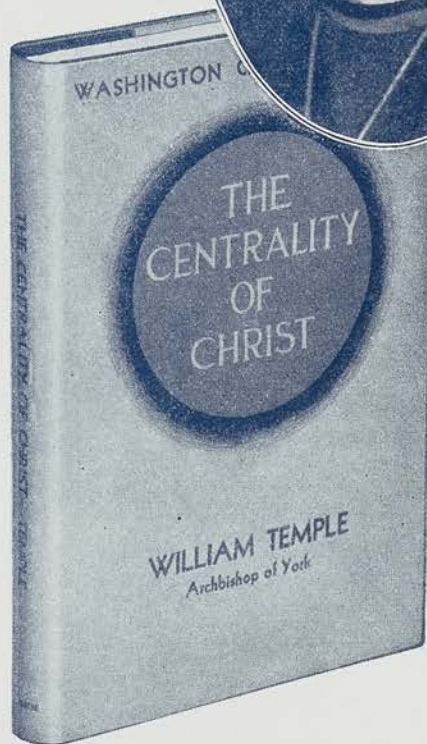
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THE MISSIONARY CRISIS

THE NATIONAL COUNCIL in session in New York, February 11th, 12th and 13th, made drastic cuts affecting the whole missionary work of the Church and balanced the Budget for 1936. They offset this seeming disaster by presenting the total amount of the deficit, the apparently modest amount of \$127,100, as a sum to

be raised by special gifts to be made prior to March 31st next.

The National Council believes that missionary loyalists will pay this sum and has inaugurated a Church-wide effort, declaring its belief that these cuts "will not have to be made." To vindicate this judgment in the time limit set there must be swift response.

THE SITUATION

BUDGET—EMERGENCY SCHEDULE	\$2,313,115
SPECIFIC REDUCTIONS—NET (FINAL)	36,351
BASIC BUDGET	\$2,276,764
LESS ESTIMATED LAPSED BALANCES	45,000
EXPENDITURES ON BASIS OF PRESENT BUDGET	\$2,231,764
ESTIMATED NET INCOME AS OF FEBRUARY 12, 1936	2,104,664
PROSPECTIVE DEFICIT	\$ 127,100

To meet this deficit the following reductions will be made as of March 31, 1936, unless this money is raised. The reductions are for \$158,917, as expenditures will have been made on these items

the first three months of this year.

Under the advice of a special committee headed by the Bishop of Chicago the following schedule of reductions was unanimously adopted:

<i>Domestic Missions</i>		
Aided Dioceses	\$15,195	
Domestic Districts	33,488	\$ 48,683
<i>Foreign Missions</i>		
Foreign	\$47,577	
Extra-Continental	19,744	
Latin America	12,513	\$ 79,834
Departments of National Council		20,600
American Church Institute for Negroes		3,800
Coöperating Agencies		6,000
Total		\$158,917

March 31st next, when the first quarter of the year comes to an end, is the date when the answer to this call must be made.

The figures given here cannot possibly reveal the meaning of these tabulated statements. Earlier reductions have left in the budgets of Aided Dioceses, Domestic Districts and Foreign Fields little more than the salaries of American and foreign men and women workers so that upon every Bishop now falls the well-

nigh impossible task to choose those workers who must be dropped.

The National Council was reminded pointedly by its President, Bishop Cook, that "It is unfair to those who have gone out in the name of the Church with the assurance that the Church will uphold their hands and support their efforts now to notify them that the work must be discontinued and that their services will no longer be required."

March 31st, then, is the date by which gifts must be received.

The total to be raised by this date is \$127,100.

THE NATIONAL COUNCIL

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