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THE SPIRIT OF MISSIONS

JUNE, 1936

Kusatsu Mission in Jeopardy

JOHN W. WOOD

What Happened to the Crisis

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The Brotherhood in Japan

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The Spirit of Missions

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

Vol. CI

JUNE, 1936

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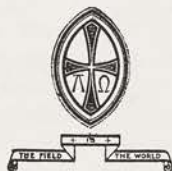


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THE RT. REV. ELMER N. SCHMUCK, third Missionary Bishop of Wyoming, succumbed suddenly to a heart attack on April 28, after a short but notably successful episcopate (see page 280.)

The Spirit of Missions

VOL. CI, No. 6



JUNE, 1936

Missionary Facts from Many Lands

BEFORE JULY 1 the Evening Auxiliary of Trinity Church, Boston, Massachusetts, hopes to have 10,000 orders for a new 1937 calendar which it proposes to publish for the benefit of the General Church Program. The Trinity Calendar, as it is to be called, will contain statements from the Presiding Bishop, the Bishop of Massachusetts, and others. The cover will be a photograph of the Cathedral of St. Peter and St. Paul, Washington, D. C.

The Trinity Evening Auxiliary has embarked upon this venture to aid the missionary work of the general Church. It invites other organizations and parish groups to share in this enterprise by offering them calendars at a wholesale price for sale at fifty cents each, all profits to be added to the group's contribution to the National Council. Further information may be had from the Executive Secretary, Calendar Committee, Trinity Church, Copley Square, Boston, Massachusetts.

YOU WOULD weep to see the people putting their gifts into the offering plate here," writes a recently appointed worker in the Mountain Province of the Philippine Islands. "Money is terribly scarce. An egg is a rare and choice possession to most of the people, and eggs are their favorite form of offering. Sometimes there is a piece of rope put on the plate, signifying that there is a fowl or animal of some kind waiting outside the church door as an offering."

THE REV. GEORGE BUZZELLE, rector of St. Andrew's Church, Minneapolis, Minnesota, spent the early years of his ministry as a missionary in Idaho. Recently he took a few moments to write down his memories of his experiences in Idaho in the late eighties and early nineties. These reminiscences constitute a high spot in the current June number of *The Historical Magazine*. Another article in that same issue which our readers will find of especial interest is Beginnings of the Church on the Pacific Coast by the Ven. W. R. H. Hodgkin, Archdeacon of California.

THE BISHOP of Mexico, the Rt. Rev. Efrain Salinas y Velasco, has designated the Church of San José de Gracia in Mexico City, as his cathedral. Henceforth it will be known as Cathedral de San José de Gracia.

During the year 1935, new church buildings were dedicated at San Sebastianito and Jojutla. Two others, St. Matthew's at Tecalco, and St. Luke's at Iyapango, were finished, while church buildings were under construction in Santa Maria and Mimiapan.

The vigor of Bishop Salinas y Velasco's leadership is also evidenced in the giving for the extension of the Church outside of Mexico. Five years ago only twenty-five per cent of Mexico's giving to missions came from Mexican congregations, the rest coming from the English-speaking congregations. Last year the Mexican congregations gave seventy-five per cent.

THE SPIRIT OF MISSIONS

THE MISSIONARY forces in China, the Family of THE SPIRIT OF MISSIONS, and the Church generally, have sustained a grievous loss in the death from pneumonia, on April 23, in Wuchang, China, of Gertrude Carter Gilman, wife of the Suffragan Bishop of Hankow. Mrs. Gilman was born on May 10, 1874, at Babylon, Long Island. Her father, the Rev. Frederick Brewerton Carter, was one time Archdeacon of Newark. She attended the Montclair (New Jersey) High School, Wellesley College, and the Philadelphia Church Training School.

When, in 1898, the Woman's Auxiliary voted to use the United Thank Offering of that year to send fifty women to the mission field, Gertrude Carter was one of the volunteers who offered her services. She arrived in China on October 8, 1901. She therefore gave thirty-five years of her life to the cause of Christ in China. She was married to the Rev. Alfred A. Gilman (now Bishop), February 22, 1905. With great energy she assisted her husband and served the Church in China in many ways, not the least of which was as a contributor to THE SPIRIT OF MISSIONS.

ONE OF THE few Negro missions in the Far West is St. Philip's, Portland, Oregon. The Chancellor of the diocese, vice-president and head of the trust department in a Portland bank, has acted for fifteen years as lay reader in charge of this mission, the Archdeacon coming for the sacraments. Under the Chancellor's care there has grown up a congregation of seventy communicants. They have a Church school, an active Woman's Auxiliary and a choir.

They have never been able to have a resident clergyman. The opportunity, however, has appealed so strongly to the missionary spirit of one of this year's graduates at the Bishop Payne Divinity School in Petersburg, Virginia, that he is offering his services for a year at least, with barely more than his living expenses on a most humble scale. He asks that, beyond his railway fare, "food, shelter, heat, light, and a limited amount of

clothes be furnished me, and the offering of one Sunday a month, with small humble quarters where I could do my own cooking and laundry."

This young man knows something of work under difficult conditions. He has earned all his expenses through the divinity school, walking to his work six miles a day through any weather, and considering no work too "menial" for his purpose. The Bishop of Oregon is accepting his offer, pending the young man's ordination to the diaconate.

NEARLY FIVE HUNDRED people crowded into Holy Trinity Church, Tokyo, on April 17, to offer their prayers and praise for the life and service of the late Bishop of North Tokyo, John McKim. Among those who testified to Bishop McKim's contribution to the life of Japan at this service were Prince Iyesato Tokugawa; Joseph C. Grew, American Ambassador; the Rt. Rev. Samuel Heaslett, Presiding Bishop of the Nippon Sei Ko Kwai; the Rev. C. H. Evans, Chairman, Standing Committee of North Tokyo; Dr. Tokutaro Kubo of St. Luke's International Medical Center; the Rev. J. H. Kobayashi of St. Margaret's School; Dr. Shigeharu Kimura of St. Paul's University; the Rev. J. K. Ochiai of Central Theological College; and the Rt. Rev. C. S. Reifsnider, Bishop of North Tokyo.

THE SYNOD OF the Diocese of Kyoto meeting late in March in St. Agnes' Church, Kyoto, congratulated the Bishop of the diocese, the Rt. Rev. Shirley H. Nichols, upon the completion of ten years in the episcopate. Congratulatory addresses were made at the anniversary dinner by the Bishop of Osaka, the Rt. Rev. J. Y. Naide, who had preached the sermon at Bishop Nichols' consecration, the Bishop of Nagoya, the Rt. Rev. P. S. Sasaki, and the new Japanese missionary to Manchuria, the Rev. T. B. Nagano. Mr. Nagano was formerly chairman of the Standing Committee of the Diocese of Kobe. His work in Manchuria is supported by the Missionary Society of the Nippon Sei Ko Kwai.

Shall the Kusatsu Leper Work Continue?

Mary Cornwall-Legh, founder and supporter of St. Barnabas' Mission, can no longer carry on. Other means of maintaining this Christlike work are needed

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Foreign Missions

ONE OF THE most appealing activities of the Church in Japan for which the Church in the United States has been making appropriation, is the famous St. Barnabas' Mission for Lepers at Kusatsu. This work was begun as a private enterprise many years ago by a devoted English Churchwoman, Miss Mary Cornwall-Legh. For years she supported it by the income from her own private fortune, supplemented by gifts of friends in England and in the United States.

The increasing appeals of sorely stricken people for the ministrations, physical and spiritual, of St. Barnabas' Mission, compelled Miss Cornwall-Legh to increase steadily the number for whom the mission was caring. This, of course, meant increased expense. She appealed for aid to Bishop McKim, who, at her request, had been giving spiritual oversight to the work. The Bishop endorsed Miss Cornwall-Legh's work without qualification and asked the Church in America to extend its help. After some time, an appropriation was made. This has since been reduced under pressure of lessened income, to total of \$1,800 or ¥3,600.

Later, the Church in the United States also provided an associate for Miss Cornwall-Legh in the person of Miss Mary B. McGill, whose support is drawn from the

United Thank Offering. When Miss Cornwall-Legh asked Bishop McKim for assistance, she told him that she would still continue to draw upon her private income and that, upon her death, the principal would be left to the American Church Mission in the Diocese of North Tokyo as an endowment for St. Barnabas' Mission. In recent years, however, she has been compelled to draw upon her principal in order to meet running expenses. This principal has now been reduced to \$15,000 (¥30,000).

In his annual report for 1935, the Rt.

Rev. C. S. Reifsnider refers to this critical situation as follows:

Miss Mary Cornwall-Legh, who originated the mission work in the leper village of Kusatsu, and who is well known for her self-sacrificing work among these poor people during the last twenty years, has been obliged, on account of failing health, to give up all responsibility for the work there, and Miss Mary McGill has been appointed to take charge in her place. Miss Cornwall-Legh will continue to live in Kusatsu, except during the severe winter

THE situation at Kusatsu described in this article requires a twofold treatment:

First, the emergency. This grows out of the inability of Miss Cornwall-Legh to continue personal support of the work. The appeal is to the generosity of Church people and any others who may wish to extend aid to the most pitiable of all people, the leper.

Secondly, with respect to emergency and permanent maintenance. Under the lead of National Council plans for the future must be adopted. These may include reduction of the work; continuation on a different basis; support from Japanese sources; provision for wider sources of revenue from the United States; a combination of all these.

Gifts, however, are needed at once and THE SPIRIT OF MISSIONS urges adoption of a plan by which individuals or groups immediately assume responsibility for one or more lepers at one hundred dollars a year each.

THE SPIRIT OF MISSIONS

weather, but has asked that all responsibility, especially financial, for St. Barnabas' Mission to Lepers, be taken over by the American Church Mission.

During these years of work at Kusatsu she has given largely, not only of her time and strength, but also of her private income to support this work. There have been established gradually six homes, in which lepers cast off by their relations and friends have been cared for. These homes are run with the utmost economy, the stronger lepers taking care of the weaker ones and, of course, doing all the work of the houses. And Miss Cornwall-Legh, by keeping up a large correspondence with friends she has made for the work in both England and America, has received many gifts of money and supplies to help in supporting these homes. She did not turn away any lepers who came to her destitute and friendless asking help, and at the end of each year she made up whatever deficit there was from her own resources, finally using her capital, until 1935, when the number of lepers being cared for was 176.

Because her failing health prevented her from keeping up her contacts through correspondence the gifts received from abroad nearly ceased, and after paying a deficit of ¥12,000 for 1935, she had depleted her private fortune to ¥30,000. This is really insufficient to support her and, of course, she can no longer take the responsibility of the financial support of the work. The American Church Mission cannot, of course, let this splendid work be given up, and plans for its support must be made. There are now 171 lepers in the homes, whose

support, including a school and kindergarten, requires ¥48,000 per year. The annual income of the mission is ¥21,412 made up of:

¥4,800 from the American Mission to Lepers.
8,262 from the Home Office (Department of Interior of Japan).
4,000 from the Empress Dowager, for five years.
3,600 from American Church Mission.
500 from Their Imperial Majesties.
250 from Gumma Prefecture.

¥21,412

Of course, we can not take any more lepers into the homes at Kusatsu. As deaths occur among the people in the homes (and almost twenty per cent of them are advanced cases) we receive most pathetic and urgent applications from other lepers to be taken in, but we are obliged, of course, to refuse, although there is need in the homes for the help that could be given by those who are still strong enough to do any physical work. This need for financial help is most urgent, as we can only, with the money in hand, carry on the work through the first half of 1936.

In view of the difficult financial situation which the Domestic and Foreign Missionary Society has been facing for a number of years, it is impossible for it to provide the \$8,000 annually necessary to supplement the present income of St. Barnabas' Mission.

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THE SPIRIT OF MISSIONS *presents its plea for the Lepers of Kusatsu in response to the resolution and instruction adopted by National Council:*

RESOLVED: That Bishop Reifsnider be informed that although the Domestic and Foreign Missionary Society is unable to provide additional funds in the budget at this time for the support of work among leper people at Kusatsu, it records its conviction that the character of the work at St. Barnabas' Mission to Lepers, Kusatsu, and the results that have come from it in bringing the Peace of God into the lives of sadly afflicted people, are of such unquestioned reality and value that the Church in the United States should make every effort to insure the continuance of this work.

To which the National Council appended this note:

Inquiry will be made in accordance with the Bishop's suggestion as to the possibility of enlisting the aid of friends of the work through the making of special gifts. The Department of Foreign Missions is hereby authorized in consultation with the officers of other Departments to make a special appeal for funds to continue the Christlike work of St. Barnabas' Mission.

Brent School Maintains Founder's Ideals

The Rev. A. H. Richardson is headmaster of Baguio school for children of American residents in Far East. Has large enrollment

By the Rev. Alfred L. Griffiths

Acting Headmaster, Brent School, Baguio, 1934-35

BRENT SCHOOL is perched five thousand feet above the sea amidst the pine-clad mountains of Baguio, where the invigorating air makes an ideal environment for study and play. Not far distant are the straw-covered huts of the Benguet Igorots, living for the most part as their ancestors did before them. Nearby and contrasting distinctly with the primitive Igorot villages are rich gold mines, under Western supervision, modern in every way. Thus Baguio with its healthful temperate climate, its sharp contrasts of Eastern and Western civilization makes an ideal location for Brent School.

Founded in 1909 by the first Bishop of the Philippine Islands, the Rt. Rev. Charles H. Brent, for the children of American and European residents in the Far East, Brent School has enjoyed the leadership of a group of real Christian young men who have laid excellent foundations for its future: the Rev. Remsen B. Ogilby, now President of Trinity College, Hartford, Connecticut, Major F. W. Hackett, the Rev. Lewis O. Heck, Mr. Harold Amos, and the Rev. A. H. Richardson, the present head. The Bishop of the Philippine Islands, the Rt. Rev. G. F. Mosher, is sole trustee.

Most of Brent's students, who come from innumerable towns and cities of the seven thousand islands of the Philippine archipelago and from such cities as Shanghai, Hong Kong, and Singapore, boast of having been around the world at least once. Even youngsters in the Lower School speak of Peking, Borneo, Sumatra, Ceylon, as naturally as boys and girls in the United States talk of New York and San Francisco. The opportunities which they have had for travel enable

them to visualize and to think of things with a world rather than a provincial outlook. Geography, history, and international questions are very real to them.

But Brent is unique in other ways. Its students, boys and girls from the first grade in elementary school through adolescents in their late teens, have their meals and classes together, and many of the athletic meets are played with mixed teams. Student body and teachers are a family group. Even the youngest toddlers, away from home for the first time, become so imbued with Brent's family spirit that occasionally they shed a few tears when vacation time comes.

During its short history, Brent has developed some traditions which are long remembered after school days are over. When a youngster has a birthday, a speech is in order at dinnertime. After the speech, four corners are cut from a large birthday cake and passed to the speaker's best friends. On Saturday afternoons, old clothes are donned by the youngsters who have received conduct reports. Their penalties are worked off by carrying wood to the various buildings on the campus. Girls as well as boys carry wood for punishment. Without any unnecessary fretting, Brent boys and girls take their punishments manfully and learn the rules of discipline.

Like most American preparatory schools, Brent has its athletics. Basketball and baseball are its major sports. Often Brent plays against teams from Easter School for Igorot boys and girls, and other native teams in and about Baguio. A fine athletic relationship has been built up between the two Church schools—Easter and Brent. Often, too,

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Baguio offers superb settings for outdoor nature study classes



Boys and girls work off conduct penalties on Saturday afternoons by carrying wood

BRENT SCHOOL MAINTAINS FOUNDER'S IDEALS

games are played with the various American soldier teams that come to Baguio for vacation. Many of Brent's athletes are faring well on college and university teams in the United States.

Religion, of course, plays a prominent part in the life of Brent. A beautiful chapel situated in a pine grove and looking out over a lovely valley makes this building an ideal place for worship and meditation. Every day students enter its doors and reverently offer prayer and praise to their heavenly Father. Almost every boy in school is a member of the acolyte guild. Daily the chaplain is met by several boys asking the same repeated question, "May I serve today?" Frequently during the year, students conduct the services themselves. Senior students voluntarily take charge of the services, even to the extent of training a special choir and playing the organ. The Holy Communion is always very well attended; almost every confirmed boy and girl in school makes their communion weekly. The students for the most part take religion as a very natural thing in life and seem to have felt and experienced the presence of the Living Christ at His own service.

During each spring vacation, teachers and students take a hike to the interesting country north of Sagada. Buses, horses, and rafts provide transportation

to the destination, usually Balbalasang, the northernmost mission station of the Church on the Island of Luzon. On the way to this mission the hiking party frequently visits the missions at Bontoc and Sagada. This spring hike gives teachers and students alike the opportunity of seeing the Church's work first-hand.

Brent School receives no support from the general Church; it is entirely reliant on its own tuition funds for its support and upkeep. Without endowment it suffered severely when the recent depression drastically reduced its student body. Last year it enjoyed the largest enrollment in its history and prospects for the future are brighter than they have been for some years past. The property, however, is mortgaged and until this is met there is little hope for the small school library which is sorely needed. The absence of missionary children from the student body is indicative of the lack of the scholarship aid which this desirable group of students generally require.

More than a quarter of a century has passed since Bishop Brent founded this great school. Throughout its history, it has gone courageously forward no matter what difficulties confronted it. Under its present Bishop, the school launches bravely into the future, mindful of its purpose, and ever trying to carry on the ideals of its founder—Bishop Brent.

Oyama Sees Demonstration of Christian Faith

ONE NEW MISSION was opened last year in the Diocese of North Tokyo at Oyama, under the care of the Rev. Robert Wells Andrews of Tochigi. Oyama is a large railroad junction. A young catechist, after long experience with Dr. Andrews, was sent to Oyama to live and last February was ordained deacon. He is the Rev. John Okubo.

He was extremely ill with pneumonia last winter and was under the care of the local physician. Dr. Andrews, at Tochigi, was naturally troubled about his young assistant's illness and, knowing this, a physician who is a member of the

Tochigi congregation went off to Oyama on his own initiative for consultation. Finding the young man so ill, he sent for a third physician, one of the men at St. Luke's Hospital, Tokyo, who is also a Churchman. The doctor in Oyama was not a Christian and he was deeply impressed by the fact that although the three physicians saw no hope for the patient's recovery, the two Christian doctors spent much time in prayer for him. The Oyama doctor, whose family is well off, asked to be allowed to provide the oxygen apparatus and other expensive equipment. The young man recovered.

Daughters of the King Stress Religious Life

Order's chapters throughout the Church are engaged in many varied activities all based on its two rules of Prayer and Service

By *Ada Loaring-Clark*

President, The Order of the Daughters of the King

BACK IN 1885 a small group of earnest women assembled Sunday by Sunday in a Bible class led by Mrs. Margaret J. Franklin at the Church of the Holy Sepulchre (now the Church of the Resurrection) in New York City. It was the senior Bible class of the church and was called The Daughters of the King.

Evidences of a changing world were all about but these young women realized that the fundamentals of their religious life, prayer and service, must be stable; unchanging as the laws of God. Eagerly they strove to develop within themselves and others a very real sense of the value of prayer and to give such service for the benefit of others as their rector desired. In those days there were no Nation-wide Campaigns, Bishops' Crusades, or Forward Movements with their helps and leadership. Hence this group of women with the consent of their rector decided to make prayer and service the twofold object of an association to be known as The Order of the Daughters of the King. The Rule of Prayer was to be carefully observed as they realized that in the Christian life nothing can be substi-

tuted for this daily recourse to the Source of Life and Strength. There may be different methods used in applying the Rule of Service but there can be no deviation in applying the Rule of Prayer. They knew that they always could be sure of success in prayer if offered in penitence and faith. Now thousands of Daughters are united in common prayer to God each day. "Whatever ye shall ask of the Father in my name, he may give it you."

The Rule of Service pledged each Daughter to make a conscientious effort by word or deed to bring other women into personal relationship with our Lord and Saviour, Jesus Christ. This service would not be formal but would be given with

wholehearted devotion and a consecrated spirit "For His Sake." "He that winneth souls is wise" therefore "Be not weary in well doing." There soon came to these young women a deeper realization of the power of prayer. Any work or deed done with the sincere purpose of bringing a soul nearer the Christ or the Christ nearer to that soul, is an "earnest effort." They felt they had a duty close at hand, that near each one of them were women who



MRS. MARGARET J. FRANKLIN
From whose Bible Class the Daughters
of the King developed

DAUGHTERS OF KING STRESS RELIGIOUS LIFE

should be brought to Christ. It was natural, therefore, that they should adopt for their work among women the rule adopted by the then newly organized Brotherhood of St. Andrew in its work among men and boys, that every member should make an earnest effort each week to bring at least one woman within the hearing of the Gospel of Jesus Christ.

The Rule of Service was simple and practical. It meant the consecration of a Daughter's common sense, common sympathy, and common influence to the enlargement of Christ's Kingdom. It is, after all, nothing but the application of the baptismal vow to be "Christ's faithful soldier and servant" in the extension of His Kingdom. It can be seen readily that this general Christian obligation is reasonably fulfilled by Churchwomen who are conscientiously putting forth an earnest effort to bring, through the Church, some other woman nearer to the Source of spiritual life and strength. This effort may be made in the Church, in the home, on the street, in the house of a friend or the dwelling of a stranger, everywhere watching for the opportunity of doing something for others, taking as a life motto "While we have time, let us do good unto all men."

It was not long before a watchword and a motto were adopted. Other Bible classes asked to affiliate with the Order and this affiliation led to the adoption of a constitution. It was not expected that the Order would in any way supersede any other organization. It was organized solely as a religious order. *Magnanimer Crucem Sistine*, "With lofty mind uphold the Cross," became its watchword and "For His Sake" its motto. The first meeting of the Order was held on Easter Even, April 4, 1885, and by 1889 several other groups, now called chapters, were affiliated and national organization was accomplished which has now extended all over the United States and to Canada. It has ever shown steady and quiet growth.

Some clergy who do not know the Order think that it may duplicate organizations already at work or that it is just another organization for the busy and

already overburdened parish priest to manage. This is in no sense accurate. True, other organizations have their devotional secretaries, but no Churchwoman's organization stresses solely the two phases of religious life, prayer and service, as does the Order of the Daughters of the King. There is nothing to prevent a Daughter from being an active member of any other organization and giving herself wholeheartedly in its service. The Bible and other study classes sponsored by the Daughters of the King are usually open to all interested. The Forward Movement study course *Religion in the Family* was, in many parishes, sponsored by the Daughters of the King.

The foremost phase of the Order's endeavor today is the spread of Christ's Kingdom among young women and girls through its Junior Division. With other young people's groups the Junior Division may specialize as an intensive training ground in leadership for the devotional life of a parish. It may also cooperate with the programs of all young people's groups. The Junior Division has grown rapidly until it now numbers more than one thousand girls and young women from ten to twenty years of age. They receive training in Churchmanship, reality in religion, evangelism, personal service, and leadership, all tending to result in keeping alert the Church life of the women of the future. Through recreation and fellowship, study, prayer, and worship is built up a loyalty which is expressed in cooperation with other Church groups and such service as youth can give. Three or more girls can form a chapter with the consent of the Bishop or rector.

Bible study is the keystone of each chapter, both junior and senior, and it is zealously pursued by the entire membership of the Order. Daughters of the King are to be found at summer schools and conferences both as instructors and pupils, deeply interested in courses on personal religion and kindred subjects, thus strengthening themselves in the development of a spiritual efficiency that will manifest itself in a more active service in their own parish. In rural com-

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munities and with the isolated, the Order has found an enlarged opportunity to establish Bishop's chapters. These chapters are increasing and their membership includes those who are not able, through distance, to affiliate with parochial chapters.

One of the most interesting services rendered by the Order is in providing for the salaries of a missionary and of Bible women in China. This is undertaken through the Lily Funsten Ward Self-denial Fund, a voluntary offering given during the Epiphany season. Miss Ward was the first Daughter of the King to go to China as a missionary. A thank offering, a purely voluntary offering, for the coming of the Holy Spirit, is offered at Whitsuntide and called the Master's Fund. This fund makes provision for the education of young women in our Church training schools as deaconesses or other Church workers. There are Daughters of the King, trained through the Master's Fund, in the Dioceses of California, Illinois, Massachusetts, New Jersey, New York, North Carolina, Oregon, Pennsylvania, Virginia, Wisconsin, and farther away, in Alaska, Puerto Rico, Mexico, and China. The person selected as a scholarship holder is approved by a committee which acts in coöperation with the officers of the Department of Missions of the National Council. Certain educational standards are demanded to which the holder of the scholarship must conform. In this and other ways the Order coöperates with the general work of the Church.

The Forward Movement Commission has found ready acceptance and cordial coöperation in all its phases among the Daughters of the King and particularly in its plan for daily Bible reading. Days of Prayer and Quiet Days sponsored by the Order have meant much in deepening the spiritual life of the various parishes

which have observed them. The members of the Order never make money for the Order's objectives. Daughters give as they are able and all offerings are voluntary.

Recently an endowment fund, a permanent trust fund, was inaugurated. A five-year certificate plan receives the gifts of donors as a thank offering or as a memorial for those Daughters who have entered the Church Expectant. The Order is governed by a national council of sixteen representative women who live in all parts of the country. They are elected by the delegates present at the triennial convention. This council is empowered to elect its own officers.

For this triennium the Order's official staff was increased by the appointment of an executive who has charge of the national office (150 Fifth Avenue, New York City), as well as being in charge of the extension work of the Order in the field.

The reports of the eight provinces show the activities of the Daughters have been many and varied: calling on candidates for baptism and confirmation; visiting new families and the sick; altar work; providing cars to take Daughters to distant meetings, and the aged and infirm to Church services; reorganizing abandoned missions; supplying linen for missions; assisting hospital clinics; doing notable work in the Mountain Mission by Mail; organizing junior chapters; assisting at healing and other missions; giving service as a volunteer parish secretary. One Bishop's Chapter reports sending 965 letters to shut-ins and isolated.

The Order is extending both in its influence and numbers quite rapidly and is looking to the future with gladness in Christian endeavor with the hope that the members of the Order may make their Christian discipleship of increasing value to the Church and to Society.

*Next Month—The Church Army Invades Tennessee, by Captain B. Frank Mountford—
Another article in our Coöperating Agencies Series*

Hawaii Parish Includes 160 Sugar Camps

Filipino and other Orientals on plantations and in mills respond readily to Church's ministry brought by Archdeacon Walker and C. A. Captains

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

Vice-President, National Council

During the past winter the Vice-President of National Council spent three months in the Orient. On the return journey Dr. Franklin paused for a few days in the Hawaiian Islands to see something of the Church's work there. He was tremendously impressed by the work of Church Army on the Island of Hawaii, about which he writes in this article—the fifth he has written for THE SPIRIT OF MISSIONS out of his experiences in the East.

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MILES OF SUGAR cane and pine-apples, glimpses of volcanic mountains on the one hand and the blue Pacific on the other, people with faces brown, yellow, or white; these are the surroundings amid which the men of the Church Army work in the Hawaiian Islands.

I was not able to visit the Island of Kauai where Captain Henry Hamilton is located, but spent four interesting days on Hawaii, the largest island of the group, with a widely scattered population of 73,000. Here Captain and Mrs. George A. Benson and Captains John Oliphant and W. A. Roberts are working under the general direction of the Ven. James Walker, himself a former Church Army Captain. (See Archdeacon Walker's own account

of this work in THE SPIRIT OF MISSIONS, October, 1933, p. 534.)

The population of the islands is sixty-four per cent of Oriental origin, seventeen per cent being Filipino. For the most part these Filipinos are young unmarried men who have left their homeland because of lack of opportunity and are working on the plantations or in the sugar mills. Many of them were baptized in infancy but few have held true to their original faith. Often this has not been their fault as the Roman Church is doing little active work on the island. They respond readily to the work done by Church Army. Probably one-half of those of Japanese and Chinese origin have repudiated the religions of their forefathers.

The "parish" served by Archdeacon Walker and the Church Army captains stretches for fifty miles along the northeast coast of Hawaii. Travel is a major item. The Archdeacon drives about twenty-five thousand miles a year in his car. This means, with hotel bills, an annual cost of seven hundred dollars, while his travel allowance is one hundred dollars. The difference comes from his salary (less than fourteen hundred dollars, about half of which is provided locally) and a few small personal gifts from home. He is a member



At Paauilo, Captain and Mrs. Benson provide weekday religious instruction for an eager group of children

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of the Territorial Child Welfare Board and his work for the Board brings him in touch with the intimate problems of many families. He is the chief case worker of the district. A recent emergency sick call required 160 miles of travel and an all night vigil.

St. Paul's Church, Makapala, with its twenty-seven communicants, boasts that an average of twenty-two make their communions whenever there is a service and many of fifteen years' standing have never missed. This field has sent many good Church workers to Honolulu.

The work of Captains Benson and Oliphant is chiefly in the sugar camps, where most of the owners have placed shacks for meetings and services at their disposal. A portable organ and hymnals are carried in the car and when meetings are held in the camps remote from the road, organ and books are toted a mile or two by faithful lay helpers.

Services are held in 160 of these camps each month. In addition there are scout meetings, visits to public schools, and sick calls to fill in the "spare" moments.

It was a revelation to me to note the fellowship already established between the Church Army captains and these lonesome lads in the camps. As we traveled the highway there were many stops.

"Paulo, why you no work today?"

"Sick."

The "flu" is prevalent and the symptoms indicate that is the trouble. The first aid kit supplies aspirin and other remedies and Paulo is ordered by his captain to go to bed.

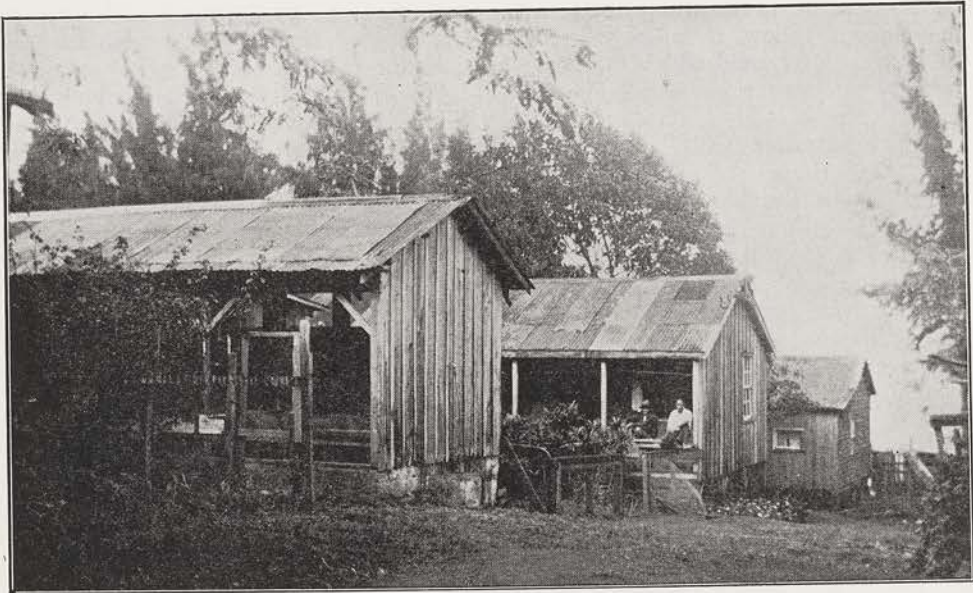
"Augustus, why no at church Sunday?"

A bowed head and shame-faced expression is the answer.

"Well, come next Sunday."

Farther along a friend stands on the roadside. He has an injured hand so in he jumps and is taken up the road to the hospital for treatment.

The faithfulness of these young men is illustrated by the action of Mariano, a Filipino who hired a car for \$2.50 to go fifteen miles to make his Christmas communion. His pay is about seventy cents a day.



A SUGAR CAMP ON THE ISLAND OF HAWAII
Church Army captains regularly visit 160 of these tiny settlements of employees of the great sugar plantations and mills which dot Hawaii

Japanese B.S.A. Leads Many to Baptism

In five years since its organization on a national scale, Brotherhood has established fifty chapters in Nippon Sei Ko Kwai's ten dioceses

*By the Rev. Lawrence Rose
Central Theological College, Tokyo, Japan*

IT IS MONDAY afternoon on the campus of St. Paul's University, Tokyo: in the homes of various resident faculty members are gathered in chapter meeting groups of students, members of the University Assembly of the Brotherhood of St. Andrew in Japan. Their classes over, these young men, perhaps 150 in number, have attended Evensong in the University Chapel where they have heard an address on The Purpose of God for My Life or Building a New World or some similar subject, and they are now discussing it. When it is remembered that less than half of these boys were Christians before coming to *Rikkyo* (St. Paul's) it is evident that here is going forward one of the most significant missionary enterprises in Japan—and one of the most effective bits of student work being done anywhere under the auspices of the Episcopal Church.

St. Paul's is the only school of university rank under Christian auspices and administration in Tokyo. The 2,050 students who come to its campus daily are drawn from all parts of the Japanese Empire. But it has no dormitories, so those who are unable to commute live in boarding houses scattered all over the city. They are poor, many living on as

little as twenty-five yen (about \$8) a month. Many, too, are having their first experience in the life of a big city, exposed to all kinds of hazards to their

THE International Review of Missions in its survey of Japan for the year 1935 says, "Three laymen's movements illustrate in what varied manners the Holy Spirit is working in Japan today." One of these three movements selected for special mention by The Review is the Brotherhood of St. Andrew. It is now five years since the Brotherhood was organized on a national scale in Japan and the appropriateness of its selection for special mention by The Review is testified amply in the accompanying article by Mr. Rose. Mr. Rose, who since 1934 has been on the faculty of the Central Theological College in Tokyo, is a graduate of Harvard College and the General Theological Seminary. The first years of his ministry were spent in distinguished service in Montana.

physical, moral, and spiritual health—some that are common to student life in other countries, some peculiar to Japan and Tokyo. Moreover, they are caught up in the intellectual and spiritual ferment that is seething in present-day Japan. On the average, about one out of eight of those who enter is a Christian (forty-six out of the class of three hundred which entered in April 1935).

Any specifically Christian program in St. Paul's must of necessity be extra-curricular. Students entering the junior college are not so mature in many ways as those who enter American universities; if possible, their ideals, standards, and ideas are more fluent. On the other hand, they seem to be quite definitely more open to leadership and influence and conviction. They are not "Gospel-hardened", and although many may come with anti-Christian teaching and prejudice, that is an easier problem to deal with than the bad religious teaching which so often lies in the background to hinder student work in American colleges.

In the autumn of 1927, Paul Rusch was

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asked by the Rt. Rev. C. S. Reifsnider, President of the University, to take in hand a group of Christian students, to help and to encourage them in their university life. Casting about for a suitable plan to serve as a framework for his efforts, Mr. Rusch lighted upon the Brotherhood of St. Andrew as providing the program most nearly suited to the needs of the situation. On November 30, 1927, the first admission service was held, and on three teachers and seven students Bishop Reifsnider pinned large improvised cardboard badges, inducting them into the first University Chapter of the Brotherhood. In April, 1929, there came as Chaplain to the University, the Rev. Takaharu Takamatsu, from his parochial ministry in Kyoto. At that time Marxism was rampant in student circles, especially in its anti-religious emphasis. Ridicule and persecution were the lot of a student who was known to attend church; the road to effective work among non-Christians was barred by the double barrier of anti-Christian influence in early training and the new anti-religious prejudice. Dr. Takamatsu immediately gave his support to the Brotherhood program, but progress was disappointingly slow.

It was so until the autumn of 1931. In that year, not only was there evident a new intellectual atmosphere and a change in the attitude of the educational authorities of the Government regarding religious work among students, but there was in the Brotherhood a small group of able student leaders, convinced Christians, then completing their final year in the junior college and about to take up their university work. Dr. Takamatsu and Mr. Rusch pinned their hopes to these young men, and they were not disappointed.

The one Chapter hitherto existing was made a nucleus for the University Assembly of several chapters, and coincidentally with the expansion of the movement on the campus, the B.S.A. was organized on a national scale. Chapters were formed rapidly in seven of the ten dioceses of the Sei Ko Kwai, graduates of St. Paul's forming the nuclei for effective

working groups of young men in a score or more parishes, and there arose gradually a national organization of young laymen who know that they are not Christians if they keep their Christianity to themselves.

Impossible as it is to estimate precisely, it is said that in the past five years three hundred non-Christian students have been brought to Holy Baptism through the Brotherhood — and their Christian education begun; those who come from a Christian background have been gripped and held, their spiritual lives deepened and vitalized; all have been encouraged, and in part trained to take an aggressive and important place as laymen in the Sei Ko Kwai. Besides these tangible results it is certain that in the minds of many young men, who have not been convinced finally, have been sown the seeds which may produce conviction later, and which have already produced respect for the Christian message and interest in it.

At the present time on the *Rikkyo* campus there are ten Brotherhood chapters composed of students in the junior college and university, six in the middle school, and one faculty chapter; in all, about 250 men and boys identified with the Brotherhood. The university organization contributes to the Church life of Tokyo by supplying twenty-six teachers for the Sunday schools of various parishes; and on occasion, whole chapters undertake to help out in parish services. In March, 1936, the fiftieth chapter was established in Japan, and the B.S.A. was organized in the tenth and last of the dioceses of the N.S.K.K. The leadership training camps, held annually for the past three years, have brought together one hundred young members and their leaders each summer for a week of earnest study, thought, and prayer regarding their place in the Church's life. Students from other schools have attended these conferences in good numbers; particularly encouraging is the attendance each year of several foreign-born Japanese, whose position in the country is difficult. The purpose of these camps is to train

JAPANESE B.S.A. LEADS MANY TO BAPTISM

Christian leaders who will resist the almost irresistible temptation in business and other pursuits to "hide their lights under a bushel." To this end the backbone of each camp's program is a series of lectures by a leading Churchman intended to relate the Christian Gospel to the manifold activities of daily life in modern Japan. For the past two years this series has been repeated in the winter term at the Monday Evensong in *Rikkyo* Chapel, and has formed the basis for the chapter discussion program; then it has been published in book form.

Two other Brotherhood activities of wider scope than its program at St. Paul's University deserve mention. One is the annual thank offering presented in the autumn—an expression of the loyalty of parochial or school chapters and their members to the whole Church. Last year the offering of 238 yen went to the Diocese of Kyoto to be used by the Rt. Rev. S. H. Nichols for work among young men; in 1936 it will go to Hokkaido, the most impoverished of the N.S.K.K. dioceses; the intention being to devote the whole proceeds each year to meet some one of the many desperate needs of the Church. The presentation of this offering is annually the occasion for a great service and mass meeting of Christian young men of Japan.

The other significant item concerns B.S.A. publications in Japanese. Besides the courses of lectures already referred to and distinctively Brotherhood literature such as the monthly magazine and the

usual manuals, many pamphlets and handbooks of Christian instruction, for which there is great need, have been made available and distributed widely. A beginning also has been made in publishing an adapted translation of the Forward Movement literature.

The two basic rules of the B.S.A. are prayer and service—daily prayer for the extension of Christ's Kingdom, and personal service in the form of an attempt each week to bring some one person into contact with Christ in His Church. With few exceptions, the students who have been baptized in the University Chapel in recent years have in the first instance been brought to the chapel or to the Chaplain by a member of this organization. But this personal campaign is supplemented annually by two missions, one in the spring shortly after the opening of the new academic year, and the other in the autumn. The first is a teaching mission, designed simply to explain what Christianity is, while the other seeks conversions. One of the most telling features of these "Mobilization for Christ Weeks," as they are called in Japanese, is that daily some of the senior university students stand up in chapel and tell What Christ Means to Me.

Evangelism is the beginning; but to get a boy to chapel and command his interest is not enough, and the educational program of the Brotherhood is of great importance, particularly since it is the Chaplain's policy to administer baptism as soon as a student indicates his



BROTHERHOOD GROUP AT ST. PAUL'S UNIVERSITY, TOKYO
Members of this year's graduating class, most of these boys have been baptized since entering St. Paul's. There are now fifty Brotherhood chapters in Japan

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readiness—a good deal of his Christian education being left for the future. Each chapter meeting has an educational aim, either the following of a study course outlined by the executive council, or the working out of a special course by the Chaplain, Faculty Adviser, and Student Director of a particular chapter. The University Chaplain, moreover, takes his teaching responsibility with the utmost seriousness. In instructions thrice a week at chapel services, in his many Bible classes, and in personal conferences innumerable, Dr. Takamatsu meets those who have been brought to him and explains the Gospel message to them.

He is excellently equipped for that work. He was brought up in a village where Christianity was looked upon with horror; nurtured upon tales of a dreadful kind, of Christians and their doings; and in his early study of Japanese history taught to regard Christianity as inimical to the nation. A favorite sport in the school to which he was sent at the age of thirteen consisted of target practice with various missiles on the windows of a near-by church, the first church he had seen. His first visit to one was when he was fifteen, spending a vacation with his brother in Osaka. The poor little church in an ordinary house contrasted strikingly with the lovely temples and shrines he had been taught to reverence. Little as he understood what he saw and heard, something held him, and on his return to school in Kobe he searched out a church and attended regularly for four years before consenting to be baptized. And it was after he had begun to teach that he finally responded to the urging of Christian friends and went to St. Paul's University and the Divinity School. There, his first contacts with Bishop Tucker gave him what he felt was an insight into the real meaning of the Gospel. "He made me feel that I *must* work for Christianity."

This background gives Dr. Takamatsu admirable patience and understanding in dealing with those who are brought to him from a non-Christian environment.

His theological education at Cambridge, Massachusetts, with graduate study at Harvard and later at the General Theological Seminary and Columbia, make him also a thoroughly competent teacher. With it all he has infinite tact and kindness. He knows how to deal with the boy who faces a decision between his family and the Church. He can graciously welcome at six in the morning, or at any other time, one who needs his help. Such an one came not long since on his graduation day, overwhelmed with misery and oppressed with sin; he was baptized at eight in the morning after a two hours' talk. Dr. Takamatsu insists, however, that the most effective argument with students comes not from him but from the changed lives of those who become Christians. And they do change. One of the roughest boys in his class became one of its best students; another, a wild, irresponsible youth, son of a wealthy man, was baptized against the judgment and criticism of Christian teachers, and became one of the finest influences on the campus.

Evangelism and education lead to worship, and the chapel is in a real sense the center of the Brotherhood program and activity. Of the various services, the Choral Evensong on Monday afternoon, and the early Eucharist on Wednesday are the objectives of special efforts on the part of the Brotherhood. At the latter the average attendance is between seventy and eighty despite the early hour and the long distances many students must come. The university choir and servers' guild are composed almost entirely of Brotherhood members; under Professor Karl Branstad's direction the choir has given the chapel services a beauty and dignity which contribute greatly to the success of the movement in this most important side of its work—the leading of its members to worship.

Here is a work which promises great good for the future of the Nippon Sei Ko Kwai, which needs the consecrated, energetic lay leaders who are so vital to the Church's life in any country.

Twenty-five Years in a Mill Community

The Rev. W. J. Gordon has spent quarter century in Spray, North Carolina, ministering to congregation developed from afternoon Sunday School

By the Rev. David T. Eaton

Rector, Church of the Holy Comforter, Burlington, North Carolina

A year ago (THE SPIRIT OF MISSIONS, August, 1935, p. 367) Mr. Eaton told our readers the story of the Church's ministry among the mill people of Piedmont Heights, North Carolina. He now writes of another parish ministering in a mill community which during recent months has observed some significant anniversaries: the thirtieth anniversary of the building of the first chapel, the completion of twenty-five years of the present rectorship, and the tenth anniversary of the consecration of the present building.

THE FIRST WORK of the Episcopal Church in Spray, North Carolina, was through an afternoon Sunday school conducted by several members of the Church of the Epiphany, Leaksville, in what was called the "Red Schoolhouse," now a dwelling house opposite Dillon's Store. About 1906 the chapel on Flint Hill was built, the site being chosen by Lawrence McRae, then superintendent of the Rhode Island Mill, as the very neediest section of Spray. For several years services were held by the rector of the Church of the Epiphany, but circumstances made definite growth impossible. In 1910, Miss Kate Cheshire, sister of the late Bishop Cheshire, aroused by the opportunity which Spray presented to the Church, urged the Rev. William J. Gordon to consider the work. Mr. Gordon's preparation for the ministry had been with a view to service in China and he came to Spray for the first Sunday in December, 1910, with the understanding that he might be released after one year, if the opportunity for foreign missionary service opened. St. Luke's then, had but six communicants.

A month after Mr. Gordon's arrival, his mother and sister came to Spray to live with him on Flint Hill. Mrs. Gordon's devoted service, joyous vitality, and sympathetic understanding endeared her to the people and made fruitful a life of usefulness which only recently was ended. From the beginning Miss Gordon gave herself freely and self-sacrificingly to St. Luke's and during most of the time she has been the official parish visitor. She has been organist, Church school teacher, director of the young people; a full-time worker, responsive to every form of service and every call of need.

The work of the Church in Mayodan under the leadership of the Rev. A. R. Berkeley was a large factor in influencing Mr. Gordon to undertake a like kind of work in Spray. Mr. Berkeley preached a mission on Flint Hill and following the services the first class for confirmation was presented.

The work was concentrated on Flint Hill, but soon began to attract the attention of people in other parts of town, and the need for a larger building became apparent. The four-room cottage back of the church was rented for a parish house and during hot weather its porch became a "chancel" for the evening services, while the congregation sat out under the stars. On one occasion Bishop Cheshire confirmed a class of thirty-four in this "temple not made with hands." More than once a tent was used for special occasions. The Rev. Bertram Brown of Tarboro preached a "tent mission" and at the baptism by immersion which followed, he preached on the lakeside while the congregation, vested

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choir, and candidates stood on the shore and a Sunday afternoon crowd listened from row boats on the water.

The first building plans called for a new and larger frame building on the Flint Hill site to cost about two thousand dollars and a parish house for twelve hundred dollars. These plans did not materialize but a fund of five hundred dollars was slowly collected, which, together with faith, made possible in 1924 the beginning of the rock church. Two years earlier the Marshall Field Company had given the site on which the church stands and the lot on the right, set aside for the building of a future parish house, while individuals gave other lots to complete the site and to provide for the rectory.

The initial fund of five hundred dollars was used for the purchase of a truck to haul the rocks of which the church is built and which were picked up on near-by farms. Perhaps every rock represents a prayer and many miracles were built into the structure. A community canvass, planned and carried through by six business men of the town with the Rev. P. H. Gwynn as chairman resulted in a total gift of eight thousand dollars independent of the Church membership; three thousand dollars was given by the National Council; the American Church Building Fund gave the last thousand dollars, and the rest of the nineteen thousand dollars required to complete the payment were the gifts of St. Luke's congregation, other Episcopalians, and personal friends. The church was first used for service on Sunday afternoon, February 7, 1926, and the large congregation responded in spirit to the opening sentence, "This is the Lord's doing; it is marvelous in our eyes." Consecration followed on December 28. Members of the congregation and other friends gave many memorial gifts to beautify the church and its grounds.

Many lives have gone into the building of the congregation during these past twenty-five years. For many of those years Mr. Gordon was also rector of Epiphany Church, Leaksville. To aid in the whole field there has been a succession

of lay and clerical assistants which include Howard Hartzell, the late Theodore Stroup, James P. Burke, Harry Stirling, James Renfro, Leicester Kent, and Richard Aselford. Assisting directly on Flint Hill there have been from the Church Army, Captains Richards, Hunt, Brownell, and Weise. Among the most valuable helpers have been two district nurses, Miss Sadie Dixon and Miss Ada E. Browne.

The superintendent of St. Luke's Church school has been connected with it for twenty years, during which time he has been absent only three times on account of illness. The present senior warden, also a teacher in the Church school, has a record of twenty years' service with only six unavoidable absences.

Some of the fruit of the years has been expressed in missionary vision and service. St. Andrew's Mission, Rockingham County, developed from a camping trip by a group of junior Brotherhood boys and was carried on by workers from St. Luke's until Miss Hill became resident missionary; May Hairston served three years in the Philippine Islands until ill health forced her to return, and there are now in the congregation eight young people who have offered their lives for missionary work. The Church school has made noteworthy offerings; the Young People's Service League twice has won the Bishop's Cup; and the congregation as a whole twice has received awards in the Lenten Reading Contest.

The activities have included beside the regular routine, a Woman's Auxiliary and Guild, Y.P.S.L. and a Junior League; formerly a brotherhood, later a layman's league, and several weekday Bible classes. For seven years perhaps the most valuable organized contribution the work has made to the community has been through the Daily Vacation Bible School with an average enrollment of 115.

The communicants after twenty-five years number 150, all except seven of whom have been baptized or presented for confirmation, or both, by the present minister.

The Spirit of Missions

PICTORIAL SECTION



A FOLLOWER OF CHRIST IN SAGADA

THE SPIRIT OF MISSIONS is indebted to Major William E. Alger, retired U.S.A., and Mrs. Bayard Stewart for this exceptional photograph of one of the Igorot Christian women at Sagada, so typical of the nearly 60,000 men, women, and children who comprise the Christian community in and about Sagada, Philippine Islands



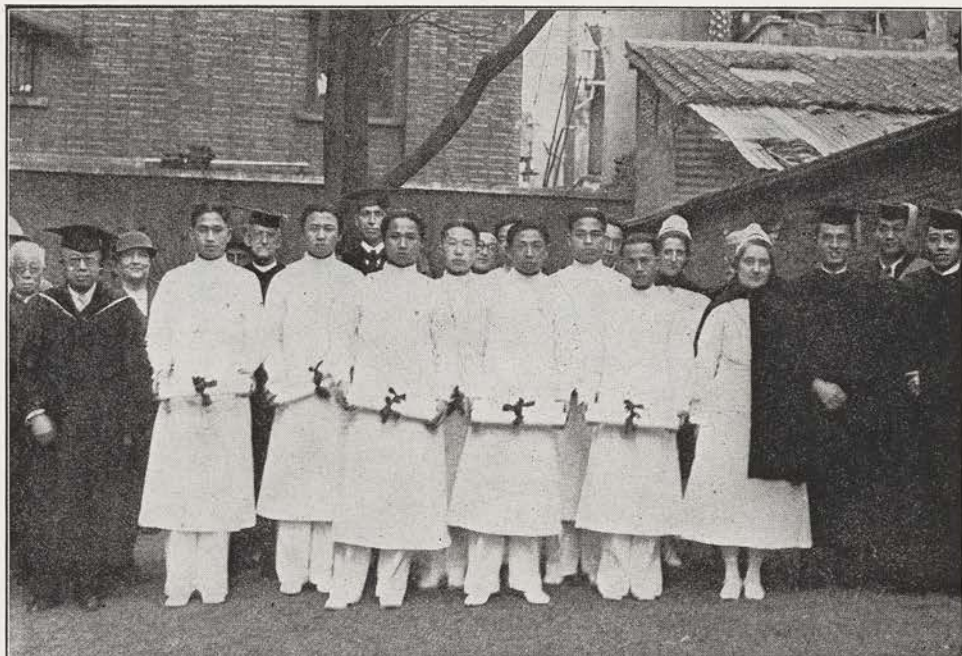
BISHOP REIFSNIDER BREAKS GROUND FOR NEW ST. PAUL'S UNIVERSITY BUILDING

The new building, the first considerable addition to the university plant since the earthquake of 1923, is a gift of the alumni and other Japanese friends of the university. It will house the junior college



COMMENCEMENT PARADE AT BRENT SCHOOL, BAGUIO, PHILIPPINE ISLANDS

Since 1919 Brent School has been serving the educational needs of the children of American residents in the Far East. Last year it reported the largest enrollment in its history. The Rev. A. H. Richardson is headmaster (see page 247)



GRADUATING CLASS, ST. LUKE'S NURSES' TRAINING SCHOOL, SHANGHAI
 The group includes besides the new nurses, the Rev. F. L. Hawks Pott who addressed the class, Dr. A. W. Tucker who presented the diplomas, and Miss Anna M. Groff, director of nurses. The training school has an enrollment of about sixty



CLERGY STAFF, MISSIONARY DISTRICT OF NEVADA
 The Rt. Rev. Thomas Jenkins recently gathered his helpers at St. Philip's-in-the-Desert, Hawthorne, for a retreat conducted by the Rev. O. B. Dale, S.S.J.E. Under the Bishop's leadership these men are aggressively proclaiming Christ's Gospel

Let Us Continue the Christlike Work of St. Barnabas' Mission, Kusatsu

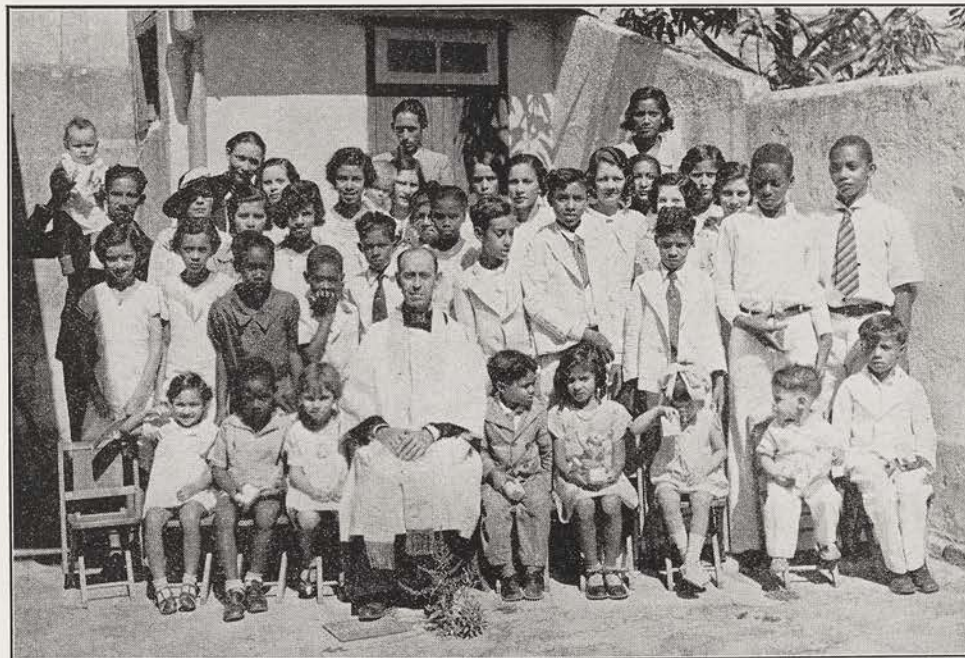


The mission to lepers at Kusatsu, Japan, is in jeopardy as told elsewhere in this issue (page 245). The pictures here indicate something of the character of the work inaugurated and carried on for many years by Miss Mary Cornwall-Legh. 1. Many children of leper parents are untainted. St. Barnabas' Mission brings the compassionate care of Christ to this happy kindergarten group. 2. Miss Cornwall-Legh who has been forced to give up her care of the mission. 3. A Biblical play given by the untainted children of leper parents in the Lower Village Sunday School. 4. Three

years ago Bishop Perry visited the Kusatsu mission and was welcomed by Miss Cornwall-Legh and her staff. In the first row besides Bishop Perry and Miss Cornwall-Legh, are Dr. Wood, the late Bishop McKim, and Miss Nellie McKim. 5. Miss Cornwall-Legh with a group of Lower Village kindergarten children. 6. St. Stephen's Home for single male lepers. This is one of the six homes of the mission. 7. St. Barnabas' Mission parish house. 8. St. Lois' Home for girls. Miss Mary McGill, now in charge of the mission, is at the left. 9. A class for lepers at Kusatsu



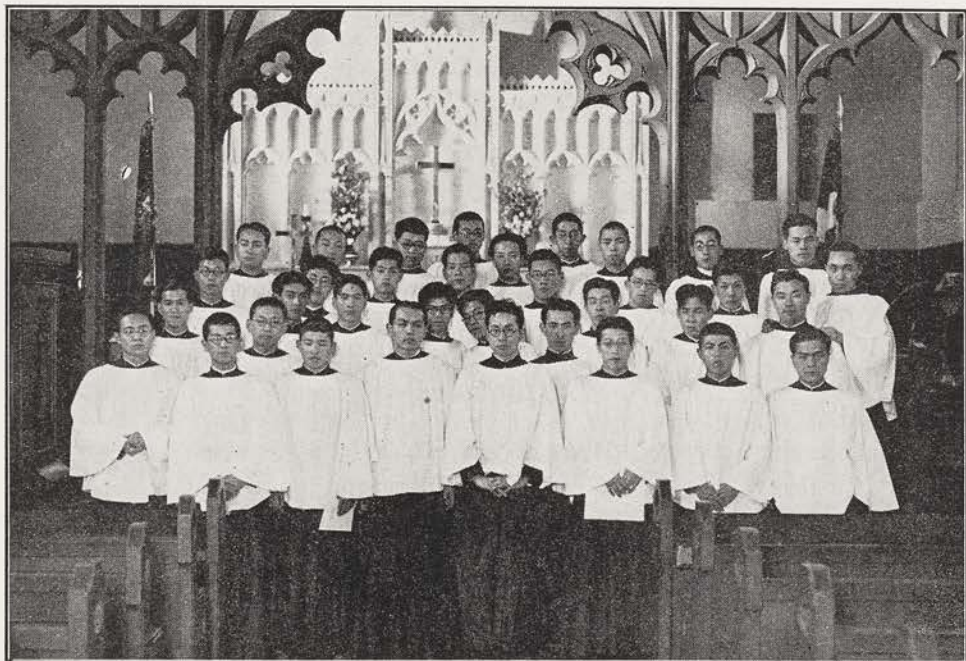
CONGREGATION, CONSECRATION ST. PAUL'S CHAPEL, LITTLE EAGLE, S. D.
 On April 4 the Missionary Bishop of South Dakota, the Rt. Rev. W. Blair Roberts,
 dedicated this building given to the Indians by the U.T.O. The Rev. Cyril C. Rouillard
 is in charge of the mission (see page 274)



IGLESIA SAN PABLO SUNDAY SCHOOL, CIENFUEGOS, CUBA
 Senorita Carmen Hernandez (wearing hat at left rear) lends the mission the building
 in which it meets, plays the organ, runs the Sunday school, and is active in the Woman's
 Auxiliary. The priest-in-charge is the Rev. Pablo Munoz



ARAPAHOE GIRLS LOYALLY SUPPORT THE CHURCH'S MISSION
St. Michael's Mission, at Ethete, Wyoming, gave \$358.89 in its Lenten Offering. This group had \$60.22 in its mite boxes. This offering is especially noteworthy as all the Arapahoe Indians are unbelievably poor



ST. PAUL'S UNIVERSITY CHOIR, TOKYO, JAPAN
The choir which is under the direction of Prof. Karl Branstad, is composed almost entirely of members of the Brotherhood of St. Andrew. The Rev. Lawrence Rose tells of the work of the Brotherhood in Japan in a notable article on pages 255-258 of this issue

SANCTUARY

Praise the Lord, O My Soul

O LORD, THOU Lover of souls, we thank thee that in this age new visions are given, fresh opportunities are presented, and stirring demands are made.

We thank thee that we live in an age of the Spirit, when a will to unity is being mightily and widely developed.

We thank thee that we live in a pentecost when the young see great visions and are strengthened to do great tasks: while the old, being enabled to see far horizons, do speed them on their way.

We thank thee for the invigorating sense that all things are being made new, and that it is given to us to make traditions, as well as to uphold them.

We thank thee that, all the world over, men have cause to look up and lift up their heads, for their redemption draweth nigh.

We thank thee that the quiet mind, being stayed on thee, can pass through hurry and turmoil with tranquility, and be at peace.

We thank thee that all good things that have ever existed do for ever live, and that immortality is of the essence of love.

We thank thee that in thy heaven goodness, purity, and love, which are of thy own divine Nature, shall still find work to perform for thee.

We thank thee, Lord, that we have thyself for our guide and our friend, O thou most wonderful in the realm of love.

O LORD OUR GOD, giver of life and light, we bless thee, we worship thee— for that of thy gracious goodness thou hast put into our minds these thoughts; it is thou, O Lord, who hast given us all things richly to enjoy, and in the splendor of loving kindness it is thou thyself that dost transform our common life.

Glory be to thee, O Lord, most high.

From *Acts of Devotion* (New York, Macmillan).

Dr. Hayakawa is Distinguished Educator

Principal of St. Agnes' School, Kyoto, left parochial work to assume task. Has aided development of education of women in Japan

By the Rev. J. Kenneth Morris
Church of the Resurrection, Kyoto, Japan

PART TWO—CONCLUSION

Last month Mr. Morris told of Dr. Hayakawa's boyhood and youth and the steps by which he found his way to Christ and His Sacred Ministry. Young Hayakawa was sent to the United States for further theological education. The story continues from his arrival in New York en route to Berkeley.

KISHIRO ARRIVED in New York with only four dollars and much ignorance about foreign ways, but learning rapidly that Christian America was not all Christian. He entered a hotel cab whose driver told him he would take him to a good hotel and there would be no charge for the cab. He registered and paid two dollars for a room where he stayed that night. The next morning the driver of the cab demanded five dollars as cab fare. As he had only two dollars the man threatened to take his suitcase. Hayakawa sat on his suitcase and spoke only in Japanese until finally the man said he would take fifty cents, which Hayakawa gladly paid. Discouraged, but not downcast, he went to the station and there saw a minister, whom he recognized by his clericals, to whom he showed the Headmaster's letter. The minister was very kind to him, saying that his own son was in Trinity College and would enter a seminary the next year. He bought him a ticket and sent him on his way rejoicing that there is a great deal of human kindness and Christian love to offset the harshness and evil of the world.

Hayakawa's three years at Berkeley were very happy ones. He received a scholarship that relieved him of financial

worries. His studies proved stimulating; his faith deepened; his whole outlook on life broadened. Among those in the seminary with him were Gouverneur F. Mosher (now Bishop of the Philippine Islands), Daniel T. Huntington (now Bishop of Anking), and Robert L. Paddock (later Bishop of Eastern Oregon), whose friendships have been warm and lasting. He was graduated in June 1896, and immediately ordained deacon at Holy Trinity Church, New Haven, by the Rt. Rev. John Williams, then Presiding Bishop.

After his graduation, Mr. Hayakawa was given the balance left over from his scholarship, and in company with the Rev. S. Motoda, who later became the first Japanese Bishop, visited England, France, Switzerland, and Italy *en route* to Japan.

Soon after his return to Japan he married Mibuyo Seki, a graduate of St. Margaret's School for Girls, Tokyo. He then began his energetic and successful ministry at St. Andrew's Church, Aomori.

There was a rule in the Sei Ko Kwai that one could not be ordained deacon or priest until the church he was serving, or a church that would call him, could pay one-third of his salary. St. Andrew's Church agreed to do this, and Mr. Hayakawa was ordained priest December 22, 1897, in Tokyo, by the Rt. Rev. John McKim. Unfortunately, Mr. Hayakawa had developed a throat affection which became so serious that his physician advised against his being sent back to Aomori, so the Bishop sent him to Wakayama City.

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KINDERGARTEN PRIZE WINNERS
Dr. Hayakawa presents the annual awards to
St. Agnes' School's youngest

In February, 1899, Mr. Hayakawa was called to the rectorship of St. John's Church, one of the largest churches in Osaka. During his rectorship the present land of St. John's Orphanage was bought and the orphanage, conducted by Mrs. Mori, became legally a part of the work of the Woman's Auxiliary of St. John's Parish. A new church was greatly needed, but in order to build it was necessary to raise funds in America. The Woman's Auxiliary of St. John's Church advanced five hundred yen for Mr. Hayakawa to go to America, and the Mission cooperated in making appointments for him to speak. He spoke some 144 times, and succeeded in raising the total amount needed—about fifteen thousand dollars, with which an impressive brick church was erected. Also, during his rectorship, St. John's became self-supporting: the third self-supporting parish in Osaka. But this meant for the rector great sacrifice, for he accepted a salary of only thirty yen a month (about fifteen dollars at that time). But his finest fruits at St. John's were in the able men he sent into the ministry. Under the influence of his life and preaching six men entered Holy Orders, among them the

Rev. Jiro Sasaki, a leading clergyman in the Diocese of Kyoto, and the Rev. T. Takamatsu, Chaplain of St. Paul's University, Tokyo. While at St. John's he was also for six years Secretary of Missions for the Sei Ko Kwai. Always keen for self-support he felt that the Church in Japan should go so far as to refuse further aid from abroad. He insisted that the Japanese Church should carry its own financial burdens, and in order to make this possible, should intensify its evangelical program. Although this scheme for immediate self-support was not adopted, yet it did serve to stimulate the Church's thinking along those lines, results being realized some years later when the Diocese of Osaka was organized and became self-supporting, having its own Japanese Bishop.

IN JULY, 1915, Mr. Hayakawa left St. John's Church to become Principal of St. Agnes' School for Girls, Kyoto. He did not wish to become principal for he had had no experience in educational work and felt that he had no qualifications, but the Rt. Rev. H. St. George Tucker, then Bishop of Kyoto, thought otherwise and persuaded him to accept. There were then thirteen teachers and 134 students; practically all expenses were borne by the Mission. There were three departments: a sewing school, high school, and junior college, but the last was not regular, offering only a few higher courses.

Under Mr. Hayakawa's leadership the school made great progress. When his first year was completed, he presented to the Board of Trustees and to the Mission a very comprehensive program for the development of the school, including new land and buildings. Under his enthusiastic leadership the program has been practically completed. In 1918, the Mission appropriated 140,000 yen with which land adjoining the school property was purchased and a dormitory and classroom building, the Taishokan, were erected. The money for the dormitory, known as Stewart Hall, was given by the Woman's Auxiliary of the Diocese of

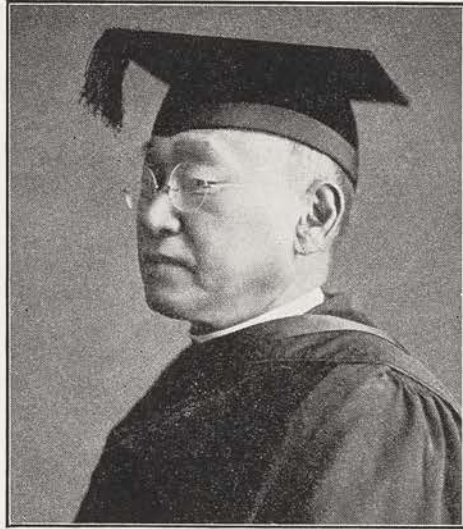
DR. HAYAKAWA IS DISTINGUISHED EDUCATOR

Virginia in memory of Miss Stewart of Virginia. In 1923, another dormitory Knapp Hall, was given in memory of Miss Knapp of Philadelphia.

Mr. Hayakawa went to America again in 1925 and attended the General Convention in New Orleans, where he was permitted to speak to the Woman's Auxiliary about the school and its needs. The school badly needed a new academic building which would cost 210,000 yen. The Alumnae Association had already raised 25,000 yen for land, and 20,000 yen for building and equipment. At the General Convention, the Woman's Auxiliary pledged the balance, and the building, Showa Kaikan, was completed in 1928. It is one of the finest academic buildings in Kyoto, containing a large auditorium which will seat 1,200 persons, a fine home economics department, and large, bright, well-ventilated classrooms.

While in America Mr. Hayakawa traveled extensively, visiting especially high schools and junior colleges, speaking in many of them about Japan and the Church's work. On his return trip he went by way of Europe, stopping in France, Germany, Belgium, and England, visiting schools and studying their methods.

He came back to Japan hoping to put into practice many of the methods he had observed. He felt that in Japanese schools there was too much lecturing and not enough personal research on the part of the students; also Japanese schools require the students to take about thirty hours a week, covering many subjects lightly, and have no elective system. Mr. Hayakawa wished to follow the American system of fewer hours and subjects and more intensive study on each subject. But as all the schools are under the supervision of the Department of Education, and operate on a license issued by that Department, which decides all subjects to be studied, requiring each school to follow its program in detail, there has been no opportunity for him to apply the methods he learned abroad and approves. But he did get permission for the students in the Junior College to



DR. HAYAKAWA TODAY
Principal of St. Agnes' School is a leader in
education of Japanese women

elect their major course. This is one of St. Agnes' unique features. It also has been possible for him to establish a system of student government which has worked well. Each class is a unit with a chairman, vice-chairman, secretary, and treasurer elected by the students and approved by the Principal. Class dues may not be more than twenty sen a month for each student, and each class must prepare a budget submitted to the Principal for approval. The class chairmen and vice-chairmen form a board representing the whole student body. This board decides, with the approval of the Principal, all matters relating to the students. As very few schools in Japan have any form of self-government, St. Agnes', being a girls' school, is considered very progressive.

St. Agnes' now has a high school, special courses in domestic science and English, and a kindergarten teacher's training school, these being a part of the junior college, which offers a three-year course. Graduates of the English course receive licenses to teach in middle schools; graduates of the junior college receive licenses to teach in primary schools. In April, 1935, eighty-five girls

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were graduated from the middle school, and forty from the special courses. The school has an annual enrollment of more than six hundred, and the faculty numbers sixty; annual expenses have increased in twenty years from seven thousand to fifty-three thousand yen, only about one-fifth of which is now paid by the Mission.

The religious atmosphere of the school is wholesome and inspiring. Under the regulations of the Department of Education all attendance at services and classes for religious instruction must be voluntary, but through the encouragement and example of Christian character on the part of the Principal and other teachers, particularly Miss Hallie R. Williams, practically all students attend chapel and Bible classes, resulting in a good percentage embracing Christianity. The chapel service, with its well trained choir of thirty-five voices, is not soon forgotten. The Girls' Friendly Society has 160 members; its annual initiation candle service is an outstanding event in the life of the students. Many of the graduates have become Church workers and wives of Christian workers and pastors; others have become leaders in civic and social life. A few years ago the *Kyoto Nichi Nichi* included three St. Agnes' graduates among the six leading women in Kyoto: four graduates are wives of Prefectural Governors, and an-

other was a leader in the Women's Movement.

St. Agnes' School, being under the control of the Mission, has never been incorporated. The property is held by a holding corporation composed of members of the Mission. Mr. Hayakawa and others feel that the time has now come for the school to be incorporated, but Japanese law requires all schools applying for permission to incorporate to show an endowment fund, which for St. Agnes' must be at least sixty thousand yen. But in order to assure the maintenance of the educational standard of the school, it really needs a total endowment of two hundred thousand yen. This would also yield sufficient income to provide the present subsidy received from the Church in America. Japanese graduates and friends of the school are quite enthusiastic, and Dr. Hayakawa, who is now past seventy years of age, wishes this to mark the completion of his work for the school, and his part in the development of education of women in Japan.

In February, 1931, Mr. Hayakawa was honored by Berkeley Divinity School with the honorary degree of Doctor of Divinity in recognition of his contribution to the advancement of the Kingdom of God in Japan, his work as a Christian educator, and his exemplary Christian character.



DR. HAYAKAWA INFORMALLY MEETS THE ST. AGNES' GIRLS

Why Missions?

*An Answer for Today by Eva D. Corey**

I BELIEVE in missions today, because I profess to be a Christian.

The Christian religion is the religion of the Incarnation: God with us in the person of Jesus Christ, God working through us by the gift of His Holy Spirit. In other words, the Creative Power of this universe has a personal mission to reveal the love, truth, beauty, and goodness that lie behind the conception and direction of the world.

The faith that we possess is rooted in the revelation of the self-giving, life-giving personality of God through His Son our Lord whose mission is to show us the Father and the way of His abundant life. As we follow that way and enter into the experiences of discipleship we must, perforce, share the knowledge of the truth and the life that sets men free from fear and brings an abiding sense of security and peace.

We cannot keep this to or for ourselves. We know that it is the Good News the world needs to understand in order to find the way out of despair. Even as Christ brought the revelation of God's love into the world in the terms of man's most complete understanding so we, who profess faith in Him, are bound to help extend the truth of the Incarnation into the whole world that all men everywhere may have the blessings of the Christian religion.

I believe in missions because I am a Churchwoman. The Church grew out of the fellowship established by Christ with His disciples. He trained them to continue His mission and after the experience and assurance of the resurrection, as followers of their living Lord, they threw their lives into the work of carrying the glad tidings of that enduring life of love and truth as far as they could. They founded churches and built up Christian groups in many parts of the

known world, from which the Gospel has spread until we ourselves of this western hemisphere received the benefits of Christian missions.

The Early Church accepted the Divine Mission as the purpose of its existence and began the task of winning the world to Christ. Our own Episcopal Church in the United States made itself a missionary society with every baptized person a member so that we are committed definitely to the mission of God to reveal His love and make it a reality wherever He is not known. More than that, we must work to infuse human society with the spirit of His abundant life, until every part of the social structure comes under the rule of God.

There is a fallacy, prevalent today, of breaking up the faith of the Church into a personal gospel, a social gospel, and a missionary cause, as if they were separate parts of the Christian religion, to be chosen according to preference. The Church has only one Gospel to proclaim, a completely whole Gospel to teach and to live and not to be taken piecemeal; only one mission to fulfill for all men everywhere and for all life. Membership in the Church includes responsibility for making that Gospel and that mission effective in the world.

I believe in missions because I am a communicant of a Church with a sacramental life.

In the office of Holy Communion we pray "that He may dwell in us and we in Him" and in the act of communion He shares His strength with our weakness but we also in our weakness enter into His strength, sharing in His life. This

*Miss Corey has the distinction of being the first woman elected to the Massachusetts Diocesan Council and one of the first group of four women elected to National Council. Next month another Council member, Ralph W. Hollenbeck, will discuss Why Missions?

THE SPIRIT OF MISSIONS

can mean nothing less than becoming identified with His purpose. In our feeble way we must see the world as He sees it, love as He loves, serve as He serves, and share as He shares His life with all mankind. We are the channels which, by grace, become the means of carrying His work of redemptive love into every department of human existence.

As sharers in the very life of God through Christ we are joined together with Him in His mission of making clear

the good news of the Father, who cares for all mankind.

If we rejoice that the Church with its Divine Mission provides the Sacrament whereby in a very special sense we receive the power through which that mission can be fulfilled, we must also accept our bounden duty and opportunity to bear such witness to the power of God that mankind can understand it, turn, love, and serve Him who is their only Saviour.

Little Eagle Indians Rejoice in New Chapel

THE DAKOTA people of Little Eagle, South Dakota, crowded into the new St. Paul's Chapel erected with a gift from the United Thank Offering of the women of the Church, for a service of consecration, conducted on Saturday, April 4, by the Rt. Rev. W. Blair Roberts. The Little Eagle chapel (see picture page 267), one of the prettiest in the whole Missionary District of South Dakota, was erected so economically under the direction of John Mortensen that the three thousand dollar gift not only provided the chapel itself, but went a long way towards the erection of a rectory. The combined cost of the two buildings plus a pump to provide the mission with an adequate water supply, was \$3,423.22. The congregation itself erected a log guild hall. The chapel follows the general plan of buildings in the Indian country. The vestry room on one side reinforces the building in times of strong winds.

At the consecration, the chapel was still unfurnished but some good neighbors filled the gap. The near-by Congregational Mission lent the pews and an organ. The need of furniture is being met rapidly. The Massachusetts Altar Society is providing the altar, which is being built at Little Eagle. A font has been promised and, during the summer, it is hoped that the mission will be able to have Mr. Mortensen build the pews.

As yet no provision has been made for an organ, but Bishop Roberts says that he has his eyes open for any one who may have an organ to give away.

Before this chapel was built the Little Eagle Indians worshiped in the home of Paul Long Bull, a catechist. His house, about two miles east of the village, is on a trail that is almost impassable in wet weather. Despite these difficulties, the congregation continued loyal. The people regard their new house of worship as a dream come true.

The Rev. Cyril C. Rouillard, a graduate of Ashley House, and one of South Dakota's most able young Indian clergy, has been placed in charge of St. Paul's Mission. Already the effects of his work are being felt. Five children were confirmed by Bishop Roberts at the time of the chapel's consecration. The mission's strategic location with reference to a consolidated school gives Mr. Rouillard an exceptional opportunity to minister to many Indian children. He is taking full advantage of this opportunity and includes, among his many duties, weekday classes in religious education at the consolidated school. Mr. Rouillard is ably assisted in his work by his wife who is a graduate of All Saints' School in Sioux Falls. Under their leadership it is hoped that St. Paul's Mission soon will become the center of the community's life.

The September issue will be a special United Thank Offering Number.

Read a Book

Recommended by the Rev. Richard T. Henshaw

This month a busy parish priest, the Rev. Richard T. Henshaw, Rector of Christ's Church, Rye, New York, contributes a short comment on the Rev. W. Russell Bowie's latest book, The Renewing Gospel. Readers of THE SPIRIT OF MISSIONS do not need to be reminded that Dr. Bowie, the Rector of Grace Church, New York, is the author of a shelf of distinguished volumes including The Story of the Bible (New York, Abingdon \$3) discussed in these pages in March, 1935, The Armor of Youth and Sunny Windows (New York, Revell, \$1.25 each)—two useful collections of sermons for children—The Master (New York, Scribner, \$2.50), The Inescapable Christ (New York, Scribner, \$1.50) and Some Open Ways to God (New York, Scribner, \$1.50).

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THE *Renewing Gospel*, as the Rev. W. Russell Bowie (New York, Scribners, \$2) explains in his Foreword, is an expansion of the Lyman Beecher Lectures on Preaching, delivered at the Divinity School of Yale University in April of last year. If this were all you knew of the book, you might decide not to buy it, unless you knew some theologian to whom you could send it as a gift. Probably you have read other books by Dr. Bowie, so you know that whatever he writes is worth reading.

This book will fulfill your hopes. There is nothing technical about it. "Preaching" is concerned with the message, not with the manner. The preacher must bring together an ancient Gospel and a modern world. Dr. Bowie believes this can and must be done, in spite of some who have thought it necessary to abandon the world to save the Gospel, and of some who have abandoned the Gospel as powerless to help the world. The effec-

tiveness of the Gospel to solve present-day problems depends on a conception of the Gospel. If it is regarded as a closed book, complete and final, dogmatic rules laid down once for all, then perhaps its place is on the bookshelf. But if it is indeed a "renewing" Gospel, a seed replanted afresh and growing anew in the soil of each new era, then the Gospel is a living force in our modern world. In the phrase of the book, "authority for the Christian must be the authority, not of dogmatism, but of discovery."

When I heard the author read part of this book from manuscript, this phrase seemed most significant, "Any message which seeks acceptance in this time ought to be—not so much in terms of finality as of fertility." In these contrasts you get at the gist of the author's idea—discovery, not dogmatism; fertility, not finality. The Gospel is a power in any age because it is a living principle, not a dead rule.

Mere title headings give little idea of the depth and scope of the book. The chapter, *The Jesus That Was and Is*, covers in brief, clear, and interesting form the whole history of Gospel criticism, the historicity of Jesus, the original form of His sayings, and ends, as Dr. Bowie always does, on the note of vital personal faith—"The one thing of importance is that contemporary men and women should be made to understand that they can enter into what was the heart of the experience of the first disciples."

In the final chapter, *When the New Prophets Come*, Dr. Bowie is at his best, for he sees so clearly the modern struggle, "It may be true that those who shall dare to speak and act as Christians may have to be crucified between the colliding passions of Communism and Fascism." But in spite of danger he blows the bugle that calls men to "preach and proclaim the heroic hazard of the Gospel."

The Forward Movement

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

Summer Opportunities for Individuals and Parishes

OPPORTUNITIES FOR service of individuals and parishes during the summer are listed in the summer number of the Forward Movement manual of Bible readings and meditations, *Forward—day by day*. An individual can:

- Keep up daily Bible study and prayer.
- Attend Church wherever you are.
- Worship in camp or hotel, if far from church.
- Join a study group or school of prayer.
- Help in a Vacation Church School.
- Visit the sick, shut-ins, and isolated.
- Prepay or keep up your Church pledge.
- Give away copies of *Forward—day by day*.
- Master the Gospel of St. Mark.
- Bring others to church or cottage worship.
- Take over duty of someone on vacation.
- Help someone needing a vacation.

A parish can:

- Make repairs without closing the church.
- Remit on time to diocese and general Church.
- Adjust worship to summer conditions.
- Send delegates to summer conference.
- Arrange a course in St. Mark's Gospel.
- Assist in recreation and fresh-air plans.
- Prepare for fall every-member canvass.
- Organize a mission study class.
- Plan a parish-community survey.

The summer number of *Forward—day by day* is based on St. Mark's Gospel. The theme for this manual, which is to be used from June to October, is *Come and See*. The book reprints the first written Gospel, and contains comments on the section assigned for each day.

Other features of the manual are Hints on Study and Prayer, A Catechism on Forward Movement Now, Tests in Forward Movement for Individuals, and a special page for prayer and study notes.

Other attractive new literature of the Forward Movement has appeared. The summer book for children is entitled *Come and See* (five cents). Like the summer *Forward—day by day*, it is based on St. Mark's Gospel. Illustrated and in colors, it contains something to

do every day for twelve weeks beginning at any time. Parents should encourage children to use this, and keep using it, especially when there is no summer session of the Sunday school.

Proving Prayer (ten cents) is the title of six simple and direct instructions on prayer in its varied aspects. It is primarily intended for group use, but will give help to the individual seeking to learn this essential part of the Christian life. Topics discussed include *Why Pray?* Varieties of Prayer, and Unanswered Prayer.

A course for study and discussion prepared for young people and adults appears under the title *Why Be a Christian?* (twenty cents). This is a very practical guide to an understanding of the Christian's responsibility and opportunity as he faces the problems of our complex modern world.

For further details of the above literature, see advertisement on back cover.

THE CENTRAL message of the Forward Movement is to be more faithful to the great spiritual heritage given to you in your Prayer Book. Study this great handbook of faith, of worship, and of daily life, and understand its teachings. It is the greatest handbook of the Christian religion ever compiled. Be true to the faith that it gives you. Follow its guidance. Follow its full and fearless scriptural teaching and you will find strength to do your part, and bear your witness. If now all over the Church we try more faithfully to follow the teachings of the Prayer Book, we shall have a Forward Movement which will arouse the whole Church and stir us with new power and new desire to do our work for God.—WILLIAM T. MANNING, *Bishop of New York*.

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

What Happened to the Crisis?

WITH "a sense of profound gratitude" the National Council at its meeting in New York, April 28-30, announced a "completely successful response to the appeal to the Church to meet the missionary crisis of 1936. The faith of the National Council in the loyalty of groups and individuals to the missionary cause has been justified. Generous and sacrificial giving not only has achieved the final sum asked for but by exceeding that total of \$127,100 has closed the whole gap of \$255,451 which faced the National Council at the beginning of the year. As a result, the fear of further wreckage of missionary work is averted so that the National Council now earnestly summons the Church to thanksgiving."



The Rev. Franklin J. Clark receives congratulations of Council on completion of twenty-five years as Secretary

In figures, the story (as of April 28) is:

Deficit January 1, 1936.....	\$255,451.00
Reductions in appropriations	\$36,351.00
Individual gifts received prior to February 12....	52,000.00
Extra diocesan pledges, 1935 late payments, and other adjustments	40,000.00
	<u>128,351.00</u>
Deficit presented to the Church as of February 12.....	\$127,100.00
Received from special appeal.....	140,753.50
Surplus (as of April 28, 1936).....	\$ 13,653.50

The \$13,000 surplus was appropriated by the Council to meet emergency needs throughout the field.

OTHER GIFTS

IN ADDITION to all the gifts and figures noted above, an anonymous gift of \$50,000 was announced to the Council, received through Bishop Cook, to be used at the discretion of the Council. At the donor's request, \$5,000 of this has been sent for flood relief in the Dioceses of Pittsburgh, Harrisburg, West Virginia, and Mississippi, and to repair tornado damage in the Diocese of Atlanta. (The Council is also disbursing about \$500 received in smaller gifts for flood relief.) The remaining \$45,000 of the anonymous gift is held in reserve for the present.

The generous gift of a house and land in Westchester County near White Plains, New York, together with provision for its maintenance and use by the Council as a rest-house for clergy and other Church workers, was gratefully accepted. The donor is Mrs. Charles Edward Brugler. Her husband, who was a former rector of St. Peter's Church, Port Chester, N. Y., and of All Saints', Lakewood, N. J., retired in 1922 and died in 1935. Mrs. Brugler's gift is made under conditions

THE SPIRIT OF MISSIONS

that will insure its maximum usefulness to the Council.

A legacy of \$20,000 for foreign missions and one of \$905 for hospital work have been received since the February meeting of the Council; also undesignated legacies, varying in amount from \$60 to \$38,000 and totaling \$45,475.

MISSIONARIES APPOINTED

ONE OF THE first and most encouraging results of the reestablished budget for 1936 was the appointment of several missionaries. These are only to fill a few of the existing vacancies; they are not for new positions. Some of these appointments were all but complete last December or last February but had to be held up until funds were in sight.

THE REV. ALFRED LESLIE GRIFFITHS, Virginia Theological Seminary, 1931, teacher and chaplain at Brent School in the Philippines, 1931-35, chaplain at St. George's School, Newport, R. I., 1935-36, returns to his first mission field, to serve an isolated mission, St. Paul's, Balbalasang.

THE REV. CLAUDIUS PARLETT SHELTON, Virginia Theological Seminary, 1930, and recently working in Virginia, becomes priest-in-charge of St. Matthew's Mission, Fairbanks, Alaska, left vacant by the resignation of the Rev. Michael J. Kippenbrock.

THELMA GAYLE WAGNER, nurse, from St. John's Church, Seattle, Washington, goes to Anvik, Alaska, an isolated mission remote from all other medical aid.

MARGUERITE BARTBERGER, fifteen years on the staff in Alaska, whose resignation was accepted last year solely because of reductions in the budget, is reappointed and goes to St. Mark's Mission, Nenana, where two women have been carrying the work hitherto done by four.

MARTHA LEVERING SHERMAN, Mount Holyoke, A.B. 1932, Teachers College, 1933-34, and recently teaching at Margaret Hall, Versailles, Kentucky, returns to China where she was born, to teach in St. Hilda's School for Girls, Wuchang. Miss Sherman is the daughter of the Rev. Arthur M. Sherman, for many years a

missionary in China, now on the staff of the Forward Movement Commission.

HALL A. SIDDALL, JR., of Grace Church, Oxford, Massachusetts, Springfield International College, Massachusetts, 1935, is to teach at the Sagada High School in the Philippines, where the headmaster, already overburdened, is due for furlough the end of the year.

WERNER JUNGE, M.D., who has been working for three years at St. Timothy's Hospital, Cape Mount, Liberia, under a special arrangement with the Bishop, now becomes a regularly appointed member of the staff.

JEANNETTE FRANCES YOUNG of St. Luke's Church, Rochester, New York, University of Rochester, A.B. 1930, and Columbia, M.A., 1932, who has had wide experience as a director of religious education, goes to the Missionary District of Spokane as a general missionary with especial responsibility for developing religious education.

DEACONESS LYDIA ANN RAMSAY of St. Thomas' Church, New York City, New York Training School for Deaconesses, 1932, succeeds Miss Charlotte L. Brown in the Missionary District of Nevada. Miss Brown has served the Church in three of its western missionary districts for thirteen years. Miss Ramsay has taught in the New York public schools, worked in the mountains of Virginia, and for the past two years has been an assistant in the New York Training School for Deaconesses.

DEACONESS LILLIAN W. CROW, New York Training School for Deaconesses, 1933, who has been serving in Nevada for the past two years, was given a regular appointment for one year.

FRANCES JOLLY commissioned as a Church Army Mission Sister on April 24 is appointed missionary to Liberia assigned to the House of Bethany, Cape Mount (see page 288 for additional details).

The Council also authorized the Bishop of Haiti to "employ in the field," the Rev. C. Raymond Barnes for service in Santo Domingo, and the Rev. Robert F. Lau, as acting dean of Holy Trinity Cathedral,

THE NATIONAL COUNCIL

Port au Prince. Mr. Barnes recently worked in British Honduras, while Dr. Lau was Counselor of the Commission on Ecclesiastical Relations. For the past year he also had been on the staff of the Cathedral of St. John the Divine, New York. To fill the gap left by Dr. Lau's departure to Haiti, the Presiding Bishop appointed the Rev. Frank Gavin of the General Theological Seminary as Counselor on Ecclesiastical Relations to serve as far as his other duties and his health permit, without salary.

OTHER PERSONNEL CHANGES

THE REV. ERIC MORRELL TASMAN, General Secretary of the Field Department since June, 1932, presented his resignation, to take effect July 1, when he is to become rector of the Church of the Holy Communion, South Orange, New Jersey. Mr. Tasman was born in Pennsylvania, graduated from Kenyon College, took graduate work at the Massachusetts Institute of Technology, studied at the Episcopal Theological School, and graduated from Bexley Hall. After his ordination as deacon in 1917 and priest in 1918 he had nine years of parochial work in Ohio and then became rector of St. Paul's Church, Lansing, Michigan. In 1932, he left that parish to join the National Council staff. In Michigan he served on religious education and social service commissions and was also an officer of Rotary.

No announcement can be made as yet regarding new executives for the Field Department and Christian Social Service Department. After discussion the matter was left to the President of the Council with power to act. The President appoints these officers and the Council confirms. The appointments will be made as soon as possible.

A new plan for the Field Department was approved. In each Province a Field Secretary is to be chosen by consultation between the President of the Council and the Bishops of the Province. These work under the direction of the Executive Secretary of the Field Department. It is unlikely that this plan will be fully in operation before 1937. (Since the Council

adjourned the Synod of the Seventh Province has voted unanimously to cooperate in this plan.) The necessary sum is in the budget as the Council had approved the addition of four men to the Department staff and the new plan calls for half the cost of eight men.

Bishop Stewart continues as chairman of the committee appointed at the February meeting "for a thorough reconsideration and review of the Council's administrative plan of organization," and to this committee were referred all questions requiring consideration over a longer period of time. Bishop Sherrill was unable to attend the April meeting and resigned from this committee. Bishop Stires was appointed to serve on it. The other members are the Rev. G. P. T. Sargent, Miss Elizabeth Matthews, and Mr. Harper Sibley.

The Council recorded its congratulations to the Rev. Franklin J. Clark on his twenty-five years' service as Secretary. Mr. Clark began his service with the former Board of Missions on March 11, 1911, as a student secretary. The following year he became Recording Secretary holding that office until the National Council was organized in 1919 when he became Secretary of the Council. In these twenty-five years he has taken the minutes of every meeting. The resolution reads:

On March 11, 1936, the Rev. Franklin J. Clark completed twenty-five years of service for the general Church in Church Missions House, as Secretary, first of the Board of the Domestic and Foreign Missionary Society, and since its organization, of National Council. In addition to his specific duties as Secretary of the Council he has also served continuously and generously in almost all the Departments of the Council in the promotion of their work.

During this long period, Mr. Clark has served with signal ability and untiring efficiency and devotion, and has commended himself to the members of the Council by his unflinching courtesy and thoughtful consideration.

In adopting this minute for record the Council congratulates Mr. Clark upon this completion of a quarter of a century's service for the general Church, extends to him the assurance of its cordial appreciation, and wishes for him and for the Council long continuance in his present office.

THE SPIRIT OF MISSIONS

BISHOP MCKIM

AS THIS WAS the first meeting of the Council since the death, on April 4, of the Rt. Rev. John McKim, retired Bishop of North Tokyo (see *THE SPIRIT OF MISSIONS*, May, 1936, p. 197), the Council adopted an appropriate minute, closing with these words:

For long years to come his name will be revered in the land to which he gave his life and the Church will treasure as an inspiring tradition the fadeless record of his triumphant faith and courage. May that record inspire many to endeavor to follow in his train!

The Department of Foreign Missions is planning a memorial service for Bishop McKim in the present St. Thomas' Church, New York, which it is expected will be held in the early autumn.

BISHOP SCHMUCK

THE COUNCIL was shocked by the death of the Rt. Rev. Elmer N. Schmuck, Bishop of Wyoming on April 28, and by rising vote adopted this minute:

Elmer Nicholas Schmuck was born in Peoria, Illinois, 1883. He graduated from the Seabury Divinity School in 1905, and was ordained priest the following year. He spent the twelve years of his parochial ministry in the Dioceses of Minnesota and Colorado. From 1925 to 1929 he served the Church with singular effectiveness as General Secretary of the Field Department of the National Council. He was consecrated Bishop of Wyoming on December 13, 1929. During his brief episcopate in a difficult field, he built swiftly but surely with a wise understanding of his people and of the mission of the Church.

The National Council records its sorrow for his death on April 28, 1936, extends its sympathy to his family and to his people in Wyoming, and thanks God for the life and work of this bond-servant of Jesus Christ.

OTHER ACTION

THE COUNCIL sent its congratulations to the Bishop of Haiti, the Rt. Rev. H. R. Carson, and through him to his clergy and congregations, expressing grateful appreciation of the work of the Haitian Church, which is celebrating a seventy-fifth anniversary. "In 1861," to

quote the *Handbook on the Missions of the Episcopal Church in the West Indies*, "there went to Haiti a company of Negro emigrants under the care of an American Negro priest, the Rev. James T. Holly. Thus began the mission of the American Episcopal Church in Haiti." In 1874, the Episcopal Church consecrated Mr. Holly as first Bishop of the Episcopal Church in Haiti and after his death the jurisdiction became a Missionary District of the Church in America.

Three Indian schools in South Dakota, among the oldest of the Church's mission schools in the domestic field, were threatened with extinction last year and only kept alive by funds from a special legacy. A total of \$10,500 is needed for the current year. Of this amount the Council was able to appropriate \$3,000 and North Carolina expects to give \$1,500. The Council gave permission to Bishop Roberts to make special appeals for gifts up to \$6,000. The three schools are: St. Elizabeth's at Wakpala, for boys and girls, St. Mary's at Springfield, for girls, Hare School at Mission, for boys. (The total appropriation for Indian work in South Dakota with its thirty clergy and many missions was \$69,800 in 1931 and \$44,050 in 1935.)

For the last six months of 1936 one-half of the second ten per cent cut in salaries is to be restored to the members of the Church Missions House clerical staff (not officers) who were affected by the second cut. This means an average restoration of about \$1.25 a week.

LOOKING AHEAD

LOOKING AHEAD to 1937, the Council adopted a resolution presented by Dr. Franklin instructing the officers of the Council to tell the Church of the necessity for planning now to preserve the missionary work of the Church and to explain that this will require slightly greater giving for 1937 than the total expectations for 1936 plus the giving toward the missionary crisis. The need for an increase in giving is partly because some items omitted from the 1936 budget should be restored and partly because of decreasing income from trust funds.

Foreign Missions

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

Across the Secretary's Desk

HOW MANY parishes do you know of that gave their 1936 Easter Offering for the missionary work of the Church? It would be a great thing to have such a list compiled. I only know of one! It is St. Mark's, Mauch Chunk, Pennsylvania, Diocese of Bethlehem. Here is the rector's letter forwarding the gift:

Enclosed please find the Easter Offering of Saint Mark's Church to the amount of \$132.15, to be sent to the Sagada Hospital, Philippine Islands.

My own years on the mission field have of course made my interest keen, but it is the coöperation of the National Council in sending us, in the person of inspirational leaders and plain facts regarding the missions of the Church, which is building up a solid missionary interest in our congregation.

SOOCHOW ACADEMY, Soochow, China, is one of our strong middle schools for boys. It has a student body of about two hundred boys. Twenty of these have recently asked to be prepared for confirmation. Ten are being prepared for baptism and thirteen have asked for preliminary instruction prior to becoming candidates for baptism.

MRS. W. J. LOARING-CLARK, of Jackson, Tennessee, secretary of the National Council's Committee on Literature for the Blind, has received three dollars as a gift from the Woman's Auxiliary of St. Mark's Church, Nenana, Alaska. I can understand fully what Mrs. Clark means when she says:

I am thrilled to have this gift! It is the first we ever have had outside of the United States.

I know she will be glad to have not only additional gifts from outside the United States but additional gifts from within the country. The Committee on

Literature for the Blind carries on its work on a slender income. It is altogether too small compared with the work to be done, and the often pathetic appeals from blind people to be included on the committee's mailing list, either for the regular monthly issue of *The Church Herald* in Braille, or some of the occasional pamphlets in Braille.

With Our Missionaries

CHINA—ANKING

Blanche E. Myers sailed May 29 from San Francisco on the *President Pierce* after furlough.

CHINA—SHANGHAI

Dr. Walter H. Pott arrived April 27 in Shanghai on the *Anna Maersk* after furlough.

Dr. and Mrs. John E. Roberts and child sailed May 7 from New York on the *President Pierce*. Dr. Roberts is to assist Dr. Claude M. Lee at St. Andrew's Hospital, Wusih.

DOMINICAN REPUBLIC

The Rev. C. Raymond Barnes sailed May 7 from New York on the *Coamo*.

HAITI

The Rev. and Mrs. Robert F. Lau arrived April 6 in Port au Prince on the *Colombia*.

HONOLULU

Captain Harold Wilmot Smith of the Church Army sailed May 26 from San Francisco on the *Mariposa*.

LIBERIA

Frances Jolly sailed April 25 from New York on *The American Shipper* for England, whence she sailed May 20 from Liverpool on the *Abosso* for Cape Mount.

PHILIPPINE ISLANDS

Hall A. Siddall, Jr., a new appointee, sailed May 23 from Seattle on the *President Grant*.

Ruth I. Mantz, R.N., arrived April 13 in Manila on the *Empress of Russia* after furlough.

Domestic Missions

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

The Life of Our Indians is at Stake

THE INDIAN FIELD of South Dakota, as in other parts of the country, is in a constant state of change. This is due largely to the changes in policy of the different Indian administrations in Washington. During the past few years the changes have been especially radical, and it will require a constantly larger and better trained staff of workers if the Church is to keep pace and minister effectively to the people, especially the young people. This is particularly true in education. Some of the large Indian boarding schools have been entirely abandoned, others have introduced high school courses.

This changing policy leaves less room in the boarding schools for the younger children, and day schools are being built throughout the Indian country. Some of them are consolidated schools, manned by several teachers. If the Church would hold and train the children it must minister to them in these schools. Government officials and teachers are glad to set aside a time each week for religious education, and clergy and other workers are doing a mighty service for the Church in these schools.

Thanks to the Woman's Auxiliary, it has been possible to build a church at Little Eagle on the Standing Rock Reservation, where the Government recently erected a consolidated school. A house for a priest also has been built near the church, and a young Indian clergyman assigned to this place. The Indians themselves erected a log guild house.

With the increase in the number of schools more workers are needed. The present staff cannot possibly reach them all. Not only priests, but more especially women workers are needed. Since so many more Indian children live at home now than formerly, the Church must help make these homes such that they may

have opportunities for health, warmth, and nurture. Women are adaptable to such work and we need them badly.

Miss Annie Horner of the Church Army—to mention but one of the devoted women workers—is an outstanding example of what a woman worker can do. She has established a community room at Holy Cross Church, Pine Ridge Agency, where she has books, games, and magazines, and a radio which has just been given to her. To this place young people, and old too, come in great numbers. She also takes books and magazines to Indian homes outside the Agency. She goes with the clergy to visit the sick, conducts weekday religious classes at the Government boarding school and at outlying churches and schools, visits mothers with newborn babes, and adds touches of brightness in many a home.

In several fields we need wells to supply workers who must carry every bit of their water long distances. Last year a gift of \$150 made it possible to sink two wells for Indian clergy, one of which was in a district where typhoid fever was raging due to a prolonged drought. This well not only provided good water for the faithful Indian priest but for an entire Indian community near the church. We do not see such offerings in terms of money, but in terms of life.

And that is our anxiety as we face the future. Failure of the Church to give money means failure of the Church to fulfill her one great mission and purpose in the world—to give Life. Retrenchment does not mean merely closing chapels and schools. It means denying Life to those who are seeking and asking for Life. That is why we are hanging on as we are, because Life is at stake, especially the Life of our Indian people whom God has committed to our keeping and care—W. BLAIR ROBERTS, *Bishop of South Dakota.*

Religious Education

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

A Visit to a Student Pastor

THESE FEW paragraphs are to be a little journey to the home of one of the "great men" in the student work of the Church—a man who, because of his modesty and unpretentious ways of life, is far too little known.

Were you to walk through the tree-lined streets of Oxford, Mississippi, where the State university is located ("Ole Miss," as it is affectionately known), and see a small man in a grey suit and a round collar and then ask some passerby to identify him, you might get an answer like this: "What! You don't know him? He is the greatest scholar and the one real saint on this campus. He is the Rev. Edward McCrady, rector of the Episcopal Church down the street and also our Professor of Philosophy." And were you to step into his rectory, as I did one beautiful autumn afternoon, and get him to talk of his life and his work, you might quickly conclude that you were in the presence of one of the remarkable men in America—a man honored by learned societies in Europe, though you had scarcely heard of him; a man whose wisdom is worth a long pilgrimage to his door.

For here is what we sometimes think no longer exists, a scholar-priest, a great Christian teacher in a State university. For more than a generation now he has lectured in his quiet classroom and preached in his lovely village church, combining the priestly and the teaching office.

His specialty is religion and science, particularly the bearing of the theory of evolution upon the Christian faith. If it is borne in mind that he is in the State of Mississippi, which still has fears of Darwinian modernism, and that he has been unmolested in popular lecturing on his subject all over his State, one can get a conception of his standing in the com-

munity. His interest in the problem of science and religion came to him by inheritance. His father, John McCrady, was once successor to Louis Agassiz at Harvard, and later professor at Sewanee. Throughout his own life Dr. Edward McCrady has patiently explored the relations between science and revelation until now, although he has written little, he is a "master of those that know" and is by invitation a member of one of the most exclusive philosophical societies of England. If I here make a plea that we in America too may discover him and do him honor, it is because I am sure he richly deserves it.

He has just published a remarkable volume, *Reason and Revelation* (Grand Rapids, Eerdman, \$3). He himself confesses in his preface that it is not easy reading, but I can assure him that it is fascinating even to a layman in science. (When technical vocabulary gets too bristling, I just skip.) The book begins with biology and mathematics and ends with the Incarnation and the Resurrection. The argument which works its way through hard modern scientific reasoning (he is not a bit scared of Einstein) to the full acceptance of God's revelation in His Son, our Lord, and to a proof of the scientific reasonableness (believe it or not!) of the Virgin Birth and the Empty Tomb, is like a philosophical detective story. We who sometimes glibly use the patter of science can grow humble in reading these pages.

Some of us engaged in student work are inclined to forget that there is strength in "quietness and rest" as well as in strenuous hustling. Dr. McCrady can be an object lesson to us. He is exerting an enormous influence in his university and in his State—an influence dedicated to our Lord.—T. O. WEDEL, *Secretary for College Work.*

Department of Publicity

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

THE NEIGHBORHOOD Evening Branch of the Woman's Auxiliary, the membership of which is made up of representatives from a half-dozen downtown parishes in New York City, is publishing a useful and interesting little paper. The inside pages are those of the Partly Printed Parish Paper issued by the Department. The outside pages contain intercessions, and information of value to the membership. This is still another unique use of the partly printed paper, which is being used widely by parishes as a weekly or monthly bulletin.

NEVADA'S FORWARD Movement Committee has adopted a six-point program, one of which reads:

Give a fresh consideration to the value of information and publicity. Use local newspapers. Try the motion picture method of having a board on which may be posted signs, pictures, etc. Set aside specific days for a systematic canvass of the district for subscriptions to the Church press.

ACCOUNTS OF nine bazaars held in as many parishes, appear in a single issue of a diocesan paper. The Church has more important news to tell its people than accounts of such money-raising affairs. Where people are instructed in the Mission of the Church, so that they become both informed and interested, money-raising is through the annual subscription in the Every Member Canvass. The diocesan paper can be most useful in informing its readers about the work of the Church, in all its units.

The Episcopal Bulletin, published by the Rev. St. C. Vannix, of Hot Springs, South Dakota, and now using the Partly Printed Parish Paper, has been issued without interruption for more than six years. It is one of the fortunate papers which obtained second class mailing privileges prior to passage of the present postal law, so that it can be mailed at one and one-half cents a pound to members of Mr. Vannix's two congregations. It appears each week, and a recent issue received at Church Missions House was the 323rd. It is described as "of inestimable value when one has to cover a lot of territory."

The Message of St. Bartholomew's Church, New York City, in a recent issue, contained a strong appeal by the Rector, the Rev. George Paul T. Sargent, that his people should read *THE SPIRIT OF MISSIONS*, the diocesan paper, and at least one of the Church weeklies. Dr. Sargent says:

I feel that every home should have *THE SPIRIT OF MISSIONS*, which reveals the heart of the Church's work for others. In the realm of religion this magazine corresponds to *The National Geographic*.

THE SECULAR PRESS has displayed considerable interest in the one hundredth birthday of *THE SPIRIT OF MISSIONS*. Reports have come from such separated places as Boston and San Francisco, that local newspapers carried a story about this venerable-youthful magazine of the Church.

IT should never be forgotten that Christianity did not come into the world through the editorial page; it came through the news column. It was a news event—front page, stop-the-press news. Something happened. "The Word became flesh and dwelt among us." The Gospel was first preached as news. Whenever it has been preached with power, it has been preached as news. Whenever it has dwindled down to mere advice, become merely editorial Christianity, it has evaporated into a cloud as vague as fog.

—HALFORD E. LUCCOCK.

The Woman's Auxiliary

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

Executive Board Suggests Books for Summer Reading

THE EXECUTIVE BOARD of the Woman's Auxiliary, which held its regular meeting in New York, April 24-27, spends much of its time considering policies and planning programs for women's work in the Church. The most immediate result of the April meeting is a summer reading list on missions "as the extension and deepening of the Christian faith and fellowship throughout the world:"

The Question of the Church in the World of Today by J. H. Oldham.

A thirty-page booklet on the situation in the world today and the significance of the Church.

The Centrality of Christ by William Temple. (Milwaukee, Morehouse, \$1.)

Four lectures delivered at the College of Preachers dealing with Revelation, The Incarnation, Sin and Atonement, Christianity, Ethics, and Politics. Short and not hard to read.

O Men of God by Bernard Iddings Bell. (New York, Longmans, \$1.)

Another short book which has proved helpful to some of our women.

Creative Society by John Macmurray. (New York, Eddy and Page, 15 cents.)

A study of the relation of Christianity to Communism.

The Relevance of the Church by F. R. Barry. (New York, Scribners, \$2.50.)

Highly recommended. Will not be omitted by those who read his *Christianity and the New World*. (Will be discussed in Read a Book soon.)

Christianity and the New World by F. R. Barry. (New York, Harpers, \$3.)

Christianity and the Crisis, edited by Percy Dearmer. (London, \$1.40.)

A book to be owned and referred to many times. All kinds of material on the present situation, Christianity, ethics, etc.

Ethical Issues Confronting World Christians by Daniel J. Fleming. (New York, I. M. C. \$2.)

A discussion of ethical demands on mis-

sionaries and on those supporting missionaries.

God in These Times by H. P. Van Dusen. (New York, Scribners, \$2.)

A clear analysis of the contemporary religious situation.

Social Salvation by John Bennett. (New York, Scribners, \$2.)

See THE SPIRIT OF MISSIONS, September, 1935, page 417.

In line with its usual policy of trying to think out underlying principles and problems affecting the Church's work, the Board had a long discussion on such questions as: Why is so little money given for the Church's work? Why do so few give? How far is the lack of support due to indifference? To ignorance? What causes the ignorance and indifference? Is it lack of clergy leadership? Lack of leadership from vestrymen? Or is it due to individual selfishness, or to confusion of thought on international and economic affairs, or failure to realize the unity of the Church's mission at home and abroad? Is there too much ignorance of the theological basis of the Church's mission? Is there failure to understand the personal implications of the Christian faith? Is there a fundamental lack of Christian conviction? The questions indicate some reason for the Board's hope that the coming summer may be used for hard study and clear thinking by women everywhere.

Miss Rose Terlin, secretary for economic interests, in the Student Y.W.C.A., told the Board something of the harmful influences exerted by the philosophy of life, or the lack of it, in most motion pictures, and of other problems growing out of that industry. The Board went on record as wanting to help create a desire for better motion pictures and to help secure them.

The Coöperating Agencies

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

Church Mission of Help

The Rev. A. R. Pepper, *Executive Secretary*
27 West 25th Street, New York, N. Y.

CMH EVERY ACTIVE parish church makes a contribution to the social life of its community. The history of any great parish is in large part a history of its service to individuals and to the group life of its community. In the past, leadership in these social activities of our parishes has been left to the chance aptitudes of exceptional men. Increasingly the Church is realizing the necessity for these qualities of leadership as an essential part of the trained ability of its clergy. Now many of our seminaries are offering and requiring courses in social service. The School of Applied Religion at Cincinnati is the outcome of pioneer thought and action on this whole subject.

Church Mission of Help has been another pioneer in the practical application of the Church's message to the social life of its day. CMH chose the social case work method as its medium of expression and set about helping young people with their individual and social problems. It now has twenty-five years of experience in specialized social service.

The Church's summer schools and conferences are making use of this knowledge and experience. CMH is to be represented at the Blue Mountain Conference by Miss Gwynedd D. Owen, Executive Secretary, Southern Ohio CMH, and the Rev. Don Frank Fenn, President, Maryland CMH; at the Kenosha Conference by Miss Genrose Gehri, Secretary, Chicago CMH; and at the Conference on Rural Work, Madison, Wisconsin, by the Rev. Almon R. Pepper; at the Gambier Conference by the Rev. Joseph Fletcher; and at Shrine Mont by Mrs. James R. Cain.

The Girls' Friendly Society

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



THE Girls' Friendly Society goes to the holiday house in the summer—at least those members and their friends who possibly can. The G.F.S. in twenty dioceses have established holiday houses in thirteen States where girls may enjoy hiking, swimming, tennis, picnics, and all the good times that vacation spells at small cost—ranging from six dollars to fifteen dollars a week. A list of the holiday houses may be secured from the G.F.S. national office.

For the G.F.S. the summer is a time of interpretation and of leadership training. There will be thirteen diocesan G.F.S. conferences this summer in New York, Albany, Central New York, Connecticut, Iowa, Lexington, Los Angeles, Massachusetts, North Dakota, Olympia, Rhode Island, and Virginia. Leaders of the society also will teach courses on young people's work at fourteen Church conferences—Arizona, Bethlehem, Blue Mountain, California, Connecticut, Erie-Pittsburgh, Gambier, Los Angeles, Missouri, Nevada, Olympia, Sewanee, Tappahannock, and Wellesley.

No national G.F.S. conference is being held this summer, as the triennial National Council of the society in St. Louis, October 26-November 1, will emphasize leadership training, with special courses and "workshops" designed to give leaders practical help as well as a background for a better understanding of young people and their needs today.

THE G.F.S. sponsored a luncheon at the Episcopal Social Work Conference on Friday, May 29, at which Mrs. Crystal Bird Fauset, a distinguished

THE NATIONAL COUNCIL

Negro woman and a member of the Committee on Race Relations of the American Friends Service Committee, spoke on Building Race Attitudes with Young People. This subject was chosen because race relations is one of the major program emphases in our current Christian Citizenship series, and because the G.F.S. will cooperate with the rest of the Church in studying the Negro next year.

Brotherhood of St. Andrew

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

X AN ENLARGED program for the boys' work of the Brotherhood was adopted at a recent meeting of the Boys' Division Advisory Committee. It includes three elements:

1. The holding in strategic centers of week-end panel discussion conferences of selected groups of parents and leaders of boys, invited by the Bishop of the dioceses, on Personality Adjustment and Character Training.

2. A specialized course of training for leaders of boys' groups is in preparation and will be available to chapter directors, Church school teachers of boys, and others interested. It will include both

definite study and directed reading, together with experimental work. Those taking the course will have the use, without charge, of the national Brotherhood's reference library of books on boys' work.

3. The organization of Boys' Brotherhood Bible Classes, affiliated both with the Church school and with the national Brotherhood, using the new junior high school course, *The Way of Life* (Milwaukee, Morehouse).

Information about these new features may be obtained upon request from the national headquarters of the Brotherhood.

The Church Periodical Club

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



AS USUAL SOME special requests: a teacher in Japan asks for two books by Lucy Furman, *Quare Woman* and *The Glass Window*. She writes that they will recall happy days when she was a missionary in the mountains. On the list for the Boone Library in Wuchang, China, are three out-of-print books, two by George Hodges, *Everyman's Religion* and *Saints and Heroes*, and G. K. Chesterton's *St. Francis of Assisi*. Can someone spare these?



NEIGHBORING C.P.C. BRANCHES IN MASSACHUSETTS UNDERTAKE GROUP ACTIVITIES
This group packed boxes for three Montana missions. Such cooperative effort produces results which no single parish group could achieve by itself

THE SPIRIT OF MISSIONS

The Church Army

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



ST. MARK'S DAY, April 25, is written deeply in Church Army's calendar, for on that day its first representative to be accepted by National Council for overseas work, Frances L. Jolly, sailed for Liberia. *En route* she will stop in London to attend the great annual Church Army gathering which brings together about nine hundred Church Army workers from all over the world.

On the previous day, in Church Missions House Chapel, the Presiding Bishop gave Miss Jolly her commission as a Mission Sister in Church Army, and Bishop Lloyd delivered a deeply moving address.

Miss Jolly was born in Salem, Massachusetts, but has lived in Anoka, Minnesota, where she was a member of Trinity Church. She was first president of the Young People's Fellowship in her parish. She is a graduate of the Minnesota Normal School and had two years' experience teaching in Minnesota rural schools prior to her acceptance for training by Church Army. She finished the Church Army course in New York in an unusually short time. An old friend of Church Army, Miss Georgia M. Wilkins of Columbus, Georgia, "adopted" Miss Jolly as her candidate in the training school and has been responsible for all her tuition expense except one hundred dollars which was given by the Y.P.F. of Miss Jolly's parish.

Bishop Kröll hopes to be in a position to call three Church Army captains to his diocese in 1937.

The other members of the training class were commissioned on May 19 and have been assigned to work in South Dakota, Florida, Alabama, Tennessee, and New Hampshire.

Church Army again calls for recruits for the next class, which assembles in September.

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*
National Office, 80 Broad St., New York, N. Y.



"**H**UNDREDS of seamen consider 58 Clay Street, San Francisco, their permanent address and our baggage room is always full of seabags, suitcases, and other gear," reports the oldest Seamen's Church Institute on the West Coast. This Institute backed by the Community Chest is continuing a social service work for merchant seamen which was begun in 1858.

By the care of their mail and baggage and the safe-keeping of their funds, the Institute does much to create a sense of responsibility in these men and lessen the tendency they have to become drifters. On an average, three men a month were located for relatives during the past year.

Among the friendly services rendered in emergencies are small cash loans, gifts of clothing, and assistance in securing work ashore. Profitable use of leisure time is afforded by courses in navigation, entertainments and movies, and Vespers on Sunday afternoons.

By daily visits to ships the Chaplain extends the hospitality of the Institute to incoming seamen and arranges for the exchange of sea-going libraries, which are loaned to the crews.

The Chaplain of the Seamen's Church Institute is also Chaplain of the U. S. Marine Hospital, where he conducts short services and visits the patients.

Social work for all patients is under the direction of the Institute and its Director in Occupational Therapy supervises the patients in the making of purses and bags, which can be recognized by the trademark, "Sailor made—U. S. Marine Hospital—SF."



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