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INDEX

VOL. CI

1936

| | | | | | |
|----------|---------|--------|---------|-----------|---------|
| January | 1-48 | May | 193-240 | September | 385-432 |
| February | 49-96 | June | 241-288 | October | 433-480 |
| March | 97-144 | July | 289-336 | November | 481-528 |
| April | 145-192 | August | 337-384 | December | 529-576 |

A

Ablewhite, Hayward S.—Work in Marquette. 180
Across the Secretary's Desk
(See Departments—Foreign Missions)
Addison, James Thayer—Are all great religions alike? 344-6

AFRICA

Mission study theme. 239
Also, 53-6
(See also Liberia)

ALASKA:

Bentley, John B., along the Koyukuk. *Hayes*. 153-8
Burke, Mrs. Grafton. 181
Fort Yukon freight and mail lost. 356; also 135, 181
Nenana. St. Mark's School. 518
Rowe, Peter T. 295-9, 330
Tanacross, Day's work brings satisfaction in, *McIntosh*, 560-1
With Bishop Rowe along the Arctic Coast, *Kippenbrock*. 295-9
American Church Building Fund Commission. 195
American Church Institute for Negroes:
Board Members, new. 474
St. Augustine's College is strategic center. 431
Also 89, 188, 240, 336, 380, 522
Anderson, Leila W., Latin-America study groups. 88
Andrews, R. W., retired. 472
Anglican Churchmen in Asia Conference. 531
Anking:
(See China)
Apayao, (P. I.) Appeal from. 427
Are all great religions alike? *James T. Addison*. 344-6
ARIZONA:
Mexicans respond to Church, *Jenkins*. 497-500
Phoenix 60-90 Club. 136
Atwill, Douglass H. 485
Australia Centennial. 291

B

Bacon, Deborah. 471
BAGUIO:
See Philippine Islands
Barnes, C. Raymond. 278
Bartberger, Marguerite. 44, 278
Beal, Harry. 485
Beardsley, Edna B.—United Thank Offering. 187, 523
Beecher, George Allen:
Nebraska's Japanese welcome the church. 349-50
Niobrara Convocation: A family roundup. 445-8
Twenty-fifth anniversary. 52
Beer, A. H.—Medal of Merit award. 439
Bentley, John B., along the Koyukuk, With, *Hayes*. 153-8
Bishops, A message from your. 486
Bishops, House of, annual meeting. 485-8
Blind, Literature for. 132, 281
Block, Karl Morgan, 70, 369; portrait, 290
Bontoc
(See Philippine Islands)

Book Shelf for Students, A. 230

Books reviewed:

Christ in the Great Forest (Campbell).* 512-13
Christ the King (Leidt). 79
Contemplative Prayer (Ober). 423
History of the American Episcopal Church, A (Wilson). 229
In the steps of the Master (Sills). 129-30
Missions Tomorrow (Heath). 563
My people of the Plains. 39-40
Pageant of Cuba, The (Townsend). 323-4
Relevance of the Church, The (Zabriskie). 371
Renewing Gospel, The (Henshaw). 275
Sir Thomas More and His Friends, E. M. G. Routh; *Thomas More*, Daniel Sargent; *Thomas More*, Christopher Hollis; *Thomas More*, R. W. Chambers (Washburn). 175-6

Booz, Margaret—"Stop! There's a kid there who might go." 370

Boqueron

(See Cuba)

BRAZIL:

Horse and buggy are useful in. 204
Mission shows forth the Christ, *Mary Tyler Zabriskie*. 57-64
Pelotas, St. Margaret's School. 476
Santa Rita. 204
Thomas, William M. M. 518
Visitations, 375
Brent House, Chicago. 473
Brent School (Baguio, P. I.) maintains founder's ideals, *Alfred L. Griffiths*. 247-49
Bridgeman, Charles T.—Jerusalem Mission, Church has share in. 115-18
Brotherhood of St. Andrew:
Japanese chapters, *Rose*. 255-8
Kaneko, Tadao. 340
Brotherhood leads men and boys to Christ, *Benjamin F. Finney*. 509-11
North Carolina. 52
(See Coöperating Agencies)
Brugler Rest House. 325, 439
Budget and the Budget Dollar—1936. 442
Budget, 1936:
Balanced. 179
Deficit effort ends optimistically. 147-8
What happened to the Crisis? 277; also 45, 99, 473

Burke, Mrs. Grafton. 181
Burke, Harry Taylor. 44
Buzzelle, George. 243

C

CALIFORNIA:

San Joaquin anniversaries. 234
Campbell, Robert E.:
Christ in the Great Forest (reviewed). 512-13
Church has served Liberia 100 years. 103-7
Canterbury, Archbishop of, quoted. 375
CAPE MOUNT:
(See Liberia)
Caribbean:
Church in Dominican Republic, *Reinheimer*. 27-30

*Reviewer.

- Cuba needs the mission of this Church, *Reinheimer*, 159-62
- Haiti Mission inspires Confidence, *Reinheimer*, 125-8
- Cather, Willa, quoted, 52
- Changshu, By motor to the walled city of, *Lewis B. Franklin*, 77-8
- CHINA:
- Baptisms, 196, 292
- Centennial Thank Offering, 45
- Changshu, By motor to the walled city of, *Franklin*, 77-8
- Chung Hua Sheng Kung Hui statistics, 330
- Clark, Alice, trained teachers, 31-2
- Confirmations, 475
- Foochow, Fukien Christian University, 135
- Graves, Frederick R., anniversary, 428
- Hankow, Reconstruction contribution from Man-ila, 483
- Huntington, D. T., quoted, 427
- Early years in, *Wood*, 19-20
- Kiangsu, Diocese of (Shanghai), 52
- Leprosy is urgent problem in, *Kimber H. K. Den*, 355-6
- Merrins, Edward M., served Church in, *Wood*, 152
- Nanchang, 355
- Nanking broadcasts, 329
- Nanking, St. Paul's Church, 196
- Never was confidence better repaid, *Hu Chi-siun*, 366-8
- New Life Movement, 135
- Shanghai, Independent congregations, 427
- Shanghai, St. Elizabeth's Hospital, 568
- Shanghai, St. John's Night School, 51
- Shanghai, St. John's University, 376, 475, 567
- Shanghai staff, 531
- Shantung, Diocese of, 292
- Shensi, Chinese Board of Missions, 567
- Shensi, Ancient and modern meet in Sian, *Marston*, 491-4
- Soochow, Grace Church, 439
- Soochow, Soochow Academy, 281
- Wuchang, Boone Library School, 291
- Wuchang, Central China College, 484, 532
- Wuchang, House of the Merciful Saviour, *Mother Ursula Mary*, 66-8
- Wuchang, Hua Chung College, 133
- Wuhu, Coolie help, 484
- Wuhu, St. James' School, 196
- Wuhu, St. Lioba's credit coöperative, 196
- Wusih, St. Andrew's Hospital Training School, 292
- Yangchow, St. Faith's School, 518
- Cho, Noah K., 45
- Christian Nurture Series, Changes in, 183
- Christian Social Service
(See Departments)
- Christmas:
- An American annual, 531
- Box, Educational opportunity of, 377
- Children and gifts are, twins, 519
- Message, *James DeWolf Perry*, 530
- Chung Hua Sheng Kung Hui statistics, 330
- Church and Africa's Womanhood, *The, Mary Wood McKenzie*, 541-5
- Church Army invades Tennessee Valley, *B. Frank Mountford*, 303-6
(See also Coöperating Agencies)
- Church brings God's beauty to the desert (Nevada), *Lillian W. Crow*, 221-4
- Church has served Liberia 100 years, *Robert E. Campbell*, 103-7
- Church has share in Jerusalem Mission, *C. T. Bridgeman*, 115-18
- Church interprets life to the Igorot, *Clifford E. B. Nobes*, 317-22
- CMH: A national social case work agency, *Almon R. Pepper*, 225-8
(See also Coöperating Agencies)
- Church of the Air:
- Layman tells of his religion, *A. Morehouse*, 340, 419-21
- Youth and the Church today, *Wedel*, 537-40
- Church overseas goes forward, *The*, 514
- Church Periodical Club:
- Is a coöperator, *Mary E. Thomas*, 467-9
(See also Coöperating Agencies)
- Church releases Igorots from fear, *Lewis B. Franklin*, 173-4
- Church, the parish, and the Jew, *The, George Craig Stewart*, 365
- Church's growth, *Walter H. Stowe*, 339-40
- Church's Mission, Influences affecting, 87
- Church's Program, The, Methods for promoting, 43
- Cincinnati, School of applied religion, 139
- Clark, Alice, trained teachers in China, 31-2
- Clark, Franklin J., 279
- "Clean to the point of Distraction," *Mother Ursula Mary, O. S. A.*, 66-8
- Cock-crowing time in Port au Prince, *Robert F. Lau*, 341-3
- College Work:
(See Departments—Religious Education)
- Colson, Margaret Isabella, 44
- Cook, Philip, portrait, 98
- COÖPERATING AGENCIES:
- Brotherhood of St. Andrew, 90, 191, 287, 381, 524
- Church Army, 91, 189, 288, 382, 525
- Church Mission of Help, 90, 191, 286, 382, 526
- Church Periodical Club, 91, 190, 287, 384, 526
- Daughters of the King, 92, 189, 383, 525
- Girls' Friendly Society, 92, 286, 381, 524
- Guild of St. Barnabas, 91, 383
- Seamen's Church Institute of America, 92, 190, 288, 384, 527
- COÖPERATING AGENCIES AND THE CHURCH:
- Brotherhood leads men and boys to Christ, *Finney*, 509-11
- Church Army invades Tennessee Valley, *Mountford*, 303-6
- Church Periodical Club is a Coöperator, *Thomas*, 467-9
- CMH: A national social case work agency, *Pepper*, 225-8
- Daughters of the King stress religious life, *Loaring-Clark*, 250-2
- G.F.S. faces the world today, *The, Dunn*, 149-51
- Nurses' Guild to observe semi-centennial, 417-18
- Seamen's Institute is a haven for sailors, *Tal-ledge*, 557-9
- Corey, Eva D.
- Why Missions? 273-4
- Creighton, William—North Dakota prairie is un-churched, 440-1
- Croft, Mrs. Frederic A., 471
- Cross, Edward M.
- Why Missions? 562
- Crow, Lillian W.—Church brings God's beauty to the desert, 221-4; also 278
- CUBA:
- Boqueron, Chapel of the Good Shepherd, 531
- Moron congregation has new building, 130
- Needs the mission of this Church, *B. H. Reinheimer*, 159-62
- Woman's Auxilliary in, 484

D

- Dante
(See Virginia)
- Darst, Thomas C.
- Why Missions? 36
- Daughters of the King stress religious life, *Ada Loaring-Clark*, 250-2
- Daughters of the King
(See also Coöperating Agencies)
- Day's work brings satisfaction in Alaska, *Veta McIntosh*, 560-1
- Den, Kimber H. K.—Leprosy is urgent problem in China, 355-6
- Deuel, Eleanor, 471
- Domestic Missionary task, *The, Robert J. Snell*, 307-8
- Dominican Republic, Church in, *B. H. Reinheimer*, 27-30
- Dunn, Harriett A.—G.F.S. faces the world today, *The*, 149-51
- Dunstan, Arthur M., 522
- DEPARTMENTS:
- Christian Social Service:
Rural Work Conference, 239
School of applied religion, Cincinnati, 139
Also 185, 471, 571

- Domestic Missions:
 Church's opportunity in rural America, *The*. 566
 Life of our Indians is at stake, *The*, *Roberts*. 282
 Marquette, 180
 Navajos, 516
 Negro layman starts mission, 328
 San Joaquin anniversaries, 234
 Also 84, 136, 374, 426, 474
- Field:
 Influences affecting the Church's Mission, 87
 Pennsylvania promotional plans, 334
 Wieland, George Alvin, 471
 Also 140
- Foreign Missions:
 Across the Secretary's Desk, 85-6, 135, 181, 235, 281, 329, 375, 427, 475, 517, 567
 With our missionaries, 86, 134, 182, 234, 281, 330, 376, 428, 476, 518, 568
- Publicity:
 140, 186, 236, 284, 333, 378, 521, 572
- Religious Education:
 After Christmas—What? 569
 Children and gifts are Christmas twins, 519
 Christian Nurture Series, Changes in, 183
 Christmas Box, Educational opportunity of, 377
 Lent and the Home, 137
 Lenten Offering of your Church school, *McMaster*, 37-8
 N. A. L. A. revision, 332
 Special days are family occasions, 477
 Summer conference, 237
 Toward understanding Negro Americans, 429
 Unity in worship, work, study, and fellowship, 331
 Also 283
- College Work:
 Lost: A thousand college students, *Kelley*. 163-6
 Visit to a student pastor, A (Oxford, Miss.) *Wedel*, 283
 Also 138, 184, 238, 332, 520, 571
- Woman's Auxiliary:
 Annual report, 379
 Cape Mount, House of Bethany, 292
 Cuba, 484
- Executive Board Meeting (December, 1935) 46-7; (February) 141-2; (April) 285; (September) 478
- Latin America study groups, *Anderson*, 88
 Mission Study themes, 239
 Poster contest, 162
 Summer reading, 285
 Supplies and Education, 573
 United Thank Offering, 187, 335
 Use of United Thank Offering, *Beardsley*, 523
 Also 430
- E**
- Easter School (Baguio, P. I.) is thirty years old. *Robert F. Wilner*, 347-8
- Eaton, David T.—Twenty-five years in a mill community (Spray, N. C.) 259-60
- Edwards, Frances R.—Children and gifts are Christmas twins, 519
- El Paso:
 (See Texas)
- Episcopal Social Work Conference, 300-2
- Every Member Canvass:
 National Council Message, 435-6
 Necessary steps shall be taken, *The*, *Reinheimer*, 437-9
 Sanctuary, 470
- F**
- Finney, Benjamin F.—Brotherhood leads men and boys to Christ, 509-11
- First Impressions of Liberia Mission, *Leopold Kroll*, 489-90
- Foreign Missions:
 (See Departments)
- "For sheer love of the Master," *G. Ashton Oldham*, 387-8
- Fort Yukon:
 (See Alaska)
- Forward Movement:
 Church overseas goes forward, *The*, 514
- Forward—day by day* in Braille, 132
 South Dakota clergy discuss, 132
 Young people and, 564
 Also 41, 81, 178, 232, 276, 326, 372, 424
- Francis, Joseph M., portrait, 482
- Franklin, Lewis B.:
 Changshu, By motor to the walled city of, 77-8
 Church releases Igorots from fear, 173-4
 Hawaii parish includes 160 sugar camps, 253-4
 Japan's countryside awaits the Church, 203-4
 Report on Shanghai banks, 133
 Vast areas still untouched by Gospel (Japan) 108-10
- G**
- Garret, Cyril Forster, quoted, 85
- Gill, Francis W., death, 376
- Gillman, Gertrude C., death, 244
- Girls' Friendly Society faces the world today, *The*, *Harriett A. Dunn*, 149-51
 (See also Coöperating Agencies)
- Glimpses of Church's world-wide work, 443-4
 "God So Loved the World," *James DeWolf Perry*, 530
- Gollock, Georgina A.—Leadership in the Church Overseas, 53-6
- Good Friday Offering:
 Alaska offering, 135
 Jerusalem Mission, *Bridgeman*, 115-18
- Graham-Brown, G. F., portrait, 146
- Graves, Frederick R.—Forty-third anniversary of consecration, 428
- Green, Jr., William Mercer, 471
- Griffiths, Alfred L.—Brent School maintains founder's ideals, 247-49; also 278
- Guild of St. Barnabas, *Webb*, 417-18
 (See also Coöperating Agencies)
- H**
- HAITI:
 Anniversary, 280, 340
 Mission inspires confidence, *Reinheimer*, 125-8
 Port au Prince, *Lau*, 341-3
- Hayakawa Kishiro, distinguished educator, *J. Kenneth Morris*, I, 209-12; II, 269-72
- Hayashi, Utako, *Morris*, III, 33-35
- Hayes, Elizabeth—With Bishop Bentley along the Koyukuk, 153-8
- Hawaii parish includes 160 sugar camps, *Lewis B. Franklin*, 253-4
- Heath, William Thomas—*Missions Tomorrow* (reviewed) 563
- Henshaw, Richard T.—*Renewing Gospel, The* (reviewed) 275
- "Her youngest lambs cried for sustenance," *Alexander Macbeth*, 200-2
- Hibbard, Rebekah L.:
 Why Missions? 231
 "His spirit shall be increasingly manifest" (John McKim) *Charles S. Reifsnider*, 199
- Hobbs, G. Warfield—Missionary magazine, The making of a, 5-11
- Hodgkin, W. R. H. 243
- Hollenbeck, Ralph W.:
 Why Missions? 325
- Hore, Kathleen, memorial, 202
- Horse and buggy are useful in Brazil, 204
- Hospitals:
 Africa and Asia, 567
 China, St. Andrew's Training School, 292
 China, St. Elizabeth's, Shanghai, 568
 Japan, St. Luke's, Tokyo, 85, 517
 North Carolina, St. Agnes', Raleigh, 240
 Orient, Church's hospitals in, 110
 Philippine Islands, St. Luke's, Manila, 324, 532
 Philippine Islands, St. Theodore's, Sagada, 483
- House of Bishops:
 Annual meeting, 464-6
- Hu Chi-siun—Never was confidence better repaid, 366-8
- Huntington, Daniel T.—Early years in China, *Robert E. Wood*, 19, 20
- Huntington, Daniel T., quoted, 427
- I**
- Igorot, Church interprets life to the, *Nobes*, 317-22
 Igorots (Philippine Islands), 111-14, 475

"I'm Sticking, I'm Staying Here." *Standish MacIntosh*. 293-4

INDIA:

Impressions of, *Marston*. 111-14
Unprecedented opportunity in, *George Van B. Shriver*. 351-4

Indians:

Arizona. 516
New Mexico. 136, 516
North Dakota, *Cannon Ball*. 136
South Dakota, *Little Eagle*. 274
South Dakota, Niobrara Convocation, *Beecher*. 445-8
South Dakota, Yankton Mission, *Greenwood*. 293-4
Also 51, 280, 282, 474

Isolated:

"Her youngest lambs cried for sustenance" *Macbeth*. 200-2
(See Rural)

Isoyama:

(See Japan)

J

JAPAN:

Church of England Missions. 427
Fushimi (Kyoto), Christ Church. 483
Hayakawa, Kishiro, is distinguished educator, *Morris*. I. 209-12; II. 269-72
Isoyama. 203-4
Kindergartens. 182
Kusatsu leper work, *Wood*. 245-6
Kyoto, Church of the Resurrection. 195
Kyoto, Nichols, Shirley H., tenth anniversary. 244
Kyushu, New Bishop of. 195
McKim, John, Minute on death. 280
McKim, John, portrait. 194
McKim, John. 244
North Tokyo plans independence. 13, 14
Reifsnider, Charles F. 292
Samurai's daughter (Utako Hayashi) dedicates life to God, *Morris*. III. 33-35
Tokyo, Anglican Churchmen in Asia Conference. 531
Tokyo, Central Theological College. 484
Tokyo, Oyama. 249
Tokyo, St. Luke's Hospital. 85, 517
Tokyo, St. Paul's alumni rally. 224
Yonezawa, (Tohoku) St. John's Church. 517
Japanese B. S. A. leads many to baptism, *Lawrence Rose*. 255-8
Japanese in U. S.:
Nebraska, *Beecher*. 349-50
Oregon. 374
Olympia. 328
Japan's countryside awaits the Church, *Lewis B. Franklin*. 203-4
Jenkins, Hawkins K. 52
Jenkins, J. Rockwood—Mexicans in Arizona respond to Church. 497-500
Jerusalem Mission, Church has share in, *Bridge-man*. 115-18
Jews:
Church, the parish and, *Stewart*. 365
Jolly, Frances. 278
Junge, Werner, M. D. 278

K

Kagawa, Toyohiko. 85
Kaneko, Tadao. 340
Kelley, Alden D.—Lost: A thousand college students. 163-6
Kiangsu:
(See China)
Kippenbrock, Michael J.—Along the Arctic Coast with Bishop Rowe. 295-9
Knight, Albion W., death. 375
Kroll, Leopold:
First impressions of Liberian Mission. 489-90
Portrait. 2
Also 46, 121-2
Kurokawa, Toyo. 430
Kusatsu, Shall the work continue, *John Wilson Wood*. 245-6
Kyoto:
(See Japan)

Kyushu:

(See Mann, John C. 195)

L

Lassiter, Roberta L. 44
Latin-America:
Cuba needs Church's Mission, *Reinheimer*. 159-62
Dominican Republic, Church in, *Reinheimer*. 27-30
Haiti Mission inspires confidence, *Reinheimer*. 125-8
Mexico challenges missionary loyalty, *Reinheimer*. 205-8
Study groups, *Anderson*. 88
Lau, Robert F.—Cock-crowing time in Port au Prince. 341-3; also 278
Lawrence, William—"Leave bequests for religious purposes." 546-8
Layman tells of his religion, A, *Clifford P. Morehouse*. 419-21
Leadership in the Church Overseas, *Georgina A. Gollock*. 53-6
"Leave bequests for religious purposes," *William Lawrence*. 546-8
Leidt, William E.—*Christ the King* (reviewed). 79
Lent and the Home. 137
Lenten Book, Presiding Bishop's. 45
Lenten Offering:
How it began and grew, *E. Walter Roberts*. 65
Of your Church school, *Vernon C. McMaster*. 37-8
Publicity Department. 202
Message, *James DeW. Perry*. 50
Lepers:
China (Nanchang) *Den*. 355-6
Japan, Kusatsu, *Wood*. 245-6
LIBERIA:
Cape Mount, House of Bethany. 292
Cape Mount, National Fair prizes. 196
Centennial. 375
Church and Africa's womanhood, *The McKenzie*. 541-5
Church has served 100 years in, *Campbell*. 103-7
Kroll, Leopold. 46, 121-2, 489-90
Kroll, Leopold, portrait. 2
Mission birthplace revisited. 294
Mission, First impressions of, *Kroll*. 489-90
Li, Dze-dien. 45
Lindley, Grace—United Thank Offering Meditation. 408-9
Little Eagle Indians rejoice in new chapel. 274
Lloyd, Arthur Selden:
A man of faith, *John Wilson Wood*. 389-90
National Council Minute on. 472
Portrait. 338
Loaring-Clark, Ada:
Daughters of the King stress religious life. 250-2
Why Missions? 177
Lon-oy people petition Bishop Mosher, *Robert F. Wüner*. 15-18
Lost: A thousand college students, *Alden D. Kelley*. 163-6
LOUISIANA:
Bayou Dularge Christmas festival. 195
Lyles, Helen A. 44

M

Macbeth, Alexander—"Her youngest lambs cried for sustenance." 200-2
MacIntosh, Standish—"I'm Sticking, I'm Staying Here." 293-4
MANILA:
(See Philippine Islands)
Mann, John C. 195
Mann, Winifred. 472
Marquette (Michigan), Work in, *Ablewhite*. 180
Marston, Margaret I.:
Ancient and modern China meet in Sian. 491-4
"O Praise the Lord, all ye nations." 111-14
Oriental churchwomen witness for Christ. 391-9
United Thank Offering in Orient. 430
Matz, Esther B. 44
McGregor, D. A.—Why Missions? 80
McIntosh, Veta—Day's work brings satisfaction in Alaska. 560-1
McKenzie, Mary Wood—Church and Africa's womanhood, *The*. 541-5

- McKim, Bessie—Resignation. 472
 McKim, John:
 Ambassador for Christ, *John W. Wood*. 197-9
 Death. 197-9
 "His spirit shall be increasingly manifest." *Reif-
 snider*. 199
 Let there be thanksgiving for God's servant,
Perry. 198
 National Council minute. 280
 Portrait. 194
 Retirement. 13-14
 Also 244
 McMaster, Vernon C.—Lenten Offering of your
 Church school. 37-8
 Merrins, Edward M. Served Church in China,
John W. Wood. 152
 Mexicans in Arizona respond to Church, *J. Rock-
 wood Jenkins*. 497-500
 Mexico challenges our missionary loyalty, *B. H.
 Reinheimer*. 205-8
 MEXICO:
 Tecalco, San Mateo. 483
 Also 243
 Missionary expansion, need for. 532
 Missionary magazine, The making of a, *G. Warfield
 Hobbs*. 5-11
 Missionary facts from many lands. 51-2, 195, 243-4,
 291, 339-40, 483-4, 531-2
 Mission awaits the signal to advance (Philippine
 Islands) 533-6
 MISSISSIPPI:
 Negro convocation. 426
 Visit to a student pastor, *A. T. O. Wedel*. 283
 Molineux, Elizabeth M.—"There is such a great
 variety of work." 399-402
 Morehouse, Clifford P.—Layman tells of his religion,
A. 419-21
 Mori, Toshiko. 45
 Mormons—Wyoming. 340
 Moron (Cuba) congregation has new building. 130
 Morris, J. Kenneth:
 Hayakawa, Kishiro—Distinguished educator. I,
 209-12; II, 269-72
 Samurai's daughter (Utako Hayashi) dedicates
 life to God. III, 33-35
 Mosher, Gouverneur F.—Church aids Tiruray pro-
 gress, *The*. 68
 Moss, Frank. 517
 Mother Ursula Mary, O. S. A.—"Clean to the point
 of distraction." 66-8
 Mountain mission (Dante, Virginia) opens doors
 for youth, *Maria P. Williams*. 397-8
 Mountford, B. Frank—Church Army invades Ten-
 nessee Valley. 303-6
 N
 Nakajo, Kenneth W.—Japanese in Oregon. 374
 Nale, Richard. 84
 Nanchang:
 (See China)
 Nanking:
 (See China)
 National Council:
 A message from. 435-6
 Bishops commend leadership. 515
 Meetings: (December, 1935) 43-46; (February)
 83, 99-102, 133-4; (April) 277-80; (Septem-
 ber) 471
 Officers elected. 134
 Skirmish won: The real battle ahead, *The*. 179
 Transacting the Church's business. 327
 Also 83, 233, 373, 425, 473, 565
 Nebraska's Japanese welcome the Church, *George
 Allen Beecher*. 349-50
 Necessary steps shall be taken, *The*, *B. H. Rein-
 heimer*. 437-9
 Negro, American, Mission study theme. 239
 Negro Americans, Toward understanding. 429
 Negro layman starts mission (Upper South Caro-
 lina) 328
 Negroes:
 American Church Institute Quintet. 89
 Mississippi convocation. 426
 Mississippi, Okolona Normal and Industrial
 School. 89
 North Carolina, St. Augustine's School, Raleigh,
Wedel. 188; also 52, 89
 Oregon, Portland. 244
 Toward understanding. 429; also 188
 Nenana:
 (See Alaska)
 NEVADA:
 Church brings God's beauty to the desert, *Crow*.
 221-4
 Domestic Miss'ary task, *The*, *Sne'l*. 307-8
 Hawthorne. 221-4
 Mina. 221-4
 Yerington, *Booz*. 370
 Never was confidence better repaid, *Hu Chi-sun*.
 366-8
 New Life Movement (China) 135
 Nichols, Shirley H. 244
 Niobrara Convocation: A family roundup, *George
 Allen Beecher*. 445-8
 Nishijin:
 (See Japan—Kyoto)
 Nobes, Clifford E. B.—Church interprets life to
 the Igorot. 317-22
 NORTH CAROLINA:
 Spray, *Eaton*. 259-60
 NORTH DAKOTA:
 Cannon Ball, St. James' Mission. 136
 Isolated, ministry to, *Macbeth*. 200-2
 Prairie is unchurched, *William Creighton*. 440-1
 Williston, St. Peter's Mission. 84
 Nurses' Guild to observe semi-centennial, *Charles
 Henry Webb*. 417-18
 O
 Ober, Eleanor K.—*Contemplative Prayer* (reviewed)
 423
 Oklahoma, new churches. 473
 Oldham, G. Ashton:
 "For sheer love of the Master." 387-8
 Portrait. 386
 Olympia:
 Japanese work. 328
 "O Praise the Lord, all ye nations." *Margaret I.
 Marston*. 111-14
 OREGON, EASTERN:
 Rural work. 426
 OREGON:
 Japanese work in. 374
 Portland, Negro work. 244
 Orient:
 Franklin, Lewis B., report on visit to. 108-10
 United Thank Offering, *Marston*. 430
 Oriental Churchwomen witness for Christ, *Mar-
 garet I. Marston*. 391-9
 Overton, Douglas William. 472
 Owen, Derwyn Trevor, portrait. 434
 Oyama sees demonstration of Christian faith. 249
 P
 Pan-American Congress. 488
 Parish cash book. 228
 Parke, Mary A. 472
 Parker, Katharine H. 374, 472
 Pelotas:
 (See Brazil)
 Pennsylvania promotional plans. 334
 Pepper, Almon R.:
 CMH: A national social case work agency. 225-8
 Also 90, 471
 Perry, James DeWolf:
 Christmas Message. 530
 Episcopate. 21
 European visit. 373
 Lenten Book. 45
 Lenten Offering Message. 50
 Let there be thanksgiving for God's servant, *John
 McKim*. 198
 Will you help in the New Year? 12
 PHILIPPINE ISLANDS:
 Appeal from Apayao. 427
 Baguio, Brent School, *Griffiths*. 247-9
 Baguio, Easter School, *Wilner*. 347-8; also 196
 Balbalasang. 181
 Bontoc, All Saints' Mission. 430
 Church interprets life to the Igorot, *Nobes*. 317-22
 Church releases Igorots from fear, *Franklin*.
 173-4
 Igorots. 475
 Impressions of, *Margaret I. Marston*. 111-14
 Lon-oy people petition Bishop Mosher, *Wilner*.
 15-18

- Manila, St. Luke's Hospital. 324, 532
 Manila, St. Stephen's contribution to Hankow, China. 483
 Mission awaits signal to advance. 533-6
 Offering. 243
 Sagada, St. Theodore's Hospital. 483
 Schools. 518
 Tadian, All Angels' Church. 51
 Tiruray, Canal benefits mission. 346
 Tiruray, Church aids, *Mosher*. 68
 Upi mission has rare opportunity. 348
 Zamboanga, Holy Trinity Church. 52
- Pierce, Katharine C.—Why Missions? 422
 Powell, Alexander, quoted. 85
 Prayer Book influence. 86
 Presiding Bishop, The:
 (See James DeWolf Perry)
 Publicity Department:
 Lenten Offering. 202
 (See also Departments)
- PUERTO RICO:
 Quebrada Limon, Church of the Atonement. 330
- Q**
- Quebrada Limon:
 (See Puerto Rico)
- R**
- Radio:
 (See Church of the Air) 340
 Ramsay, Deaconess Lydia A. 278
 Read a Book. 39-40, 79, 129-30, 175-6, 229, 275, 323-4, 371, 423, 512-13, 563
 Rectory Missions Gift Shop. 291
 Reed, Gladys M. 472
 Reifsnider, Charles S.—"His spirit shall be increasingly manifest" (John McKim) 199; also 292
 Reinheimer, B. H.:
 Cuba needs Church's Mission. 159-62
 Dominican Republic, Church in. 27-30
 Haiti Mission inspires confidence. 125-8
 Mexico challenges missionary loyalty. 205-8
 Necessary steps shall be taken. The. 437-9
 Religions of the World, *Addison*. 344-6
 Religious Education:
 (See Departments)
Renewing Gospel, The (reviewed) *Henshaw*. 275
 Roberts, E. Walter—Lenten Offering, How it began and grew. 65
 Roberts, W. Blair—Life of Indians (South Dakota) is at stake. 282
 Rose, Lawrence—Japanese B. S. A. leads many to baptism. 255-8
 Rowe, Peter T.—Along the Arctic Coast with, *Michael J. Kippenbrock*. 295-9; also 330
 Rural America, Church's opportunity in. 566
 Rural:
 Oregon, Eastern. 426
 Work conference. 239
 Also 374
 (See also isolated)
- S**
- Sagada:
 (See Philippine Islands)
 St. Luke's Hospital is Manila's best. 324
 Samurai's daughter (Utako Hayashi) dedicates life to God. III, *J. Kenneth Morris*. 33-35
 Sanctuary:
 Church's Mission. 316, 364, 508
 Every Member Canvass. 470
 First hundred years, The. 42
 God reigns: go forward. 220
 Greatest idea, The. 172
 Heroes of tomorrow. 82
 Joy of new life. 124
 Let us now go even unto Bethlehem. 556
 Praise the Lord, O my Soul. 268
 Sanford, Louis Childs—San Joaquin anniversaries. 234
 Santa Rita:
 (See Brazil)
 Schmuck, Elmer N.:
 Death. 280
 Portrait. 242
 Why Missions? 131
 School of applied religion, Cincinnati. 139
- Schools and Colleges:
 Alabama, St. Mark's, Birmingham. 336
 Alaska, St. Mark's, Nenana. 518
 Brazil, St. Margaret's, Pelotas. 476
 China, Boone, Wuchang. 291
 China, Central China, Wuchang. 133; 484, 532
 China, Fukien Christian University, Foochow. 135
 China, Hua Chung (See Central China)
 China, St. Andrew's Hospital Training. 292
 China, St. Faith's, Yangchow. 518
 China, St. James', Wuhu. 196
 China, St. John's, Shanghai. 475, 567
 China, Shanghai Night School. 51
 China, Soochow Academy. 281
 Georgia, Fort Valley. 336; 380
 Japan, Central Theological, Tokyo. 484
 Japan, St. Paul's, Tokyo. 224
 Liberia, House of Bethany, Cape Mount. 292
 Mississippi, Okolona Normal and Industrial. 89
 North Carolina, St. Augustine's, Raleigh. 52, 89, 188, 240, 380, 431
 Philippine Islands, Brent School, Baguio, *Griffiths*. 247-9
 Philippine Islands, Easter, Baguio. 196; 347-8
 Philippine Islands. 518
 South Carolina, Voorhees, Denmark. 336
 Tennessee, Gailor Memorial (Hoffman-St. Mary's) *Mason*. 188
 Seamen's Institute is a haven for sailors, *Ruth W. Talmage* 557-9
 Seamen's Church Institute of America:
 (See also Coöperating Agencies)
 Self-support, North Tokyo plans, 13-14
 Shanghai:
 (See China)
 Shantung:
 (See China)
 Shelton, Claudius P. 278
 Shensi:
 (See China)
 Sherman, Arthur M.—St. Augustine's College is strategic center. 431
 Sherman, Martha L. 278
 Shriver, George Van B.—India, Unprecedented opportunity in. 351-4
 Sian, Ancient and modern China meet in, *Margaret I. Marston*. 491-4
 Siddall, Jr., Hall A. 278
 Sills, Kenneth C. M.—*In the steps of the Master* (reviewed) 129-30
 Sime, Deaconess Eleanore I. 374
 Sime, Florence I. 472
 Sister Ruth Magdalene. 44
 Snell, Robert J.—Domestic missionary, The task assigned to a. 307-8
 Snowden, Brinkley. 51
 Social Reconstruction, *The Church and*. 239
 Social Work Conference. 185
 Social Workers meet in Atlantic City. 300-2
 Soule, Richard, Mrs. 532
- SOUTH DAKOTA:
 Forward Movement. 132
 Indians, *Roberts*. 282
 Little Eagle Indians rejoice in new chapel. 274
 Yankton Mission, Greenwood, *MacIntosh*. 293-4
- SPIRIT OF MISSIONS, THE:
 First editorial. 3-4
 Gives unusual help. 32
 Missionary magazine, Making of a, *Hobbs*. 5-11
 National Council Minute. 6
 Some long-time readers of. 20
 Stewart, George Craig—Church, the parish, and the Jew, The. 365
 "Stop! There's a kid there who might go," *Margaret Booz*. 370
 Stowe, Walter H.—Church's growth. 339-40
 Summer conferences. 237
 Supplies and Education (W. A.) 573
- T**
- Talmage, Ruth W.—Seamen's Institute is a haven for sailors. 557-9
 Tanacross:
 (See Alaska)
 Tasnan, Eric M. 279
 Tecaleco:
 (See Mexico)

- Tennessee Valley, Church Army invades, *Mountford*. 303-6
- TEXAS:
 El Paso, St. Anne's Mission. 426
 There is a task to be done by March 31. 99
 "There is such a great variety of work." *Elizabeth M. Molineux*. 399-402
 Thomas, Mary E.—Church Periodical Club is a Co-operator. 467-9
 Thomas, William M. M.—Visitations. 375, 518
 Tiruray, Canal benefits mission. 346
 Tiruray progress, The Church aids, *Gouverneur F. Mosher*. 68
 Tokyo plans independence, North. 13-14
 Tomlinson, Sada C. 44
 Toward understanding Africa. 544
 Townsend, J. H.—*Pageant of Cuba, The* (reviewed) 323-4
 Transacting the Church's business, *J. E. Whitney*, 327
 Twenty-five years in a mill community (Spray, N. C.) *David T. Eaton*. 259-60
- U
- United Thank Offering:
 "For sheer love of the Master," *Oldham*. 387-8
 In Orient, *Marston*. 430
 Map. 88
 Meditation, *Grace Lindley*. 408-9
 Mountain mission (Dante, Va.) opens doors for youth, *Williams*. 397-8
 Some well known facts. 418
 "There is such a great variety of work," *Molineux* 399-402
 Use of, *Edna B. Beardsley*. 523
 Also 187, 335
 Unity in worship, work, study, and fellowship. 331
 Upi mission has rare opportunity. 348
 Also 68, 346
 Upper South Carolina:
 Negro layman starts mission. 328
- V
- Van Voast, Helen T. 472
 Vast areas still untouched by Gospel (Japan) *Lewis B. Franklin*. 108-10
- VIRGINIA:
 Mountain mission (Dante) opens doors for youth, *Williams*. 397-8
- W
- Wagner, Thelma G. 278
 Ward, John C.—On Alaska. 567
 Washburn, Henry B.:
Thomas More, Daniel Sargent; *Thomas More*, Christopher Hollis; *Sir Thomas More and His Friends*, E. M. G. Routh; *Thomas More*, R. W. Chambers (reviewed) 175-6
 Webb, Charles Henry—Nurses' Guild to observe semi-centennial. 417-18
 Wei, Francis Cho Min, quoted. 85
 Wedel, T. O.:
 St. Augustine's School, Raleigh, N. C. 188
 Visit to a student pastor, A (Oxford, Miss.) 283
 Youth and the Church today. 537-40
- Whitney, J. E.—Transacting the Church's business. 327
 Why Missions? *Block*, *Karl Morgan*, 369-70; *Corey*, *Eva D.*, 273-4; *Cross*, *Edward M.*, 562; *Darst*, *Thomas C.*, 36; *Hibbard*, *Rebekah L.*, 231; *Holtenbeck*, *Ralph W.*, 325; *Loaring-Clark*, *Ada*, 177; *McGregor*, *Daniel A.*, 80; *Pierce*, *Katharine C.*, 422; *Schmuck*, *Elmer N.*, 131
 Wieland, George Alvin. 471, 516
 Williams, Maria P.—Mountain mission (Dante, Va.) opens doors for youth. 397-8
 Will you help in the New Year? *James DeWolf Perry*. 12
 Wilner, Robert F.:
 Easter School (Baguio, P. I.) is thirty years old. 347-8
 Lon-oy people petition Bishop Mosher. 15-18
 Wilson, Frank E.—*History of the American Episcopal Church*, A (reviewed) 229
 Wilson, Robert Child, death. 517
 With Bishop Bentley along the Koyukuk, *Elizabeth Hayes*. 153-8
 With Our Missionaries:
 (See Departments—Foreign Missions)
 Woman's Auxilliary:
 (See Departments)
 Wood, John W.:
 Lloyd, Arthur Selden: A man of faith. 389-90
 McKim, John: Ambassador for Christ. 197-9
 Merrins, Edward M., served Church in China. 152
 Shall the Kusatsu work continue? 245-6
 Wood, Robert E.—Huntington's, D. T., early years in China. 19-20
 Wuchang:
 (See China)
 Wuhu:
 (See China)
 WYOMING:
 Mormons in. 340
- Y
- Yangchow:
 (See China)
 Yerington:
 (See Nevada)
 Yonezawa:
 (See Japan)
 York, Archbishop of. 83
 Young, Jeannette F. 278
 Young people and the Forward Movement. 564
 Young people and missionary work. 44
 Youth and the Church today, *Theodore O. Wedel*. 537-40
- Z
- Zabriskie, Alexander C.—*Relevance of the Church, The* (reviewed) 371
 Zabriskie, Mary Tyler—Brazil Mission shows forth the Christ. 57-64
 Zamboanga:
 (See Philippines)
 Zangzok:
 (See Changshu)
 Ziegler, Winfred H. 485

THE SPIRIT OF MISSIONS

OCTOBER, 1936

This Year's Canvass

WHY IMPORTANT

1. Because every Christian has a right to share in building Christ's Kingdom.
2. Because our gifts express thankfulness to God.
3. Because giving is love in action.

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In this fall's Canvass extend this right; show thankfulness; give play to love; strengthen the Church to enlarge the Kingdom.

Philip Cook

President, National Council

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

Vol. CI

October, 1936

No. 10

EVERY MEMBER CANVASS NUMBER

CONTENTS

| | |
|--|-----|
| Frontispiece: The Primate of All Canada..... | 434 |
| A Message from the National Council..... | 435 |
| The Necessary Steps Shall Be Taken..... <i>The Rt. Rev. B. H. Reinheimer</i> | 437 |
| Brugler Rest House and Other Notes..... | 439 |
| North Dakota Prairie Is Unchurched..... <i>The Rev. William Creighton</i> | 440 |
| The Budget and the Budget Dollar—1936..... | 442 |
| Glimpses of Church's World-wide Work..... | 443 |
| Niobrara Convocation: A Family Roundup..... <i>The Rt. Rev. George A. Beecher</i> | 445 |
| Pictorial Section..... | 449 |
| Bishops of All Americas will Confer in Chicago..... <i>The Rt. Rev. James DeWolf Perry</i> | 464 |
| House of Bishops to Meet in Evanston..... | 465 |
| Church Periodical Club Is a Coöperator..... <i>Mary E. Thomas</i> | 467 |
| Sanctuary: The Every Member Canvass..... | 470 |

THE NATIONAL COUNCIL

| | | | |
|-----------------------------------|-----|----------------------------|-----|
| The National Council Meeting..... | 471 | With Our Missionaries..... | 476 |
| DEPARTMENTS | | Religious Education..... | 477 |
| Domestic Missions..... | 474 | AUXILIARIES | |
| Foreign Missions..... | 475 | The Woman's Auxiliary..... | 478 |
| Across the Secretary's Desk..... | 475 | | |

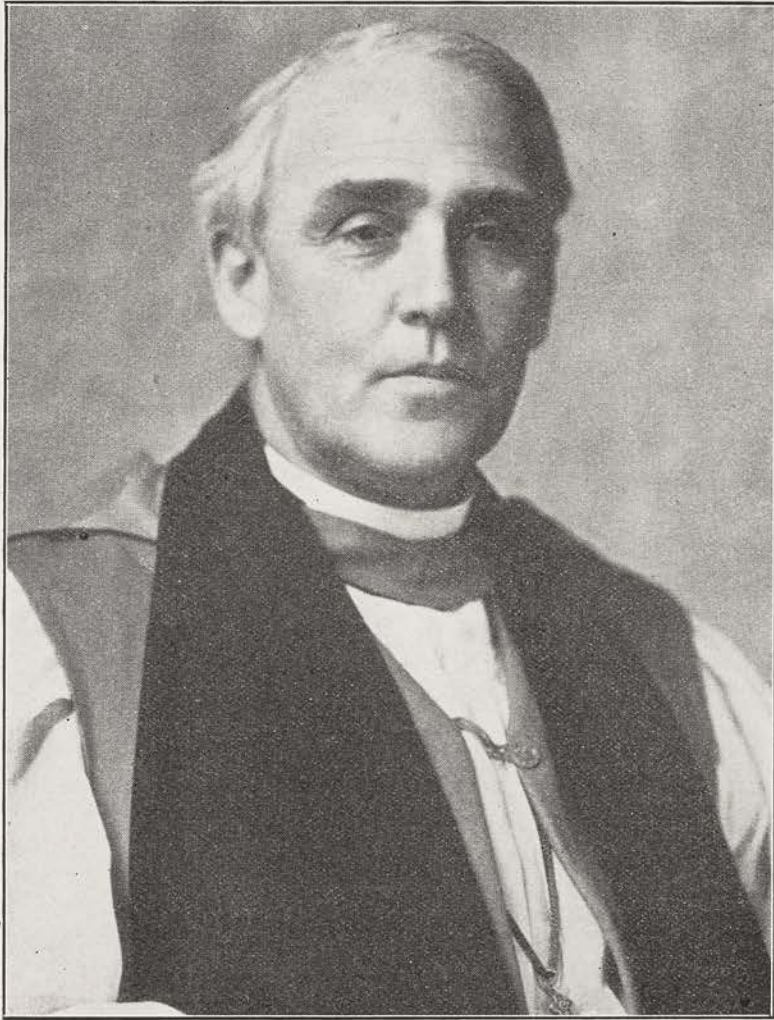
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THE MOST REV. DERWYN TREVOR OWEN,
D.D., Archbishop of Toronto and Primate
of all Canada, will be one of the distinguished
guests at the Pan-American Conference in
Chicago, October 15-18 (see page 465)

The Spirit of Missions

VOL. CI, No. 10



OCTOBER, 1936

A Message from the National Council

To the Thousands of Devoted Men and Women Preparing to Engage in the Annual Every Member Canvass, Affectionate Greeting:

YOU ARE preparing to present to your fellow parishioners the pressing needs of the Church's Program, in parish, in diocese, and throughout the world. This program is essentially one—to bring to every human need the healing, enlightening, and strengthening love of our Lord Jesus Christ. In this troubled world with its perplexing problems and confusion of voices, we believe that He alone holds the secret of individual joy and peace and the key to the solution of all our social problems.

He makes no distinction between human needs in the parish or in the diocese, or at home or overseas, or whether in crowded streets or upon lonely countrysides. His love transcends all national, geographical, and racial boundaries. Our loyalty to Him as Churchmen comprehends our loyalty not only to the parish and to the diocese but to the Church at work, both at home and abroad and wherever there is human life and human need.

The National Council is His agent and our agent for a world-wide service and it is charged with the maintenance and prosecution of the general missionary work of the Church. Its program is the program of us all; the responsibility for it belongs to us all. We therefore commit to you, our fellow Churchmen, the important and pressing needs of the general program of the Church for this final year of the triennium.

The General Convention has fixed the budget for 1937 at \$2,700,000. That sum represents a greatly reduced budget but we have not once in this triennium reached that goal.

One year ago at this time we hardly dared hope to reach it. But we did confidently expect that as a result of the Every Member Canvass of a year ago the Emergency Schedule of \$2,300,000 would be realized. It

THE SPIRIT OF MISSIONS

was not realized. It fell short by more than \$200,000. We were driven to the necessity of further and tragic retrenchments in important fields and we were driven to the necessity of a special appeal, to which the Church promptly responded. This year let us have no special appeals! They are disheartening and they should be unnecessary. The emergency schedule of \$2,300,000 must absolutely be maintained without them.

But the Emergency Schedule is not enough. The Church cannot live and thrive at the low levels of bare minimums. We must gain enough ground beyond the Emergency Schedule to provide necessary human replacements and physical repairs, to save enterprises now in jeopardy, to relieve sorely overburdened missionaries, to reestablish the morale of our workers and to move perhaps slowly but surely forward in our work.

To arouse the whole Church to this need of restoration and renewal is clearly our important task.

But if we are to accomplish this we must secure contributions for 1937 well in advance of those of a year ago and we must reach the many who hitherto have given nothing at all. Can it be done? Of course it can be done! But only if each diocesan, parochial, and individual unit assumes a definite personal and whole hearted responsibility for its share of the whole task; and only if the Every Member Canvass this fall be adequately planned and manned, effectively conducted, and unremittingly continued until every person has been reached.

To you then we turn, and to all our Churchmen everywhere, as to men and women who in this day of returning hope will hasten to make the Church the sharer of your joys even as she has been and ever will be the sharer of your sorrows.

The Church stands sorely crippled and hampered in her work, but she stands. She has not lost the vision of her Divine Master; she has not surrendered her high resolve to go forward in His name; she has relearned the Cross and has renewed her joyous assurance of the Resurrection.

To every one whom you visit bear this message: It is the Cross that counts in all our pledges; it is sacrifice that alone can speed our ministries; it is what we give up that puts the value into what we give; the heart of our religion is love, but the reality of love is in what it costs. The Every Member Canvass is a call to all our people to offer themselves as well as their substance to the service of our Lord. God bless and speed you in your loyal and valiant service for Christ and His Church.

The Necessary Steps Shall be Taken

The Church's witness in days ahead will be affected profoundly by the extent to which this fall's Every Member Canvass is made faithfully

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

Bishop Coadjutor of Rochester

ONE OF TWO things will happen in each of our parishes and missions next month: there will be an Every Member Canvass or there will not be one.

It may be that a Canvass is not obligatory but the Canons come pretty close to making it so. They state that "every Diocese and District and the parishes and missions thereof shall take the necessary steps to raise their respective quotas."

There is no mention of the Canvass here, it is true, but there is a reference to "the necessary steps." The Canvass does meet that requirement and there is a question whether anything else does.

No one, not even an officer of the National Council, would be so stupid as to insist that a single scheme of "official mechanics" would fit the diversified parochial life of the Church. What the whole Church, bound not merely by the Canons but by the partnership spirit, has a right to expect, is that sometime before the first of January every year there shall be a serious and definite effort in every parish and mission to secure pledges from every member for parochial support and at the same time for the support of missions.

If the reference to the Every Member Canvass does not interest you or if it antagonizes you, let it go and we will proceed

on the basis of "the necessary steps."

To any layman who thinks of General Convention as an authoritative body; of the average parish as a self-respecting

corporation; and of Bishops and Rectors as conscientious officials; it is incredible that in a great many congregations "the necessary steps" were not taken last year or the year before, and that they will not be taken this year.

Unless the Church has been born anew since last autumn it is silly to assume that "the necessary steps" are being taken at this moment in all our par-

ishes and missions to secure adequate parochial support and to provide for the budget authorized by General Convention for 1937.

So we return to our opening statement, one of two things will happen in each of our parishes next month; either "the necessary steps" will be taken or they will not; there will be a Canvass or there will not be one.

In either case much more than the Church's financial condition is at stake. In each parish and mission the quality of its religious life is being set for the ensuing year.

Here is the picture of what 1937 will be like in those parishes where no Canvass will be held, where "the necessary steps" will not be taken. First hand

THE Every Member Canvass is not an isolated incident, nor a high-powered campaign, but a permanent policy for the progressive education of the membership into the full aims of the parish and of the whole Church. It culminates annually in a personal visitation and interview with every member to enlist active support in the form of a twofold pledge, applying to the parish budget on one hand and to the work of the diocese and the national Church on the other. Never is it complete unless it concerns itself with religious motives and returns continually to the business of cultivating in the individual the qualities of discipleship, fellowship, and stewardship.

THE SPIRIT OF MISSIONS

observation in hundreds of parishes visited in the course of fifteen years provides the details.

Such a parish enters the year with an unbalanced budget. There may not be a budget! There may be a complete reversion to "the hand to mouth" situation in parochial support that keeps the ushers ogling the alms basin to see if there will be enough to pay the week's bills.

The Rector has a dismal year ahead of him. His salary will be slow. He may not get it all. He will be harassed by finances until it takes the heart and the spirit out of him and his family. The Vestry may allow him to borrow in anticipation of his salary and pay the interest on the loan which they should be carrying.

The Vestry? Well, theirs will be a pleasant prospect! A monthly meeting which will consist largely of a post-mortem of unpaid bills. Some will attend only because their wives insist upon it. The experience will leave them with a reluctance about Church duties and Church attendance which will cling to them if they live a hundred years. The Church is full of ex-vestrymen whose religious life has been ruined because their parish annually failed to take "the necessary steps."

The organizational life of that parish will be ruined for twelve months. The specter of "the necessary steps" not taken will perch on the prie-dieu or the coffee urn at every meeting of the Woman's Auxiliary, the Men's Club, and the Young People's Fellowship. Every parochial society will be degraded to the basis of a money grubbing team and each will have its treasury raided periodically by the Vestry to meet the interest and pay the coal bill.

The Church school? Religious education? The children, too, will be harnessed to the treadmill of parochial necessity before the year is very old. Who ever heard of a city that put its school children in its mill to help support its administration? What an introduction to Christianity!

There will be a big congregation when

the Bishop comes for confirmation but the assessment for episcopal support will be disproportionately heavy for some other parish because this one will pay nothing. For a similar reason the missions quota for some other parish will be higher because this parish believes in paying the local bills first and does not do it.

It is pretty tragic when a body of Christians permits its group religious life to be spoiled for twelve months but that is the outlook for 1937 in many parishes and missions where no Canvass will be held because no one cares enough about the Life and the Kingdom of our Lord and Saviour, Jesus Christ.

But there will be a Canvass in some parishes! Let's look at one of them. There are men and women in it who because of a sense of need or a sense of devotion or both are determined to make its religious life during the ensuing year joyful and fruitful. These people are preparing now to visit every home in the congregation. This Canvass, when it is made, will not only secure pledges adequate for local and extra-parochial needs but will also do more. The visitations will renew and strengthen parochial friendliness and it will add to the dignity and attractiveness of churchmanship in that parish.

The Rector is a happy parson! There are twelve months ahead during which he will not need to worry about his salary or the showing of his parish in the reports of the diocese or the general Church. There will be no abnormal anxiety to becloud his religious thinking and teaching. There will be no personal heartaches to impair his pastoral sympathy and the path of leadership will be free of all embarrassments.

Vestry meetings in that parish during the next year will be what Vestry meetings should be, gratifying and inspiring. They may be a bit rambling as to the topic discussed but that in itself is a symptom of joyful fellowship in a successful enterprise.

The organizational life of the parish will be free to diversify its interests and

THE NECESSARY STEPS SHALL BE TAKEN

its service. It will not be necessary to think always of making money. The community will be quick to discover that here is a training school for civic inspiration and leadership and hasten to bestow responsibilities and distinction.

The Church school will grow because such a parish inevitably attracts young married people with children of school age. Apart from the instruction given, it will be a place that will foster those happy and holy memories that develop an enduring love of the Church and its worship.

As for the Bishop of the diocese, he will continually thank God that there are such parishes and pray that as a result

of his leadership there will be more of them. He is made to appreciate perhaps more often than anyone else that without such parishes there could be no diocesan life, no national Church, and no missionary enterprise.

So there you are. Next month, November, in every parish and mission in the Church there will be a Canvass or there will not be one, "the necessary steps" stipulated by the Canons will be taken or they will not be taken, but it does not stop there. In each parish the tempo and quality of Christian discipleship will largely be set for the next twelve months. What is happening in your parish?

Brugler Rest House and Other Notes

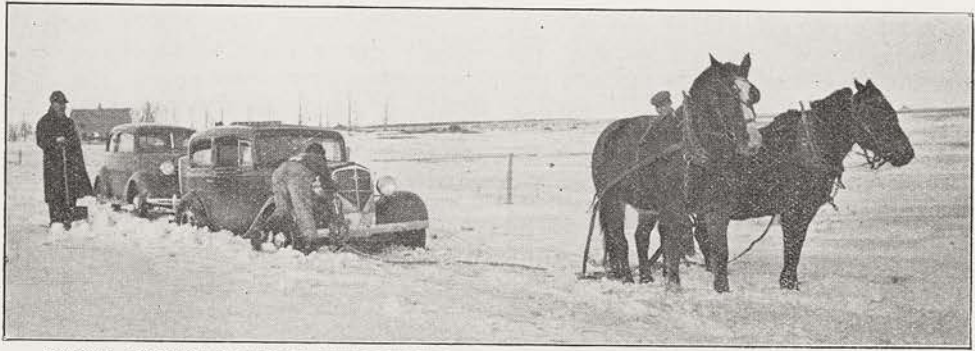
THE BRUGLER REST HOUSE for active clergy and other paid Church workers on Rye Lake, White Plains, New York, will be dedicated on Monday, October 5, by the Presiding Bishop, the Rt. Rev. James DeWolf Perry. This house recently given to the National Council by Mrs. Charles E. Brugler in memory of her husband, offers attractive homelike surroundings to Church workers seeking a rest. First opened in mid-July, the house already has had several distinguished guests including the Rev. Y. Y. Tsu, professor in St. John's University, Shanghai, Professor Ralph W. Scott of St. Paul's University, Tokyo, and the Rev. G. C. Braddock, priest-in-charge of St. Ann's Mission to Deaf Mutes, New York, and Mrs. Braddock, and the Rev. J. E. Gerstenberg, rector of the Church of the Redeemer, Merrick, Long Island, and Secretary of the Second Province.

During the autumn it is hoped that wide use will be made of the house. It offers an exceptional opportunity to clergymen who wish to get away from the stress and strain of their parishes for a day or two of quiet for rest or constructive thinking or planning. Dr. Brugler's exceptional library is a part of the equipment of the house. Further information concerning the house or requests for accommodations should be addressed to Mr.

Richard P. Kent, Secretary, Committee on Brugler Rest House, 281 Fourth Avenue, New York, N. Y.

THE REV. A. H. BEER, missionary in the Dominican Republic since 1920, spent part of a recent furlough in England in order that he might represent the Boy Scouts of the Dominican Republic at the Western County Jamboree and present to Lord Baden Powell a picture from his Dominican scouts. At the conclusion of this presentation Canon Beer was surprised to receive from Lord Baden Powell the Medal of Merit of the Boy Scouts of the World. This is the highest award in scouting and is given to very few. THE SPIRIT OF MISSIONS joins Canon Beer's many friends in congratulating him on the receipt of this new honor.

GRACE CHURCH, Soochow, China, is rejoicing in several gifts from members of the congregation including a plot of land for a Christian cemetery, a heating plant for the church, and a supply of the new hymnal recently published for the use of all communions in China. This hymnal was compiled by a committee under the stimulating leadership of Miss Louise S. Hammond of our Nanking mission.



STUCK ON THE PRAIRIE: THE MISSIONARY IS PULLED OUT OF A SNOW DRIFT

North Dakota Prairie is Unchurched

One priest assigned to field, 4,000 square miles in extent with churches in four of its twenty-six towns finds real need for Church

By the Rev. William Creighton

Missionary, Oakes, North Dakota

The Rev. William Creighton, son of the Rt. Rev. F. W. Creighton, Suffragan Bishop of Long Island, and sometime Missionary Bishop of Mexico, is carrying on the missionary traditions of his family by his labors in North Dakota. He is one of the group of younger clergymen who are "sticking" in difficult domestic missionary posts despite opportunities to serve in more populous centers. In the accompanying article Mr. Creighton tells of his work—one of the many missions in our own country which look to Church people everywhere for the necessary means to proclaim the Gospel to neglected souls.

IMAGINE A TOWN of over a thousand, a city out here, with half of the population unchurched; and in that town an Episcopal Church, beautifully built of stone, standing idle. Not only standing idle, but with the doors and stained glass windows smashed out, with marks on the floors where hoboes have made bonfires, with the accumulated filth of fifteen years desecrating the entire building. That

was St. Alban's, Ledgerwood, North Dakota, up until May, 1935. Since then, the church has been cleaned, furnished with folding chairs and a temporary altar, and regular services held.

In this field, served by one priest, there are twenty-six towns, in sixteen of which there are Church people who would like to have services, and in four of which there are church buildings. The entire field comprises about four thousand square miles dotted with farms, speckled with community halls and rural school houses. And one priest!

True it is that most of the towns are overchurched after a fashion, after a foreign speaking fashion, Swedish, Norwegian, German, Bohemian, Polish, but the younger generation has forgotten and will not relearn those foreign tongues; and it does not go to church. On the other hand the prairie, a few miles from the towns, is seriously underchurched. The families in the country and in the towns are large, but no more than one or two children from each family group stay on the land. The rest gravitate to the towns

NORTH DAKOTA PRAIRIE IS UNCHURCHED

and cities, to Fargo, Minneapolis, Chicago, Seattle, Los Angeles, San Francisco, and they go as pagans.

Obviously, one priest, traveling 220 miles every Sunday to hold four services, calling on townspeople and farmers in an area bigger than some dioceses, can not make much of a dent. Half-a-dozen men could, even two men could.

Our Church has something to offer these souls, something that they can not do without. And they want it. The other religious bodies working here can not say that. The Church, in its work, is not hampered or confined by racial background or nationality. The communicant list at St. Mary's, Guelph, shows no families at all of American stock, but it does list Manx, Dutch, Finnish, Danish, Norwegian, Swedish, German, Polish. In the other missions there is a scattering of Russian, Bohemian, and Canadian. Ours is an American Church and these people, especially the young ones, are anxious to be Americans. And they do stick when they move away. Our transfers show that, even if they do leave grievous gaps here.

And if the Church is a help in need, now is a time of real need in North

Dakota. After a winter with temperatures as low as forty-six below, the State has been burned again by a rainless summer and by days when the mercury climbed to 116 degrees above; the sixth year of drought. Farmers who are harvesting are receiving for their work less than one bushel of wheat from each acre, not even the seed that they sowed in the spring. There are no potatoes this year, no gardens of any kind, save in the few towns where water is plentiful. Most of us will be on relief this winter. Financial aid will be coming, but the people are in a deeper need, a need that can be met only by the Episcopal Church. There will be a great deal of physical suffering, but bitter discouragement as years of hard work go to ruin, burn away and blow away; heartbreak as homes are broken; anxiety bordering on terror as the future is faced; hopelessness and despair, are needs that can only be met by the Church. And the Church is hardly prepared to meet them. Snowdrifts, dust storms, and gumbo, mixed up with freezing and drought, make a spiritual problem that is not easy for one priest to face, even when he is backed by four missions of loyal and understanding Churchmen.



ST. ALBAN'S CHURCH, LEDGERWOOD, NORTH DAKOTA
Abandoned for fifteen years, this building was restored in 1935 by Mr. Creighton
and has since been the scene of regular services

The Budget and the Budget Dollar--1936

| | BUDGET DOLLARS | CENTS PER DOLLAR |
|--|-------------------|---------------------|
| DOMESTIC MISSIONS | | |
| (a) Helps support work in 15 Missionary Districts (\$385,108) and in 27 Dioceses (\$116,692) in Continental United States | \$ 496,800 | |
| (b) Work in the Extra-Continental Domestic Districts of Alaska, Honolulu, Panama Canal Zone, Philippine Islands and Puerto Rico, salaries of missionaries and native workers, support of institutions, travel, retiring allowances, etc..... | 290,768 | |
| (c) Pension Fund Premiums on missionary salaries..... | 25,500 | |
| (d) Office salaries and expenses, work for blind, emergencies..... | 12,889 | |
| <i>Total Domestic Missions</i> | \$ 825,957 | .363 |
| FOREIGN MISSIONS | | |
| (a) Work in China, Japan, Liberia, Brazil, Cuba, Dominican Republic, Haiti and Mexico. Salaries of missionaries and native workers, support of institutions, travel, retiring allowances, etc. | \$ 786,025 | |
| (b) Pension Fund Premiums on missionary salaries..... | 25,900 | |
| (c) Travel of missionaries, outfits, medical care, etc..... | 77,500 | |
| (d) Office salaries and expenses, training of missionaries, mission emergencies, etc. | 25,635 | |
| <i>Total Foreign Missions</i> | \$ 915,060 | .402 |
| AMERICAN CHURCH INSTITUTE FOR NEGROES | | |
| Helps to support nine Negro schools in South. Nearly 4000 regular students | \$ 143,925 | .063 |
| DEPARTMENT OF RELIGIOUS EDUCATION | | |
| Work among College Students, guidance for Church Schools and Young People's Groups, etc. | 38,884 | .017 |
| DEPARTMENT OF CHRISTIAN SOCIAL SERVICE | | |
| Coöperates with Dioceses, Parishes, and secular agencies in Social Work | 13,597 | .006 |
| DEPARTMENT OF PUBLICITY | | |
| Publishes THE SPIRIT OF MISSIONS, "Partly Printed Parish Paper." Supplies religious and secular press with Church news..... | 40,646 | .018 |
| FIELD DEPARTMENT | | |
| Coöperates with Dioceses and Parishes in Missionary Education and Promotion | 33,298 | .014 |
| DEPARTMENT OF FINANCE | | |
| Accounting, Investments, Legacies, Reports, etc. | 33,300 | .014 |
| GENERAL ADMINISTRATION | | |
| Salaries of Treasurer, Secretary, Attorney, clerical assistants and travel | 27,700 | .012 |
| PENSIONS | | |
| General Officers and Staff | 10,965 | .005 |
| WOMAN'S AUXILIARY | | |
| Coöperation with Diocesan and Parochial Branches, Educational Programs, Supply Work | 42,167 | .018 |
| CHURCH MISSIONS HOUSE | | |
| Coal, lighting, superintendence, repairs and care, equipment, telephone, telegraph and cable, postage, general printing, promotion of Lenten Offering, travel, staff insurance, Book Store, Library, etc. | 79,345 | .035 |
| INTEREST ON BORROWED MONEY | 27,000 | .012 |
| CONFERENCE AND TRAINING CENTERS | | |
| Brent House, Windham House, Bishop Tuttle House, St. Margaret's House | 15,282 | .007 |
| COÖPERATING AGENCIES, ETC. | 20,500 | .009 |
| CONTINGENT FUND AND REDUCTION OF DEBT | 10,825 | .005 |
| | \$2,278,451 | 1.00 |

Glimpses of Church's World-wide Work

Every giver to Church's Program shares in these missionary activities. Selected at random, they vitalize budget published on the opposite page

AN AMERICAN CHURCHMAN who has lived and worked for forty years in China and who knows personally most of the national leaders in China's Government, as well as countless leaders in other walks of Chinese life, said recently that now more than ever before China's leaders are studying Christianity to learn how the Christian faith can meet crucial issues in public and personal life.

From Japan and India, from the Philippines and Hawaii and other parts of the Orient come similar reports of the wide-open opportunities for the Church's message. In spite of all the turmoil, the rivalries and nationalistic antagonisms, in spite of the flourishing powers of worldliness and evil, the Church's work goes forward. The crushing financial burden with which the missions have to struggle is in most places the one thing actively holding back the spread of Christianity.

St. John's College and Middle School, Shanghai, has had over eight hundred young men training for Chinese leadership in the immediate future. At St. Paul's College and Middle School, Tokyo, there are two thousand young men and boys, including sons of the foremost Japanese statesmen. In the Philippine Islands, out from the families of primitive tribesmen, scarcely a generation removed from head-hunting barbarism, are coming fine young men to build up the Church among their own people. To men and women, high and low, rich and poor, thoughtful leaders and ignorant coolies, over the sins and sorrows of "this transitory life" the Gospel message carries its ageless message of "new life" and "life eternal."

The young Churches of China, Japan, and India are constantly striking their roots down deeper into Oriental soil.

There are three native Bishops now in the Japanese Church, three in the Church of India, and seven in China.

MANY PEOPLE have the idea that the Roman Church does all that is necessary for the people in the vast and scattered countries we refer to as Latin America. This is a serious error for it takes no account of two important facts: first, that many nominal Roman Catholics have quite given up their allegiance to that communion; secondly, that the Roman Church tends to concentrate in the cities and leaves enormous thickly populated rural areas untouched, which means that millions of people in these countries will not be evangelized unless the Church goes to them in some other way. A third fact affecting many of these fields is that the population includes thousands of West Indian immigrants who have been brought up in the Church of England and the Episcopal Church is their natural home.

Native clergy far outnumber the white clergy now in every one of these missionary districts. Theological and pastoral training for new candidates is always essential, and always a problem because of the cost.

Besides religion, both education and health are fields in which great need exists and great opportunities await the Church. The Episcopal Church in Latin America has no colleges and only a few high schools with small enrollment, but everywhere the little parochial schools do what they can to provide some education where the public schools are inadequate or absent altogether.

Health education and medical care are sadly lacking in many places. The Church has a few simple dispensaries, and in St. Luke's Hospital, Ponce, Puerto

THE SPIRIT OF MISSIONS

Rico, the only Church hospital and nurses' training school in all these needy fields.

Disturbed political conditions and recurrent crises in most of these countries have made the Church's work harder to carry on but all the more essential.

MORE THRILLING work goes on in Africa than the average American Churchman ever dreams of. One reason it is not better known is because the Church in America has work only in the little country of Liberia, on the West coast, and even here the story has in recent years been a sad tale of cutting down and withdrawing.

Even in Liberia, however, there are some heartening facts to tell, and in the near future the alert reader of Church news will undoubtedly hear of progress as Bishop Kroll gets his program under way. His first word on reaching his new field was one of amazement that he found so much work going on, considering the severe hardships that field has had to endure.

The coming generation in Liberia will be helped by the work of boys and girls now in training, boys at St. John's, Cape Mount, girls at the House of Bethany, Cape Mount, and at Emery Hall, Bromley; boys and girls both in the Holy Cross Mission back in the hinterland at Masambolahun. The Church is teaching them to be good Christians and good Africans, conserving the good points of native tribal life but freeing them forever from the dark terrors that dominate primitive religion.

The familiar map of Africa that shows only one little Christian spot on the western coast gives a wrong impression. The Church of England, to mention no other agency, has for years been doing a fine work and its dioceses now reach all the way from the Cape to Cairo while such dioceses as Accra, Gambia, Sierra Leone, and others on the West Coast, and Zanzibar, Uganda, Nyasaland, and others in

the East can all tell stirring tales of progress notwithstanding the small overworked staff and financial restrictions. Tireless Bishops forever toiling over jungle trails, devoted clergy, foreign and native, eager and intelligent young people, all work together.

ALL SUMMER long the congregations at Church conferences have been singing, "Oh beautiful for spacious skies—" Under those spacious skies are enormous missionary districts, stretching over mountain and valley, prairie, desert, and farmland, where the Church is weak in numbers and where a few gallant clergy are trying to spread themselves out so thin that their influence almost vanishes.

Here is a rural town in the Middle West where the missionary, with headquarters and Sunday duties in another town far away, offers to come one night a week for a mid-week service. The people tell him, "That is the town's weekly dance night so it's no use coming." Pastoral care and teaching have been so long lacking in that town that there is not even a desire for it. If the Bishop can ever afford to put a man in to cultivate the place, religious training will have to start from the ground up.

Out in a huge county of the Far West the boys and girls come in from their distant homes to attend a county high school. They live in a dormitory attached to the school. The Episcopal Church has no mission in that place but one of the clergy or a woman worker comes over once a week from a place thirty-five miles away for a class in religion with these fifty young people. The worker reports: "This is the only Christian contact they have."

Every Bishop can tell of fruitful missions, enthusiastic communicants, and encouraging progress. All across the country, laymen and women are helping to fulfill the Church's Mission and the clergy are riding their endless circuits trying to shepherd their distant flocks.

Three Primes of the Anglican Communion will take part in the Episcopal Church of the Air, Sunday, October 18, at ten a.m. over Columbia's network.

Niobrara Convocation: A Family Roundup

Annual gathering of South Dakota Indians is one great event in life of these children of the Church. Offering totals \$3,500 despite drought

By the Rt. Rev. George Allen Beecher, D.D.

Missionary Bishop of Western Nebraska

ABOUT TEN THOUSAND Indians in South Dakota are attached directly or indirectly to the Episcopal Church. Nearly five thousand are confirmed and practically all have received the Sacrament of Holy Baptism. They are a part of our great American Church family, but how many Church people ever think of them.

It is difficult to believe that some of those Indians present at the Niobrara Convocation at Parmelee (formerly Cutmeat), South Dakota, August 23-25, 1936, were personally associated with Red Cloud, Sitting Bull, Spotted Tail, Crazy Horse, Gall, Rain-in-the-Face, and other prominent leaders in the Indian campaigns of the seventies. None of these old fighters are willing to talk chiefly because they all know how little the younger generation knows about them and the real history of these early days. These old veterans are rapidly passing out of the picture, and their like can never be reproduced.

I remember so vividly my father relating to us children, back in Illinois, the news of the Battle of the Little Big-Horn, and that was only sixty years ago! His comment ran somewhat like this: "I can't see why we white people need to go way out there on the Plains to find suitable homes to live in; and be obliged to kill a lot of Indians, and be killed ourselves in the bargain."

I also recall the fact that only a short time after that, we were all moving out to Western Nebraska. Everybody was afraid of the Indians; but that kind of fear stimulated the spirit of adventure, and soon countless thousands were joining the wagon caravans for the West.

No race of people in all the world were more widely pinnacled in popular publicity than the Dakota Indians during these exciting years on the frontier. Most anybody would give anything he owned to see a real Indian in his war bonnet and paint. For years the red man of the Plains was an object of absorbing curiosity, and keen personal interest, more from the romantic side, however, than from any deeply anchored sense of responsibility for his future welfare.

It is a long leap in the story from these memorable days of the Indian campaigns to the scenes enacted at the Niobrara Convocation in South Dakota. A spirit of good will and genuine fellowship prevailed throughout the entire program. I was impressed especially by the cordial manner in which the Indians in family groups greeted one another after long separations. These descendants of the famous chiefs and warriors of the Plains, do not live in close-up neighborhoods like the Indian villages of olden times, but are scattered far and wide over an area of nearly 77,000 square miles; a space big enough to include New York, Vermont, New Hampshire, and Massachusetts, with room to spare.

In the days of the beloved William Hobart Hare, the first Bishop among the Dakotas, it required from one to three or four days by team and wagon to reach the appointed meeting place, and a like journey back home.

I have seen these caravans wending their way over the prairie trails through the heat and dust of weary miles; the father of the family driving three horses abreast, or sometimes a team with an extra span of fresh horses trekking along,

THE SPIRIT OF MISSIONS



BISHOP BEECHER

Long active in building the Church in the Mid-West tells of changes wrought by the Church among the Dakotas

occasionally grazing by the roadside waiting for their turn at the tugs. By his side, in a brilliant shawl, sat his wife and mother of his children, seven or eight of them, and usually with a baby in her arms, all going to Convocation.

The nearest reproduction of the romance and pageantry of tribal days, were these wagon trains of the more recent former years bearing their human freight to the annual Convocation.

The enrollment is usually from fifteen hundred to three or four thousand. Convocation has been, and still is, after more than fifty years, the one great event to which these children of the Church look forward each year with happy anticipations. It is more like a family "round-up" with all the members of every family included. There are no hotel accommodations or private homes with open doors of hospitality for delegates and visitors at Niobrara Convocation. A limited supply of tents is available for shelter, but everybody must furnish their own sleeping outfits. Many of the Indian families brought their tents or teepees, and other necessary supplies. This White City of the Plains was an imposing sight as it burst upon our vision from the sur-

rounding hill-tops at the end of a hot and dusty drive from the nearest railroad station at Valentine, Nebraska, a little less than one hundred miles.

The central meeting place was a large booth built of pine trees taken from adjacent canyons, with the pine bows anchored to cross beams forming the roof, through which the blazing sun pierced with streams of light leaving only partial shadows to protect the worshipers from the heat. On this occasion a ceaseless hot wind prevailed carrying in its wake clouds of loose soil from the adjacent territory. All the public services were held in this rustic cathedral.

Sunset Prayers were among the most beautiful and impressive services I have ever attended. It was Saturday evening just before the sun in its crimson glory was passing beyond the horizon. The bell in Holy Innocents' Chapel had tolled the hour, and far in the distance the mounted herald was galloping along the great lines of teepees calling the people to prayer. In the center stood the Bishop of South Dakota, the Rt. Rev. W. Blair Roberts, in his episcopal robes, with four vested priests serving as song leaders and interpreters. Stretching out into the shadows was that great circle of men, women, and children standing three and four ranks deep—most of them without Prayer Books or Hymnals, singing the chants and hymns, and joining in the responses.

As I stood among this throng of worshipers on the soil which within the memory of those still living was stained with the blood of their fathers and mothers, I recalled the picture of Bishop Hare and one of his missionary priests celebrating the Holy Communion at Pine Ridge Agency during the earliest years of his episcopate, while mounted warriors were encircling the Agency in defiant protest against control of the white man's Government, "seeking only the privilege of ceaseless hunting and roaming."

It is sometimes very difficult to harmonize our theories with facts, especially in our efforts to understand the power of

NIOBRARA CONVOCATION: A FAMILY ROUNDUP

Christian missions. As I turned from this solemn and impressive service of Sunset Prayers, I thought of what happened the day before at Mission, South Dakota on our way to Convocation. We had had a delightful luncheon at the home of the Rev. and Mrs. Paul H. Barbour, with Bishop and Mrs. Roberts and Mrs. Ashley. After luncheon the Bishop drove me to the Hare School, located just outside the village. This Church property includes new buildings all equipped, with nine hundred acres of land. When Bishop Roberts told me that it had become necessary for him to close this school on account of lack of support, I felt as though my heart was going out of me and I recalled how the Indian boys of a half a century ago had responded to, and benefited by Bishop Hare's efforts in their behalf.

At the Sunday celebration of the Holy Communion at six o'clock in the morning in the pine booth cathedral at Parmelee, South Dakota, approximately five hundred of these red men and women of the Plains knelt at the Altar of God's Presence and received the Holy Communion. Among them were, I believe, thirty ordained clergy of the Sioux Nation and about fifty Indian helpers and catechists. Had it not been for the fact that owing to the drought conditions, the enrollment of Indians at this Convocation would have exceeded, or at least equalled, any former enrollment. Many of the Indian families are compelled to be on relief, and the men were obliged to use their best horses in the service of the P.W.A. This situation prevented a large number of them from being present. At ten o'clock Morning Prayer was conducted by Bishop Roberts, assisted by a number of the clergy, both Indian and white. It was my privilege to deliver the sermon. It was the first time in many years that I found myself in a situation where it required two men to deliver one of my sermons. Vine Deloria, son of the late Phillip Deloria, who, I believe, was the second Indian priest ordained by Bishop Hare, was my interpreter. Vine, now a priest of the Church, is a graduate of the Kearney Military Academy, St. Stephen's



BISHOP ROBERTS

Chief pastor to the Dakotas builds on the foundations laid by his predecessors, Bishops Hare, Johnson, Biller, and Burleson

College, and the General Seminary. There were also present two brothers in the priesthood, sons of the late Rev. A. B. Clark, who was among the pioneer priests of South Dakota. Mrs. Clark, the mother, was present at this service. The Rev. David W. Clark is the Dean of the Niobrara Deanery, living at Fort Thompson. The Rev. John B. Clark of Mobridge is Treasurer. Several of the Indian clergy are sons of former leaders in the Church work in this great mission field.

It is not an easy matter for a man to preach through an interpreter, but Vine Deloria seemed to catch every word I uttered, and was enthusiastic in his interpretation of the message based on II Timothy 2:3, "Endure hardness, as a good soldier of Jesus Christ."

I have never preached to a more reverent and attentive congregation in all the years of my ministry. Many in that congregation were relatives of the Indian boys who were members of Company I in the Twenty-first United States Infantry stationed at Fort Sidney, Nebraska, forty-four years ago when Mrs. Beecher and I were living at the Post at the very beginning of my ministry. At that time I held day schools for the enlisted men and non-commissioned officers in an effort

THE SPIRIT OF MISSIONS

to help them to acquire sufficient knowledge of the English language to perform guard duty and other responsibilities in connection with their army life.

The annual offering from the various organizations among the Indians of South Dakota, was presented and placed upon the altar at the four o'clock afternoon service on Tuesday, August 25. This offering amounted to \$3,500. If any of my readers could have driven with me through the weary miles over the South Dakota plains where as far as the eye can see in every direction, there is not a blade of green grass nor a field of grain, and then look at these wonderful people kneeling in united prayer to God in thanksgiving for the mercies vouchsafed to them, and think of the conditions under which they are now living, and of the gradual withdrawal of the meager support of the work in hand, I am sure they would feel with me the sense of chagrin at the paltry gifts we more fortunate people of our Church are giving for the support of the missionary work in South Dakota.

In a letter received since Convocation Bishop Roberts says:

That (referring to the weather conditions) was one of the hottest and dirtiest Convocations I have ever known. In spite of the desolation all about, I did not hear one word of discouragement or complaint. On the contrary, plans were made in each of the three groups, men, women, and young people, for a more aggressive work of evangelism during the coming year. That was the subject which was discussed primarily, especially by the men. After two sessions of such discussion the men on Tuesday noon in a very solemn service led by Vine Deloria, stood up and solemnly pledged themselves to go back to their chapels and try this winter to bring back those who had strayed from the Church, and to win others who know not the Church. Then they knelt and I gave them the blessing. It was one of the most impressive things I have ever seen, and at least one missionary writes me that it is already bearing fruit in his field.

The offering presented out of their poverty and need is a wonderful manifestation of love and self-sacrifice.

I cannot imagine any group of people in any mission field throughout the world being possessed of a more romantic and fascinating interest than these descendants of the first owners and inhabitants of the great Plains country of the West. To know them is to love them. There is something inexpressibly beautiful and magnetic in these simple and humble people, something which inspires in one an irresistible tenderness of feeling entirely apart from that of pity or false sympathy. One is inspired by their calm and cheerful adjustment to conditions under which it would be practically impossible for any human being to live and to be contented. It is my conviction that without the power of the Christian Faith, these people would long since have ended their existence in the agonies of a fatalism which courts the self-inflicted wound unto death. The Cross has followed the flag in the march of civilization, and in spite of the betrayal of the trust symbolized in each, the hand of God has stayed the power of brutal injustice and in some measure, at least, has brought hope and courage to this conquered people whose forebears were crownless martyrs of a lost hope.

The Church has an opportunity in its educational work right now to save the boys and girls of the younger generation in South Dakota from a fatalism far more painful and destructive than those of their ancestors who died in bloody conquests and starvation. Here is an opportunity for our Church to rally to the support of the Bishop of South Dakota who is literally giving his life, inch by inch, in a consecrated effort not only to hold the line to which the Church has already advanced in the saving of these helpless souls, but is now holding out his hands to the general Church to rally to his support in his efforts to maintain the missions and schools where the only hope lies of conserving that type of manhood which will prove a blessing upon the Nation.

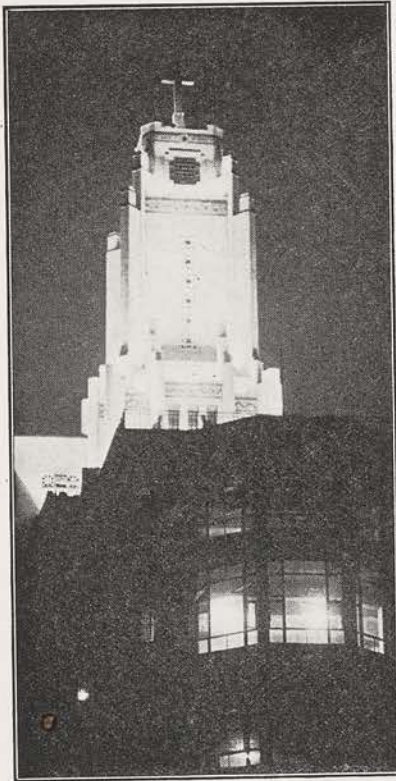
Regular features of THE SPIRIT OF MISSIONS, omitted from this issue to make room for special Canvass material, will appear as usual in the November number.

The Spirit of Missions

PICTORIAL SECTION

THE bounden duty of every Churchman is “to follow Christ . . . and to work, pray, and give for the spread of His Kingdom.” In the following pages are pictured some of the many things which have been accomplished by the work, prayers, and gifts of loyal Churchmen. The continuance of this valiant service for Christ and His Church is in the hands of each Churchman and woman as he and she pledge to the Church’s Program in the forthcoming Every Member Canvass.

And He Healed Many that were Sick of Divers Diseases-- St. Mark 1:34



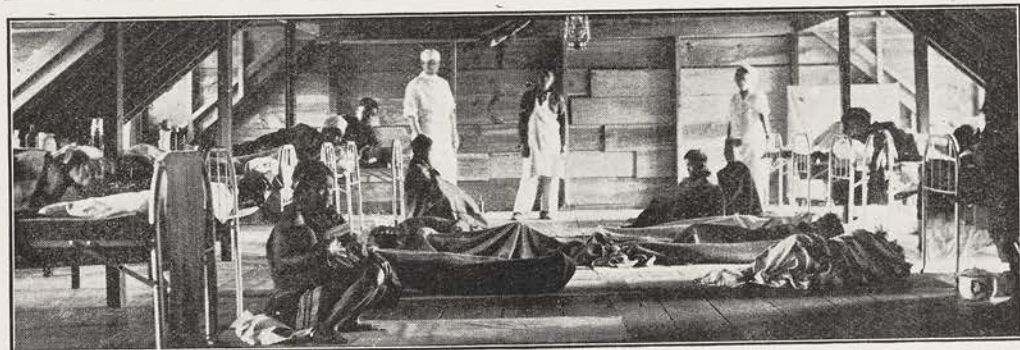
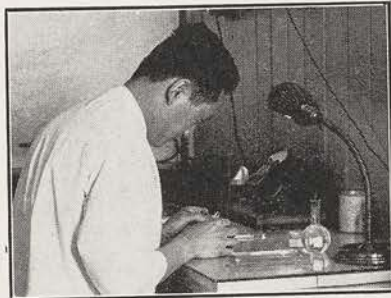
Compassionate concern for the physical well-being of men the world over is characteristic of the Church's Mission. American Church people through gifts to the General Church Program help maintain 16 hospitals and 18 dispensaries overseas, which annually care for upwards of 28,000 in-patients and 387,000 dispensary patients

(Left) The Cross symbolizes the ministry of St. Luke's, Tokyo

(Right) Meningitis case in China receives treatment in a Church hospital

(Left) Careful laboratory work is basis of effective medical work

(Below) So great is the Igorot's physical need that the Sagada Hospital is always over crowded



Happy little patients in a Chinese hospital



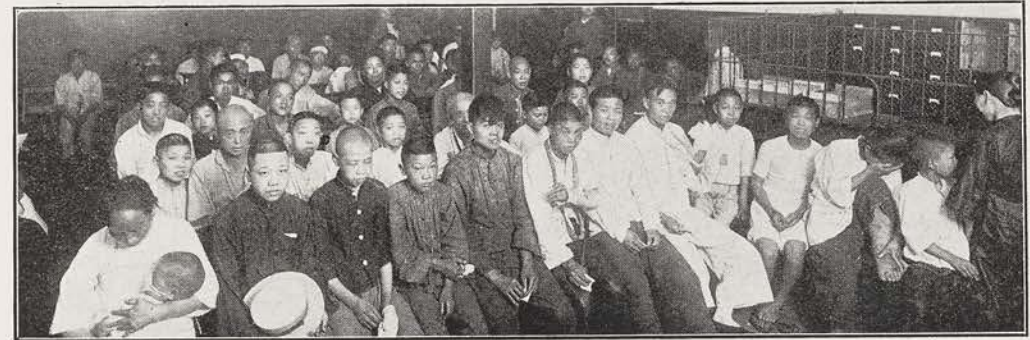
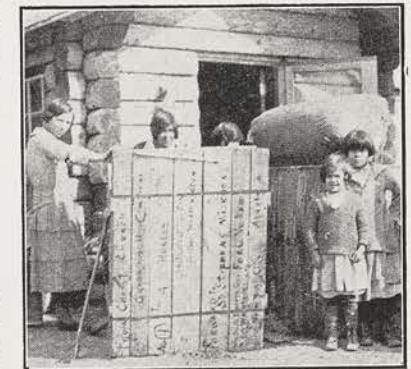
Mexicans look to House of Hope for medical aid

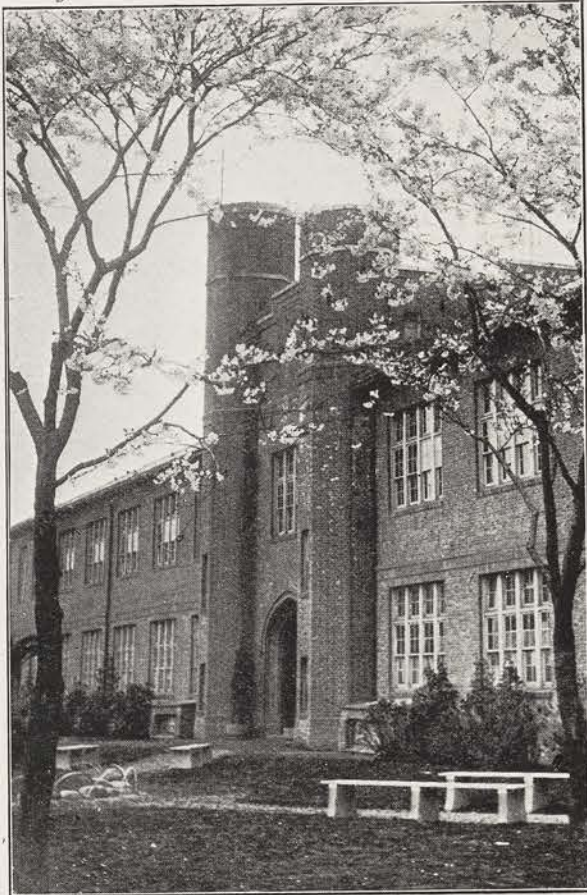
Many a Church hospital could not go on without supplies given by the W.A.

Chinese flock to the Church dispensaries in Shanghai, Wusih, Changshu, Anking, Wuchang



Hospital at Cape Mount meets real need





For sixty-two years with ever increasing effectiveness, St. Paul's University, Tokyo, has been leading Japanese youth to Christ and leadership in His Church



Children in many primitive spots the world over first hear the Gospel in the Church's tiny primary day schools



Church schools have brought new life to girls in the Orient—St. Hilda's girls, Wuchang



The youngest venture of the Church in Brazil is St. Margaret's School for Girls, Pelotas, for which a new building was opened this past summer on June 24

Go Teach All Nations..to Observe All Things whatsoever I Have Commanded You-- St. Matthew 28:19-20



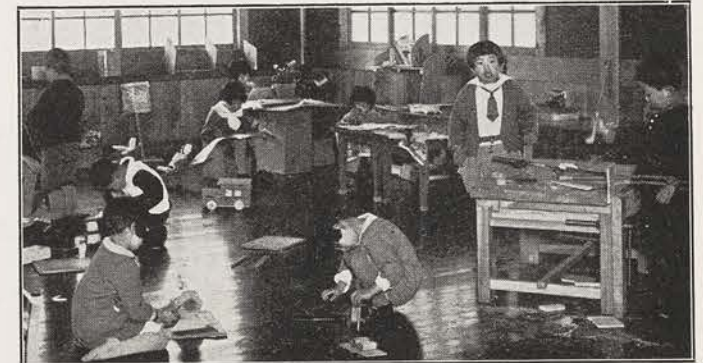
The modern Christian University must include science in its curriculum—Laboratory at St. John's, Shanghai



(Left) Easter School, Baguio, Philippine Islands, teaches Igorot girls to weave cloth for their native dresses

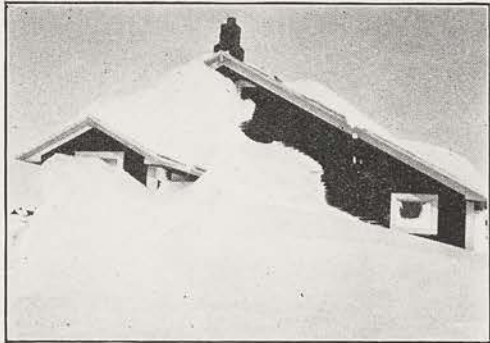
Throughout Japan the Church reaches parents as well as children through kindergartens

Southern Cross School, Port Alegre, Brazil, St. John's School, Cape Mount, Liberia, Central China College, Wuchang, St. Paul's University, Tokyo, House of Bethany, Cape Mount, Liberia, St. Mary's Hall, Shanghai, China, St. Agnes' School, Kyoto, Japan, St. Hilda's School, Wuchang, China, All Saints' School, Bontoc, Philippine Islands, and many others from kindergarten and parochial primary schools through university and theological seminary in every land to which the Church sends its witnesses, are able to carry on only when Churchmen in America support the Church's Program



Iolani School, Honolulu, is alma mater to boys of many races—Oriental and Occidental

I am Come that They Might Have Life, and have it More Abundantly--St. John 10:10



Arctic community center buried by snow

And such is the Church's Mission today. There are many ways to attain the goal—schools and hospitals are common ones and well known. But others, such as rural or agricultural missions, community settle-

ments, special ministries to underprivileged children, the training of leaders, clerical and lay, all contribute to the desired end. A little of what the Church is doing in these things abroad is shown here



The Church helps Chinese farmers to adopt better methods

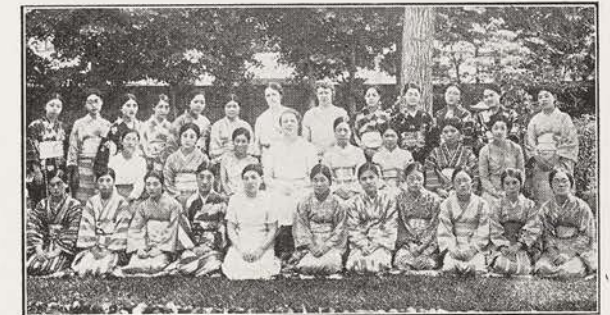
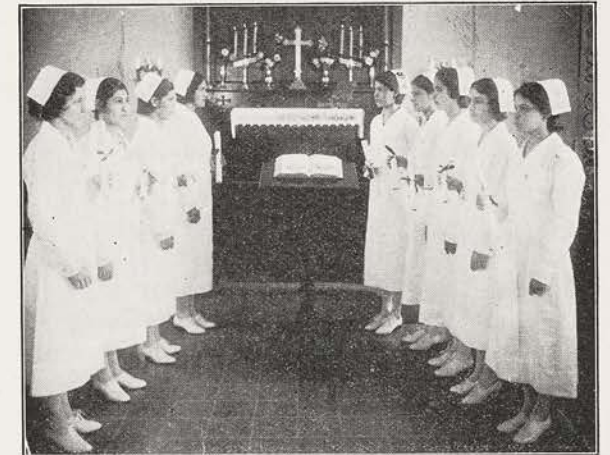


St. Mary's Home, Honolulu, builds happy healthy children of many races



Children of the House of the Merciful Saviour, Wuchang, will be sturdy Christians

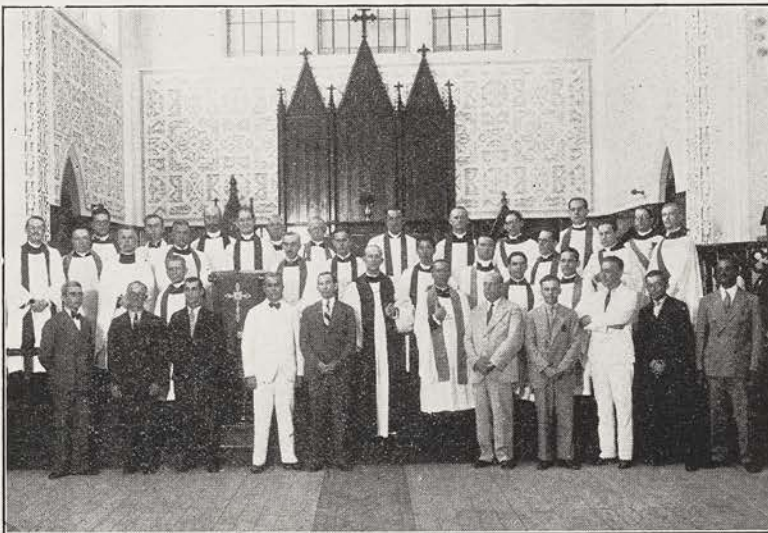
The Church's Training Schools for Nurses, have opened doors of opportunity for many girls



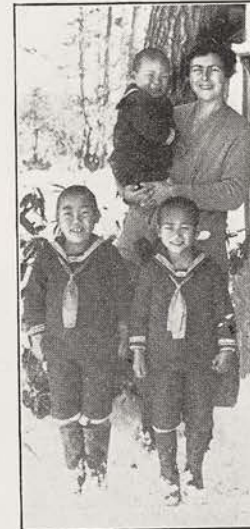
Many Japanese girls find useful lives in service as Christian kindergarten gartners



Children's Home, Bella Vista, Panama City



The clergy of Brazil—typical of growing national leadership everywhere



Church gives healthy children of Kusatsu lepers a chance for life



Holy Trinity Church, Ponce, Puerto Rico, is the oldest non-Roman congregation in the Spanish West Indies.

The Harvest is Plenteous



Confirmation class in Haiti. Groups in country districts always are encouraging



The Church offers life to Igorot children of the Mountain Province



The chapel is the heart of all Church hospitals. Patients able to walk attend service in St. Luke's, Shanghai



Bishop Littell ministers to workers in Hawaii's sugar fields



(Left) The Church in Mexico grows through such confirmation classes as this



(Right) Bishop Rowe confirms large class at Point Hope, Alaska

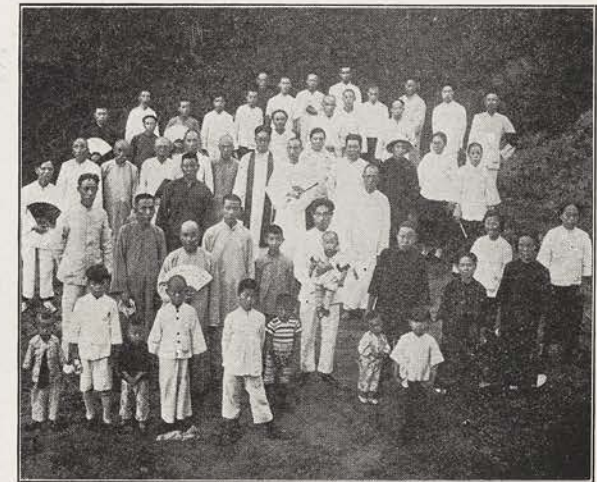


Everywhere the national ministry grows: here Japanese are ordained



An open air Eucharist in Japan

(Right) Chinese country folk are led to Christ by their own pastors





The missionary's visit is a welcome event in isolated southern mountain homes

Go to the Lost Sheep Received, Freely



Unchurched men and women respond, especially when Church provides dignified place for worship

... Freely ye have Give--St. Matthew 10:6



In rural America the missionary is often the leader in healthy community recreation



Children find the missionary to be an understanding and sympathetic teacher

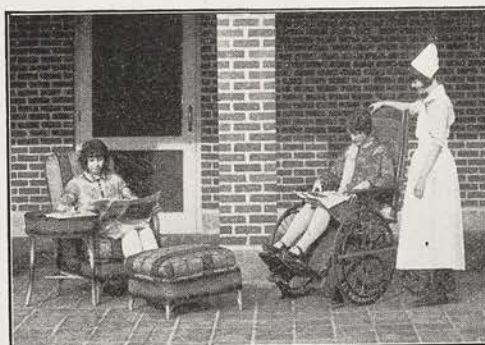


Daily Vacation Bible Schools bring the Church's message to countless children in America

The National Council aids about 606 missions in the 15 domestic missionary districts and 27 aided dioceses ministering to more than 62,000 baptized souls. Missionaries maintained by the General Church Program, number 479



Choirs in many rural missions provide an unexcelled opportunity for Christian training



In some parts of the United States there is still need for the Church's ministry to physical suffering



The missionary makes his rounds on horseback



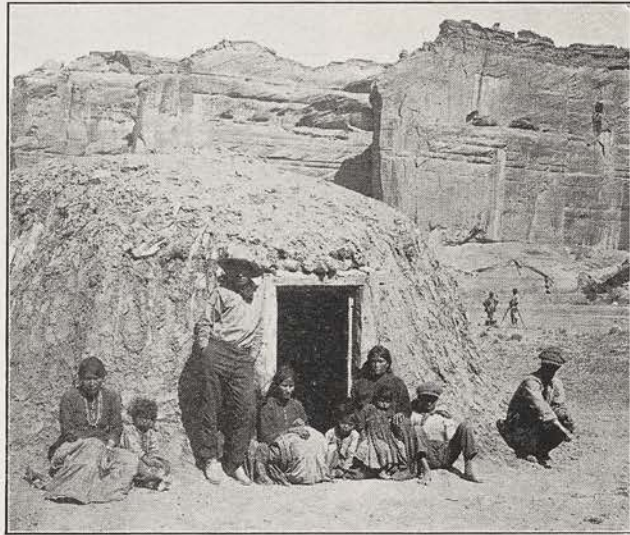
In countless country districts children travel many miles to receive the benefits offered by the Church



Church institutions provide Christian home life and training for many underprivileged children



Rural schools often offer the alert missionary opportunities for religious education



Future of Indians Dependent on Your Response to Annual Canvass

One-fifth of the total Indian population of the United States, about 75,000 people, are ministered to by the Church in fifteen States — Arizona, California, Idaho, Minnesota, Nebraska, Nevada, New Mexico, New York, North Dakota, Oklahoma, South Dakota, Utah, Virginia, Wisconsin, and Wyoming.



The nomadic Navajo, shepherd and weaver, seeks the Good Shepherd Mission, Fort Defiance, Arizona, to hear the Gospel of our Lord



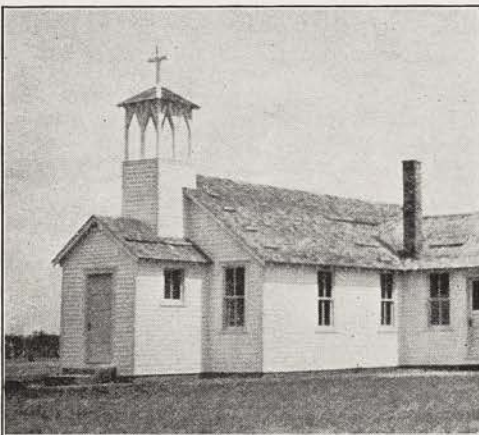
On every Indian reservation neglected children yearn for a more abundant life



Navajos, rapidly increasing in number, challenge Church

(Right) Raising full blooded stock helps Indians to a new life

(Left) On the desert families ride to Church on horseback



(Right) Arapahoe mother and child; typical of a Christian Indian tribe

(Left) Frame chapels dot Dakota prairies: centers of Indian life



Niobrara Convocation annually brings thousands of Christian Dakotas together for several days of fellowship and worship



The shy, neglected Seminoles of Florida are beginning to receive Christian teaching brought to them by a woman missionary



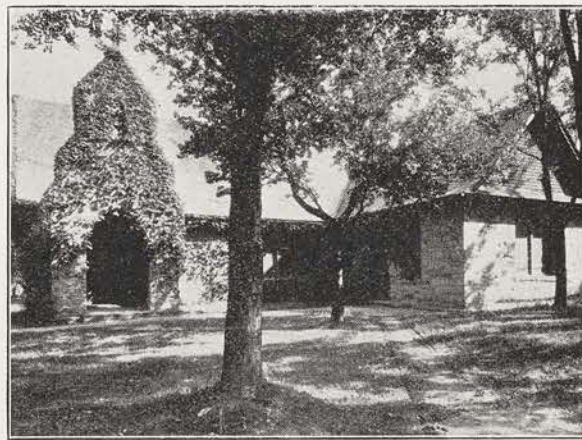
Church trained social workers open doors of opportunity for Negro children

Your Pledge in the Church to

Many racial groups in the United States are adrift, uncertain as to the meaning of life and their place in it: Negroes, constituting a tenth of the entire population of the country; Japanese, numerous on the Pacific Coast and in Mid-West farm areas; Mexicans in the Southwest; and others. For all the Church has a message, but it is often silent from lack



Church hospitals have led the way in bettering Negro health



"The Church can do more for the Negro than any other religious body."—Bishop Wing



Schools of the American Church Institute for Negroes led many Negro youths to lives of usefulness



Church leads in training Negro girls to meet new vocational opportunities

462

Every Member Canvass Enables Minister to All Races of Men

of men and means. A fuller support of the General Church Program will mean carrying the Message of more abundant life to all men, women, and children

Bishop Beecher visits a growing Japanese congregation in his diocese



The Golden Gate Mission near Phoenix, Arizona, brings Christ to many Mexicans



Church's missions bring happiness to many children



St. Anne's Mission, El Paso, has long ministered to the physical, mental, and spiritual needs of the Mexicans of its community



Mexican Mission Choir, Alhambra, Arizona

463

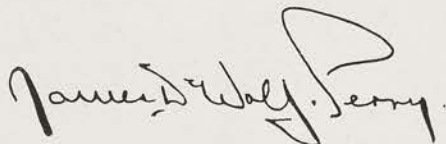
Bishops of All Americas Will Confer in Chicago

A GREETING FROM THE PRESIDING BISHOP

ARCHBISHOPS and Bishops of the Anglican Communion in many parts of the Western Hemisphere are meeting in conference at Evanston, Illinois. The House of Bishops at General Convention in Atlantic City requested the Presiding Bishop to extend the invitation; the Bishop of Chicago, with characteristic generosity, offered the hospitality of the diocese.

The event is the fulfillment of a wish often expressed in recent years that the Bishops on this side of the Atlantic might come together for discussion of the responsibilities which they have in common. The fact that this year marks the fiftieth anniversary of the Chicago Lambeth Quadrilateral, the step taken first by the General Convention of the Church in America in the present move toward the reunion of Christendom, adds to the significance of the place and time of the meeting.

The Bishops in the United States welcome their guests. The people of the Church will pray that in the Providence of God the conference may tend to the greater unity of the Church and the spread of Christ's Kingdom on earth.



Presiding Bishop.

House of Bishops to Meet in Evanston

Annual session, October 12-15, will consider vacancies in missionary episcopate. Chicago-Lambeth Quadrilateral semicentennial to be observed

CHURCHLY ATTENTION will center in the Diocese of Chicago, October 12-18, when the annual session of the House of Bishops will be followed by a gathering of the whole Pan-American episcopate for the fiftieth anniversary of the adoption in Chicago of the Chicago-Lambeth Quadrilateral known to the whole religious world as the basis of efforts to effect reunion of Christendom. The annual meeting of the House of Bishops becomes more and more an event of significance to Churchmen and this year will be notable for the unusual record of changes in the episcopate which have occurred since the meeting of the House at Houston, Texas, a year ago. Regular annual sessions of the House are of recent occurrence, such sessions for long years in the past having been held at the call of the Presiding Bishop only when necessary business arose. The present plan fills the interval between sessions of General Convention with moments of interest for the whole Church as the Bishops face current problems and in successive pastorals inform and challenge our people.

Bishop Stewart, together with effective committees, headed by the Rev. Frederick C. Grant, President of Seabury-Western Seminary, has arranged a splendid program for the Pan-American Conference beginning on Thursday, October 15 and continuing through St. Luke's Day, Sunday, October 18.

Changes in the personnel of the House of Bishops effected by death, change of status, and consecrations include:

DEATHS

- LEMUEL HENRY WELLS—Resigned. Spokane, 1892-1913—March 27
JOHN MCKIM—Resigned. North Tokyo, 1893-1935—April 4
ELMER N. SCHEMUCK—Wyoming, 1929-1936—April 28

- ALBION W. KNIGHT—Resigned. Cuba, 1904-1913; Coadjutor of New Jersey, 1923-1935—June 9
ARTHUR SELDEN LLOYD—Coadjutor of Virginia, 1909-1910; President Board of Missions, 1910-1920; Suffragan of New York, 1921-1936—July 22
THOMAS FREDERICK DAVIES—Western Massachusetts, 1911-1936—August 24
HENRY DAMEREL AVES—Resigned. Mexico, 1904-1923—September 20

CONSECRATIONS

- THEODORE RUSSELL LUDLOW—Suffragan of Newark, January 25
BENJAMIN DUNLAP DAGWELL—Oregon, February 12
LEOPOLD KROLL—Liberia, February 20
VEDDER VAN DYCK—Vermont, February 24
BARTEL H. REINHELMER—Coadjutor of Rochester, March 4
CHARLES CLINGMAN—Kentucky, April 22
LEWIS B. WHITTEMORE—Coadjutor of Western Michigan, May 1
WALLACE J. GARDNER—Coadjutor of New Jersey, June 3
WILLIAM L. ESSEX—Quincy, September 29

CHANGE OF STATUS

- CHARLES SHRIVER REIFSNIDER—Suffragan to Diocesan, North Tokyo
FREDERICK BETHUNE BARTLETT—North Dakota to Idaho
EDWARD HUNTINGTON COLEY—Suffragan to Diocesan, Central New York

The immediate responsibility of the House of Bishops will be to consider existing vacancies in North Dakota, Wyoming, and the Panama Canal Zone and to receive the resignation of the Rt. Rev. Frederick Rogers Graves, Bishop of Shanghai, who because of the increasing infirmities of age now lays down a post he has held for the past forty-four years, building in this period a veritable monument of missionary achievement.

In the brief period of a year nine priests of the Church have entered the episcopate, the "baby member" being the Rt. Rev. William L. Essex, Bishop of Quincy, consecrated on September 29. The long list of those who died during

THE SPIRIT OF MISSIONS

the year will come to the House of Bishops as a tragic reminder of great losses in episcopal leadership at home and abroad. With the exception of Bishop Schmuck, all were veterans, notable among these, Bishop Wells, a missionary pioneer of the Northwest, and Bishop Aves, who laid foundations during a difficult period in the life of the Church in Mexico.

There will be especial sorrow because of the death of Bishop Lloyd in July, who, although no longer connected with the general missionary establishment of the Church, was in a peculiar sense the personification of that cause.

The sessions of the House of Bishops will be opened by the customary Quiet Hour to be held in St. Mark's Church, Evanston, beginning at four-thirty October 12, conducted by Bishop Darst at the invitation of the Presiding Bishop. The Corporate Communion of the House will take place in St. Luke's Pro-Cathedral, Evanston, at seven-thirty a.m. on Tuesday, October 13, the Presiding Bishop being the celebrant. Bishop Perry will likewise preside at the business sessions, the first of which will follow the Corporate Communion. The sessions of the House will continue with morning, afternoon, and evening meetings, all centered at St. Luke's, through Thursday morning.

Immediately upon adjournment of the House of Bishops a luncheon of welcome to episcopal guests of the Pan-American Conference will take place at the North Shore Hotel followed by the first formal conference. To the series of conferences to be held daily through Saturday will be added a varied program of impressive events. Through all sessions two themes will run; World Peace, and Missions. The speakers will include visiting prelates, notably the Primate of Canada, the Primate of the West Indies, the Archbishop of New Westminster, the Bishop of Algoma, the Bishop of Kootenay, the Bishop of Nassau, and the Bishop of Montreal.

American Bishops, in addition to the Presiding Bishop, the President of the National Council, and Bishop Stewart

who will take conspicuous rôles are the Bishops of Washington, Virginia, Puerto Rico, California, Alaska, while the concluding event, a meeting under the auspices of the Sunday Evening Club, Chicago, on St. Luke's Day, October 18, will be addressed by the Bishop of New York. An event of particular interest at four p.m. on the same day will be a great missionary mass meeting in the Auditorium, Chicago, when with the Bishop of Chicago presiding, addresses will be delivered by the Primate of All Canada and the Bishop of Alaska, the service to be concluded with benediction by the Presiding Bishop.

The Chicago-Lambeth Quadrilateral inspired the organization of the World Conference on Faith and Order which will hold its second great gathering in Edinburgh, Scotland, during August, 1937. It includes these propositions which are advanced as a basis for Christian Unity:

1. The Holy Scriptures of the Old and New Testament as revealed Word of God.
2. The Nicene Creed as the sufficient statement of the Christian Faith.
3. The two Sacraments—Baptism and the Supper of the Lord—ministered with un failing use of Christ's words of institution and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

The Evanston gathering, unique on this continent, cannot fail to heighten consciousness of unity within the American family of Anglican Churches. The magnificent program built by Bishop Stewart with the intimate coöperation of the Presiding Bishop will make of this Mid-Western city the center of a worldwide Christian interest while the stress upon the principles promoted under Anglican leadership for Christian reunion cannot fail to have a more extended hearing and a more hearty acceptance than at any period in the half century. The family of THE SPIRIT OF MISSIONS will await this gathering with prayerful interest, hoping for it a glorious success.

Church Periodical Club is a Coöperator

All Church people can have a part in many sided
but simple service that meets need of Church
workers the world over for reading matter

By *Mary E. Thomas*

Executive Secretary, Church Periodical Club

This is the sixth in a special series of articles on the Coöperating Agencies which are included in the General Church Program and receive small appropriations through the National Council. Readers of these articles will turn with especial interest to the pages devoted to the current news from these Agencies which appear regularly in THE SPIRIT OF MISSIONS in alternate months. The next Coöperating Agency section will be published in November. That issue, also, will contain the seventh article in this series, on the work of the Brotherhood of St. Andrew.

THE CHURCH Periodical Club is among the national organizations of the Church that are classed as Coöperating Agencies. No two words could better express its function than coöperating agency; far better than its inadequate official title.

Coöperation exists with Bishops and clergy in their intellectual and recreational life, and in their work for their people; with social workers, teachers, rural missionaries, and isolated people. Coöperation is extended to captains and mission sisters in Church Army, to doctors and nurses, to remedial institutions of all kinds. The word may cover the building up of a library or scrapbook pictures for a rural school. It may touch the life of a parish shut-in or of a missionary's wife in the Solomon Isles. It is not bounded by age, by race, or by distance.

The word agency also seems to fit the Church Periodical Club. Its effort in general is to provide help for those who are doing direct work of one kind and

another. Again it acts as agent for those who would make their reading matter available to those who need it.

The above explanations show why the organization should be kept simple, and why the appeal is to all. The C.P.C. usually is classed as women's work, and it is true that most of its officers are women, but that is no reason for limiting its appeal to the women, however sympathetic and valuable their aid. Men should not be deprived of the joy of sharing their reading matter with other men, or with women for that matter. There come to mind a few of the men who have known this joy, a college president, a retired naval officer, an eminent lawyer, the Presbyterian husband of a C.P.C. secretary who kept up a lively correspondence with the retired priest to whom he forwarded his *Harper's Monthly*. Children too must be encouraged to come in touch with others. Those were understanding parents who with some dismay but with admirable self-control watched their offspring carry off treasured books in response to a Book Week appeal. As the need is almost universal, so must be the appeal.

In the nearly fifty years of its existence the Club has grown far beyond the thought of its founder. There could have been no vision of India or South Africa in the mind of Mrs. Mortimer Fargo when, in January, 1888, she asked a few of her fellow teachers in a Saturday morning sewing school to join her in forwarding their own periodicals to clergy in places then isolated but now centers of Church life.

Mrs. Fargo's plan was very simple, personal service that involved a little time

THE SPIRIT OF MISSIONS

for wrapping and mailing, a little money for postage, a little prayer for those to whom the paper was sent. A simple idea but basic still in the Club even when subscriptions are substituted for forwarded magazines, or the single book expands into a library. Those who give are encouraged to open friendly correspondence with those who receive, and in spite of failures on both sides, many a happy friendship has been formed, and other benefits have resulted. It means much to a missionary to gain a sympathetic and convinced supporter for his work, but to that supporter it is a new and joyous experience to be in close touch with the work of the Church in unfamiliar fields. It may mean little to read a book on missions, but there is a thrill in contact, even by letter, with a missionary and his family. That no plan is perfect is shown by one rural parson who explained regretfully that every time he wrote a particularly nice letter his magazine was stopped; but on the other hand, there was the young woman who became so real a friend of her receiving family that the latest baby was named for her!

The organization of the Club is simple and the methods are not so complicated as many persons suppose. The heaviest responsibility rests upon the parish officer whose task is to secure the coöperation of every member of the parish. In addition to following suggestions from diocesan and national officers, there is opportunity for any amount of initiative in arousing and sustaining interest. When reading matter is offered, local needs in parish or diocese may absorb a part, but most of the offers are sent through the diocesan office to the national. There is kept a file of all persons and institutions served by the C.P.C. with definite data as to the needs of each. In this way it is possible to fit offers to requests. This office is the link between those who have and those who need, and it carries on an extensive correspondence in both directions. In addition the office is the natural source of information about the work in general and is expected to advise on methods of securing interest and on the best books for workers in the field,

who know only their general need. The opportunity for service in this and in similar lines is almost unlimited, but with the present small staff permitted by its low budget only the most immediate work can be accomplished.

Since 1920 the National Council has provided funds for administrative expenses and, at present, income from the small endowment fund is used to buy books. This income is supplemented by voluntary gifts from individuals and organizations, but even this in no way meets the known needs. The Club in parish and diocese is supported in various ways.

It must not be assumed for a moment that those in charge are satisfied that the C.P.C. is covering the ground even among Church workers or isolated Church folk. The resources at its command have never seemed to justify a Church-wide study of needs. It is true that in a few special cases offers of help have been made direct from the office, but the rule is to respond to requests. This, of course, ought not to be, but more complete service waits on fuller coöperation from the reading members of the Church.

In addition to direct aid for Church workers, countless opportunities are open for contributing to the happiness and well being of all sorts and conditions of men, principally through rural libraries and local distributors. The American Library Association reports that "one-third of the population has adequate library service, one-third has poor service, and one-third no service." Surely such an organization as the C.P.C. should lend a hand to help the two-thirds, and as a matter of fact it does. "Why teach children to read and give them nothing to read?" cried a county school superintendent. He had managed to build five good schools, but was faced with empty bookshelves and no funds. Happily the C.P.C. had been a part of his home life since childhood, and he knew where to turn for help. The response was amazing and the shelves were soon filled, not with the latest additions, but with the classics of literature and with information generally sound as far as it went. No longer need discouraged teachers shake their

CHURCH PERIODICAL CLUB IS A COOPERATOR

heads over pupils' inquiries, but gladly direct them to the right book. Some flourishing community libraries owe their start to the C.P.C., but many more can not be supported locally and must depend on outside gifts.

Captains and mission sisters in the Church Army know very well what reading matter means to the rural people among whom they work, and to the teachers who are trying to bring a few rays of light into the countryside. Books, magazines, and other material from the C.P.C. through Church Army workers furnish oil for lamps almost empty. In addition to Church Army and other official agents, there are many volunteers, laymen and women, who, receiving the reading matter, make sure that it reaches the right people. A woman in the South, too helpless to get about except as others take her, knows her neighbors and their reading needs. On Sundays her car will be found outside the little church, the running board filled with carefully sorted piles of magazines, ready for the worshipers as they come out. Necessarily such selection is not always possible. From a ranch in Arizona a group of traveling shepherders received all the owner had on hand, a collection of old *Atlantic Monthlies*. One of the men later claimed that the magazines were life savers.

It is difficult to convince the owners that one reading of a book or magazine in no way impairs its value for others. "Don't you know it is a sin to throw those away?" demanded a scandalized C.P.C. officer when the friend with whom she was dining admitted to casting aside his foreign-language periodicals. These are welcomed not only by those who appreciate their cultural value, but by seamen eager for a glimpse of their native tongue. The librarian in a marine hospital tried to provide for sick sailors reading no language but their own. The more usual European language magazines were not hard to find, but through the C.P.C. Chinese books came from China and others in Arabic from a former teacher.

The principal failure was in modern Greek, which did not materialize in spite of repeated appeals.

Relations with both donors and recipients often extend over many years. Letters come from daughters who continue to send because "mother always sent from the time I was a little girl." Few if any remain of those whose associations go back to the days when Mrs. Fargo was in charge, but there are families in which the C.P.C. has been a friend for many a year, where the sometime children or grandchildren are now starting life for themselves. A high school boy introduced by a deaconess kept in touch with the Club through college, theological school, and into his rural mission; a missionary teacher in the foreign field looks naturally for the same kind of service that was given to her father in his active days.

For missionaries, both clerical and lay, a wider service is due. They, too, enjoy recreational reading matter for themselves and their families, and after reading they gladly pass it on wherever needed. As they make long trips along mountain trails or across deserts a car filled with books and magazines ensures a warm welcome at the lonely homes they visit. Beyond this the missionaries need special equipment for their task of publishing glad tidings. They must be prepared intellectually to answer strange questions, and they must be provided with suitable printed matter, educational and devotional, to leave with the scattered people whom they can visit so seldom.

The work of the C.P.C. is so many sided that no one article can tell it all, but whatever is told must prove the truth of the statement that it is nothing in itself, simply a coöperator, an agent. But however simple the service, to those who take part a blessing is offered. With a book or magazine it is possible to feed the hungry mind, to satisfy the thirsty spirit, to wrap a garment of friendly interest about the lonely, to visit the sick, and those in prison, and to welcome the stranger into Christian fellowship.

A Service in Memory of Bishop McKim will be held All Saints' Day, November 1, in St. Thomas' Church, New York, at four p.m.

SANCTUARY

Every Member Canvass

And above all this entreat the Most High, that he may direct thy way in truth.

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

Almighty God, whose blessed Spirit alone can give us the vision of great undertakings and the power to accomplish them, give grace, we beseech thee, to all thy people, that we may see the glory of the work which thou dost commit to us, and that in the strength which thou suppliest we may labor for its fulfillment. We ask in thy Son's Name.

Prosper, O Lord, our effort to enlist thy people in loving ministry to thy world family. Help us to see that we are unworthy of thy blessings unless we share them with others. May we feel the high privilege of Christian stewardship, and count it joy to aid in speeding thy messengers, through Jesus Christ our Lord.

O gracious and ever-living Lord, unto whom is given all authority in heaven and on earth, who didst call nations to thy light and kings to the brightness of thy rising, send forth, we beseech thee, thy light and thy truth to the people of the world, that, subdued to thy gentle sway, they may bring their tribute of excellence into thy holy Church.

Strengthen the hands of the Bishops, priests, and missionaries in all lands, and grant that all who confess thy holy Name may shine as lights in the darkness and adorn the doctrine of God their Saviour in all things.

Raise up from among them able and devoted leaders who shall guide the life of the nations in ways of truth, righteousness, and peace; and grant that, brought into obedience to thee, thy people may work out their common salvation in loyalty to thy most holy will, who livest and reignest with the Father and the Holy Ghost one God for ever and ever. Amen.

The National Council

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

National Council Meeting, September 22-4

BISHOP HOBSON, Bishop Maxon, and Mr. Clifford P. Morehouse, representing the Forward Movement Commission, conferred with the National Council during the latter's autumn meeting, held in New York, September 22-24. The Rev. Karl M. Block, Miss Elizabeth Matthews, and Mr. Z. C. Patten were also present, being members of both the Commission and the Council. The discussion clearly indicated that although each organization had separate and distinct responsibilities laid upon it by General Convention, these responsibilities all were aimed at a common objective, the furtherance of Christ's Kingdom throughout the world. The very deep concern of the Council with these matters was given concrete expression later in the session by the adoption of a message to the men and women of the Church who are to take part in the approaching Every Member Canvass. This message is printed in full on pages 435-6.

PERSONNEL CHANGES

THE REV. GEORGE ALVIN WIELAND, S.T.D., was appointed Executive Secretary of the Field Department; a post vacant since the consecration of Dr. B. H. Reinheimer as Bishop Coadjutor of Rochester. Dr. Wieland, who it is hoped will accept his appointment, is rector of Epiphany Church, Seattle, and president of the Standing Committee of the Diocese of Olympia. He was born in Sandusky, Ohio, graduated from Kenyon College in 1907 and from Bexley Hall in 1909. He also has a doctor's degree from Bexley. He was ordained deacon in 1909 and priest in 1910. He was a

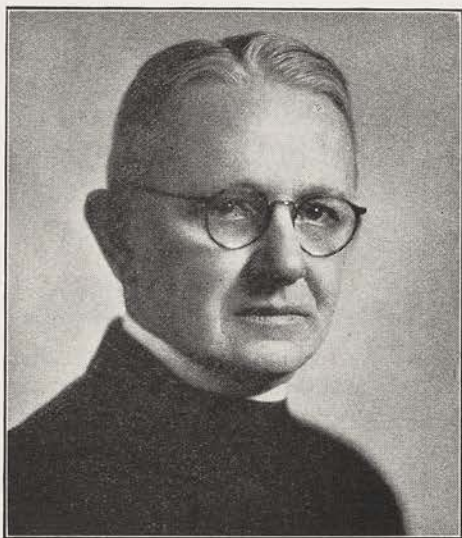
deputy to General Convention in 1925, 1928, and 1934. He has had experience in secular business and is known as a man of unusual gifts.

Subject to the approval of the Board of Directors of the Church Mission of Help, National Council asked the Rev. Almon Robert Pepper, now Executive Secretary of the Church Mission of Help, to become Executive Secretary of the Department of Christian Social Service on a part-time basis. Mr. Pepper had much experience in social work in the Diocese of Ohio where he was executive secretary of the diocesan social service department. He is a native of Wisconsin and a graduate of Kenyon College, Nashotah House, and the New York School of Social Work. He was ordained to the priesthood in 1924 and from that time until he went to Ohio, in 1930, he was a chaplain on the staff of the New York City Mission.

To fill the vacancy caused by the resignation of Miss Leila Anderson, as Field Secretary of the Woman's Auxiliary, Miss Eleanor Deuel, now a rural worker in Eastern Oregon, was appointed, subject to consultation with the Rt. Rev. W. P. Remington, Bishop of Eastern Oregon.

Among missionary appointments approved at the meeting were two student workers, Mrs. Frederic A. Croft at Northwestern University, for one year, and the Rev. William Mercer Green, Jr., at the Mississippi State College, Starkville; two nurses, Miss Deborah Bacon, from the Church of All Angels, New York, for the Hudson Stuck Hospital, Fort Yukon, Alaska, and Miss Gladys

THE SPIRIT OF MISSIONS



THE REV. GEORGE A. WIELAND, S.T.D.
Rector, Church of the Epiphany, Seattle,
Washington, appointed Executive Secretary,
Field Department

M. Reed, a member of the Church of St. Mary the Virgin, New York, for St. Timothy's Hospital, Cape Mount, Liberia; a teacher of English, Douglas William Overton of St. Paul's Church, Concord, N. H., for St. Paul's University, Tokyo; two evangelistic workers, Miss Mary A. Parke, from the Church of St. Mary the Virgin, New York, for Anking, and Miss Helen T. Van Voast of St. Bartholomew's Church, New York, for Shanghai, and Miss Winifred Mann for Zamboanga, Philippine Islands; and two domestic workers, Deaconess Eleanore I. Sime, and Miss Katharine H. Parker for the Mission of the Good Shepherd, Fort Hall, Idaho.

The Council accepted with regret and expressions of deep appreciation for their past services, the resignations of two veteran missionaries in Japan, Miss Bessie McKim and the Rev. R. W. Andrews. Miss McKim, who has served thirty-two years in Japan, will continue to live in that land in a small house of her own near Tokyo, and assist Bishop Reifsnider in certain literary work for the Japanese. Dr. Andrews, whose resignation is to take effect on December 31, has worked in Japan since 1899.

BISHOP LLOYD

THE NATIONAL COUNCIL at its first meeting since the death of the Rt. Rev. Arthur S. Lloyd, D.D., recorded its profound grief by the adoption of the following minute:

The death of Bishop Lloyd has removed from the Church Militant one of the most notable missionary leaders of this age. Under his inspiring leadership the Church in the United States entered upon what may be truly called a new era of missionary interest and activity. His charm of personality, his sympathetic interest in people, his quick understanding of their problems and aspirations, won for him the love and trust of missionaries in the field. His unclouded faith, his absolute consecration of himself to the will of God, his conviction that God's will was revealed in Christ's command to preach the Gospel to every nation, aroused a deep sense of missionary responsibility in the Church at home. Those who were associated with Bishop Lloyd in the promotion and management of our missionary work will always remember him with affection and still feel the influence of his evangelistic enthusiasm. We thank God for the example of his life and the contribution that he made to the missionary work of the Church.

ADMINISTRATIVE PROBLEMS

DESIRE TO cooperate as closely as possible with the Missionary Bishops and to increase the effectiveness of their administration by providing more latitude in the management of their expenditures led the Council to adopt a statement designed to simplify financial procedure:

The National Council is charged with "the unification, development, and prosecution of the missionary, educational, and social work of the Church. . . . The Council shall submit to General Convention . . . a program, including a detailed budget for which it proposes to make appropriation for the ensuing year." It receives and is guardian of funds given for that purpose whether by legacies or donations from individuals, parishes, or dioceses.

The Council is responsible and must account for these funds with scrupulous care, must see that they are used for the purposes given, and expended and accounted for with exactness.

In the administration, distribution, and use of these funds, Bishops and their fellow officers in the field who receive appropriations through the agency of the National Council and administer the field are re-

THE NATIONAL COUNCIL

quired by canon to make accurate report of their expenditures, of the use made of the appropriations received, and of the work supported by them, that this information may be reported to the Church.

The National Council has no other desire than to enable the Bishops to increase the effectiveness of administration and work in the several fields, to fulfill its task so as not to hinder but to help those in the field.

There has developed a system of budgeting and supervision of expenditures which works well but seems capable of further simplification to enable the Bishops to meet more quickly changing conditions, and to that end the officers are directed to study the situation and inaugurate such changes as will more perfectly recognize the responsibility of Bishops and other officers in the administration of their fields, and yet safeguard the position of National Council as stewards of funds entrusted to its management. This procedure the National Council adopts in principle, and directs its officers to carry out in practice.

BUDGET

AS PART OF the procedure in determining the 1937 budget the Treasurer, by resolution of the Council, is to send "to the various dioceses suggested Objectives on a mathematical basis on the budget of \$2,700,000 adopted by General Convention" and "no notification is to be sent to those dioceses which have already filed their Objectives for 1937 with the Council."

Continuing the steady emphasis on the need of provision for training missionaries, the Council, at the request of the Executive Board of the Woman's Auxiliary, voted to place in the Budget for 1937 the amount of \$5,000 for scholarships, to be drawn from the U.T.O.

Since April, designated and undesigned legacies have been received totaling \$84,705.75.

A partial restoration of the appropriation to the Federal Council, in the amount of \$750, was voted for the 1937 Budget. Under instructions of General Convention the Council coöperates through the Christian Social Service Department with certain specified Federal Council activities.

The Diocese of North Carolina, which long has received aid from the National

Council, announced through Bishop Penick, a Council member, a plan whereby the annual appropriation is to be gradually reduced until in 1940 no further aid will be asked.

MISCELLANEOUS

THE PLAN, previously announced, by which the Field Department is to have a representative in each Province, was discussed in some detail, although further developments await the coming of the new Field Department executive and action by Provincial Synods. The plan will be adapted to special conditions in the First and Fourth Provinces, where provincial officers now are employed.

Among many and increasingly urgent reports of buildings in need of repair and renovation is a report from Brent House, Chicago. Due to restricted funds of recent years, little has been done since the house was purchased in 1930. Mrs. George Biller, director of the house, submitted a detailed statement of needs, totaling \$3,280. Toward this the Executive Board of the Woman's Auxiliary appropriated \$1,500 and the National Council appropriated \$1,000. Not provided for are certain pieces of equipment, possibly the most important being a good piano. Music is an essential factor in the life of the house. Neither the Board nor the Council, however, felt able at present to provide for a piano, dining room and living room furniture, or library equipment. It is hoped that friends of this work among Oriental graduate students may want to help with these gifts.

In pursuing its previously announced plan of development, the Missionary District of Oklahoma reported the completion of two new churches and the acquiring of land for a third.

COUNCIL MEETINGS IN 1937

For 1937, the dates of the February and October Council meetings were changed. These sessions will be held February 16-18 and October 4 and 5, the latter in Cincinnati, just preceding General Convention.

Domestic Missions

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

MUCH IS SAID lately of lack of opportunity for Indian people to develop the rites and ceremonials of their particular tribes and cultures. Most of this thinking is based on two assumptions. First, that Indian people have a definite tribal consciousness which only awaits opportunity for expression. Secondly, that there is a deep longing for old ways, old manners, old arts.

Personal observation leads me to question both assumptions, and in the case of students from Plains and Woodland tribes attending the Federal High School at Flandreau, South Dakota, flatly to deny them.

In an effort to give students the opportunity of studying the ceremonials and the arts of their various tribes, an excellent director of such activities was sent from Washington to head the Native Arts Department at Flandreau, and every encouragement was given to students to enjoy the privilege of training in weaving, beading, dyeing, tanning, and the like. A club was formed to present a varied program of dances, songs, and games. Making due allowances for conflicts with other activities, for the sense of wrong doing some of these young people feel when participating in ceremonials, and granting the usual antagonisms between pupils and teacher that are not always avoidable, there remained the fact, and it is important, that Indian young people are no more, nor no less, interested in ceremonial and native art than they are in the drama, pageantry, or arts of any people or any period. Stated differently, if the student has an interest in pageantry, he is interested also, and equally, in Indian pageantry. If he enjoys designing, craftwork, painting, he is equally able and interested in Indian art. If he has dramatic ability he enjoys rites and ceremonies of the historic culture.

To believe that high school students attach religious significance to the various

tribal dances is to attach too much importance to an activity. The fact that highly skilled white teachers must be imported to instruct Indian students in dances and ceremonies of which the large majority of them have never heard, is indicative that it is less the natural desire of the Indian people, and more the eagerness of the white group to preserve picturesque customs.

Our young people sometimes speak of their tribal background as their "Old Testament," and thinking people must easily see that it is just as reasonable to expect all Indian people to do in the old manner, as it would be to expect all Jewish people today to dress and act and observe the customs of Solomon's day.

The Indian people are part and parcel of our great American commonwealth. The blood of our forefathers, English, French, German, Norse, flows in their veins. What is good in our civilization, and what is bad, is theirs as well as ours. The Indian will not develop along an isolated path. Our lives and interests are too closely interwoven. We face the same difficulties, economically, morally, and spiritually. Together we may grow into some likeness of Christ, or we may fling away our opportunities and seek strange gods.—DEACONESS BERNICE M. CARTWRIGHT, *Flandreau, South Dakota.*

THE TRUSTEES of the American Church Institute for Negroes at their regular quarterly meeting on September 21 in the Church Missions House, New York, elected three new members to fill vacancies on the Board. The Rt. Rev. Philip Cook was selected to fill the vacancy caused by the recent death of Bishop Lloyd, while Mrs. Ernest N. May of Wilmington, Delaware, the first woman to be elected to the Board, and Mr. Langborne M. Williams, President of the Freeport-Texas Corporation, were named to fill long-standing vacancies.

Foreign Missions

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

Across the Secretary's Desk

LAST WHITSUNDAY, twenty-six students from St. John's University, Shanghai, were confirmed in the college chapel by Bishop Graves. A few weeks earlier Bishop Nichols confirmed seventeen students of Soochow Academy, Soochow. Confirmations in the Shanghai diocese during the month of May totaled 188.

ON SEPTEMBER 8, the Church Missions House family was made glad by the arrival of Bishop Rowe, Dr. Grafton Burke and Mrs. Burke of the Hudson Stuck Memorial Hospital, Fort Yukon. They brought good news of the progress of the Church's work in that vast field. Through four strenuous years, Dr. and Mrs. Burke have been carrying on uninterruptedly, save for Dr. Burke's illness of September, 1935. He has now entirely recovered. In addition to bringing himself up to date in medicine and surgery after four years of complete isolation from any doctor and without the possibility of attending any medical association, Dr. Burke will be ready to tell something of the story of the ministry of the Hudson Stuck Hospital during these past four years. In this he will have an able coadjutor in Mrs. Burke whose stirring talks on the intimate life of the mission are always an inspiration to those who have the privilege of hearing her.

THERE ARE ANNUAL reports and there are annual reports! Most of them we may freely concede are rather dull reading. To the person with clear vision and world-wide sympathies, *The Annual Report of the National Council* just issued comes in the category of reports of another kind. Its 300 pages are packed with the Church's work in every missionary district at home and abroad, and in those of the home dioceses aided by the Church at large. It is a report in which

the Bishops tell the story of their own work as they see it. Here is a whole arsenal of missionary ammunition. If anyone is looking for material for missionary sermons or addresses, here it is. Then there are reports of the work done by other departments of the Church's activities, Religious Education, Christian Social Service, Woman's Auxiliary, Publicity, Promotion, and Finance.

If anyone cares enough to write for a copy, it will be sent. If anybody would like to pay the postage, ten cents may be included with the request for a copy. The important thing, however, is not the postage money, but the study and use of the report. Requests for the report may be addressed to me at 281 Fourth Avenue, New York, N. Y.

VERY FEW missionary speakers, I venture to say, have ever had the experience that befell one of my friends from the Philippine Islands. On a recent Sunday he was preaching in a suburban church. He told of the wonderful work being done among the Igorot people of the Luzon mountains; how the Church teaches and trains their children; how the hospital, in the name of the Healing Christ, cures their bodily ills and saves them from unnecessary suffering; and above all, how the Church, with the Gospel of the loving Christ, sets the people free from the terror which fills their lives because of the unseen malicious spirits they call *anitos*, by whom every act of their lives is surrounded. At the close of the service, after most of the congregation had departed, an elderly woman, plainly dressed, came to him and said falteringly that she would like to aid in carrying on the work he had described. She said she had not much to give. She did not have even a bill in her purse but she wanted to give all she had. She

THE SPIRIT OF MISSIONS

therefore insisted upon emptying her purse of its coins and went on her way. My friend found that she had left behind about \$5. It was a literal illustration of a frequently used, and generally misused phrase, "the widow's mite." In this instance it was indeed the widow's mite for she had apparently given "all the living that she had."

ON JUNE 24 Bishop Thomas had the great pleasure of presiding at the opening of the new St. Margaret's School in Pelotas, Brazil. The ceremony was attended by a large number of Pelotas citizens and by many distinguished officials including the Mayor of Pelotas, a representative of the Governor of the State of Rio Grande do Sul, members of

the Judiciary, the Chief of Police, many of the leading educators, financial and social groups, and by representatives of the four daily papers of the city.

REFERENCE WAS made on page 329 of the July issue of THE SPIRIT OF MISSIONS to John Oxenham's very remarkable book *The Man Who Would Save the World*. It is now available in a paper edition at a cost of fifty cents, and may be procured from the Book Store 281 Fourth Avenue, New York. I wish it might be read by thousands of our Church people. If anybody would like to have a copy of the prayer of Colonel Carthew, printed on an attractive card, send me a postcard.

With Our Missionaries

ALASKA

Deaconess A. K. Thompson of St. Mark's School, Nenana, sailed August 22 from Seattle on the *Yukon*, after regular furlough.

Deaconess A. G. Sterne sailed September 5 from Seattle on the *Yukon* for special service at Fort Yukon.

Dr. and Mrs. Grafton Burke sailed July 21 from Fort Yukon and arrived August 17 in Seattle, whence on August 21 they sailed on the *Santa Rosa* and arrived September 8 in New York, on regular furlough.

CHINA—ANKING

The Rev. and Mrs. L. R. Craighill and children sailed September 4 from San Francisco on the *President Hoover*, after regular furlough.

CHINA—HANKOW

The Rev. and Mrs. T. P. Maslin sailed August 13 from France on the *Hamburg*, and arrived August 21 in New York, on regular furlough.

The Rev. E. L. Souder sailed September 10 from New York on the *Deutschland* for England, en route to Hankow, after regular furlough. During September and October he will join the Rt. Rev. Ronald Hall, Bishop of Hong Kong, in presenting the needs and opportunities in China to English congregations.

Miss M. Louise Reiley arrived August 29 in Shanghai on the *Neil Maersk*, after regular furlough.

Dr. and Mrs. H. H. Morris and children arrived September 9 in Shanghai on the *Empress of Canada*, after regular furlough.

Miss Martha L. Sherman, a new appointee, sailed August 22 from Vancouver on the *Em-*

press of Canada, and arrived in Shanghai September 9.

Miss Helen T. VanVoast, a new appointee for evangelistic work, sailed September 10 from San Francisco, on the *Tatsuta Maru*.

DOMINICAN REPUBLIC

The Rev. and Mrs. A. H. Beer sailed September 10 from New York on the *Coamo*, and arrived September 17 in Santo Domingo, after regular furlough.

HONOLULU

The Rev. John M. Horton sailed September 5 from San Francisco on the *Malolo* to be stationed at Kona.

The Rev. and Mrs. C. Fletcher Howe sailed September 9 from Vancouver on the *Aorangi*, after regular furlough.

JAPAN—KYOTO

Miss Lera E. Dickson sailed August 5 from Kobe on the *Chichibu Maru* and arrived August 20 in San Francisco, on regular furlough.

JAPAN—NORTH TOKYO

The Rev. and Mrs. C. H. Evans sailed September 18 from England on the *Hakona Maru*, after regular furlough.

Miss Nellie McKim sailed September 28 from Seattle on the *Hikawa Maru*, after brief special leave in this country.

LIBERIA

Miss Gladys M. Reed, a nurse, arrived August 25 in Liberia on the *Adda*.

The Rev. A. R. Bragg sailed September 5 from Antwerp on the *Pennland*, on regular furlough.

Religious Education

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

Special Days Are Family Occasions

SPECIAL DAYS provide occasions for the members of families to do things together. For this reason they afford real opportunities for carrying on Christian education in the home. There are several such days in the next three months.

Hallowe'en provides an opportunity for the family to get together for real fellowship. Fathers and mothers may discard their dignity and forget their age for an evening and join with their children in a program of games, songs, and special refreshments. The primary object of such a family gathering is family fellowship, but one of the important outcomes will be the keeping of the children out of mischief on the streets. An alternative to a party in the home is for the whole family to attend together a party held in the parish or elsewhere. The main consideration should be to make Hallowe'en the occasion for the members of the family to do something together.

For Armistice Day the program is of an entirely different nature. In the home the prayers and Bible readings at family worship should be appropriate for the day. There may be a patriotic program in the evening with the singing of the national songs of certain nations and a consideration of the contributions which the nations have made or are making to human progress and brotherhood. If the members of the family are old enough there may be a discussion of world problems and the duty of our country in helping to solve them. Or all the family may gather about the radio for some special Armistice Day program and discuss it afterwards. The emphasis will be on the perpetuating of world peace and brotherhood.

Thanksgiving Day needs some real vitalization. For many people it is just a holiday and a feast. The real theme of the day is one which needs particular

emphasis. Thankfulness to God is far from being voiced and practiced as much as it should be by Christian people.

The family worship in the home should be made up of prayers of praise and thanksgiving together with appropriate selections from the Bible. This family worship is a most important part of the family program. The family should also want to give expression to the feeling of thankfulness by sharing with others either by inviting them to the home or by providing material things for them, if this can be done without patronizing. The program for the day should be discussed by all members of the family at some time beforehand so that, as far as possible, all may do things together.

But Thanksgiving Day should primarily be Family Day at a regular parish service so that all age groups may join together in common praise and thanksgiving to God in behalf of nation and individual. Parish leaders will need to do some intensive preparatory work to make the day a real Family Day at Church by scheduling services at hours which will be convenient for the parishioners and urging the people to come in family groups.

These special days have been chosen simply because they are illustrative of what may be done throughout the year. There are many other occasions which likewise lend themselves to family celebrations. Parents should be on the lookout to make the most of them.—V. McM.

THE NEW CURRICULUM of the National Accredited Leaders Association went into effect on September first. Both the list and the descriptions of the courses are available in pamphlet form. A mimeographed list of textbooks for each course is in preparation. Many of these courses are suitable for adult education.

The Woman's Auxiliary

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

Executive Board Meeting, September 17-21

THE VALUE of Miss Margaret I. Marston's visit to missions in the Orient, from October, 1935, to June of this year, will be felt in many ways for a long time to come. Her report to the Executive Board of the Woman's Auxiliary was the chief feature of the Board's autumn meeting in New York, September 17-21, and will receive extended treatment in early issues of THE SPIRIT OF MISSIONS.

The 1934 Triennial recommended to diocesan officers that during the present triennium "a study be made of the purpose and possible use of the United Thank Offering and that the Executive Board be requested to prepare suggestions for consideration in order that the next Triennial may be prepared for wise and constructive action." The Board in fulfilling its share of this task has made a study of important needs for which the 1937 Offering might be used, and at this meeting voted to ask the women of the Church to give careful consideration to these facts:

1. The sum of \$463,880 already has been set aside from previous Offerings to create a retirement fund. Approximately double this amount will be needed to set up an adequate pension fund which will secure the future of our 325 women workers.
2. If even present standards are to be maintained, \$600,000 must be allocated to salaries.
3. An increased amount from the Offering will be needed if the training plan of the Auxiliary is to go forward.
4. During the depression period properties were allowed to fall into disrepair. Requests for funds to repair and renovate are constantly being received.

As previously announced, the Executive Board nominates a presiding officer for the Triennial, and will present the name of Mrs. Edwin Allen Stebbins of Rochester. Mrs. Stebbins has held national, provincial and diocesan offices in the Woman's Auxiliary.

New officers of the Board for the coming year were chosen:

CHAIRMAN: Miss Mary E. Johnston of Glendale, Ohio

VICE-CHAIRMAN: Miss Mary Louise Pardee of New Haven, Connecticut

SECRETARY: Mrs. Benjamin S. Brown of Kansas City, Missouri

The chairmen of Board's standing committees as announced by Miss Johnston are: Missions, Miss Patton; United Thank Offering, Miss Pardee; Religious Education (formerly called program committee), Mrs. Beverly Ober, appointed for two years, to give continuity until the Triennial Meeting; Social Service and Field (two committees combined), Mrs. John M. Glenn; Finance, Mrs. William T. Barbour.

Miss Leila Anderson's resignation as a field secretary was received with much regret. She has become a student Y.W.C.A. secretary at the University of California.

Most of the matters reported upon by Miss Marston will be up for discussion in some form at the Triennial Meeting which is now only a year ahead. The Executive Board's program committee continues its plans though they are not yet far enough advanced for announcement, beyond the general theme, which is the Church's Mission.



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The Canvass— A Way of Renewal

AT FEW moments in the history of the Church has there been so vital a need for loyalty to the missionary cause and for unity of action in its defense.

It cannot be denied that reductions suffered by the Church in a fiscal sense outrun other losses occasioned by the great depression. The need is a determined summons to the loyalty of our people to stop retreat and through the EVERY MEMBER CANVASS this fall lay foundations for immediate and sustained advance.

For twenty years an EVERY MEMBER CANVASS, by this or any other name, when applied in its completeness, has proved to be the one well-nigh infallible mode to inform and interest people in the missionary program, to secure support of it, to insure the success of the missionary cause whether in parish, in diocese, or the general Church.

The formula of the EVERY MEMBER CANVASS is well known. It demands preparation before, the utmost efficiency during, and a sustained loyalty following, such an effort.

Once more the National Council appeals to the whole leadership of the Church to undertake such a program and to fulfill it, confident that in this way, and in this way only, can such resources be realized as will insure a worthy record for the final year of the Triennium.

While the National Council names no actual Canvass dates it suggests the interval between Sunday, November 8th to Sunday, November 22nd next. Local conditions necessitate changes. These dates, however, make possible reports from parish to diocese, from diocese to National Council and facilitate bookkeeping as nearly as possible within the fiscal year, January 1st to January 1st. It is wise that everyone should know the results of the Canvass before the opening of each new year.

THE NATIONAL COUNCIL
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