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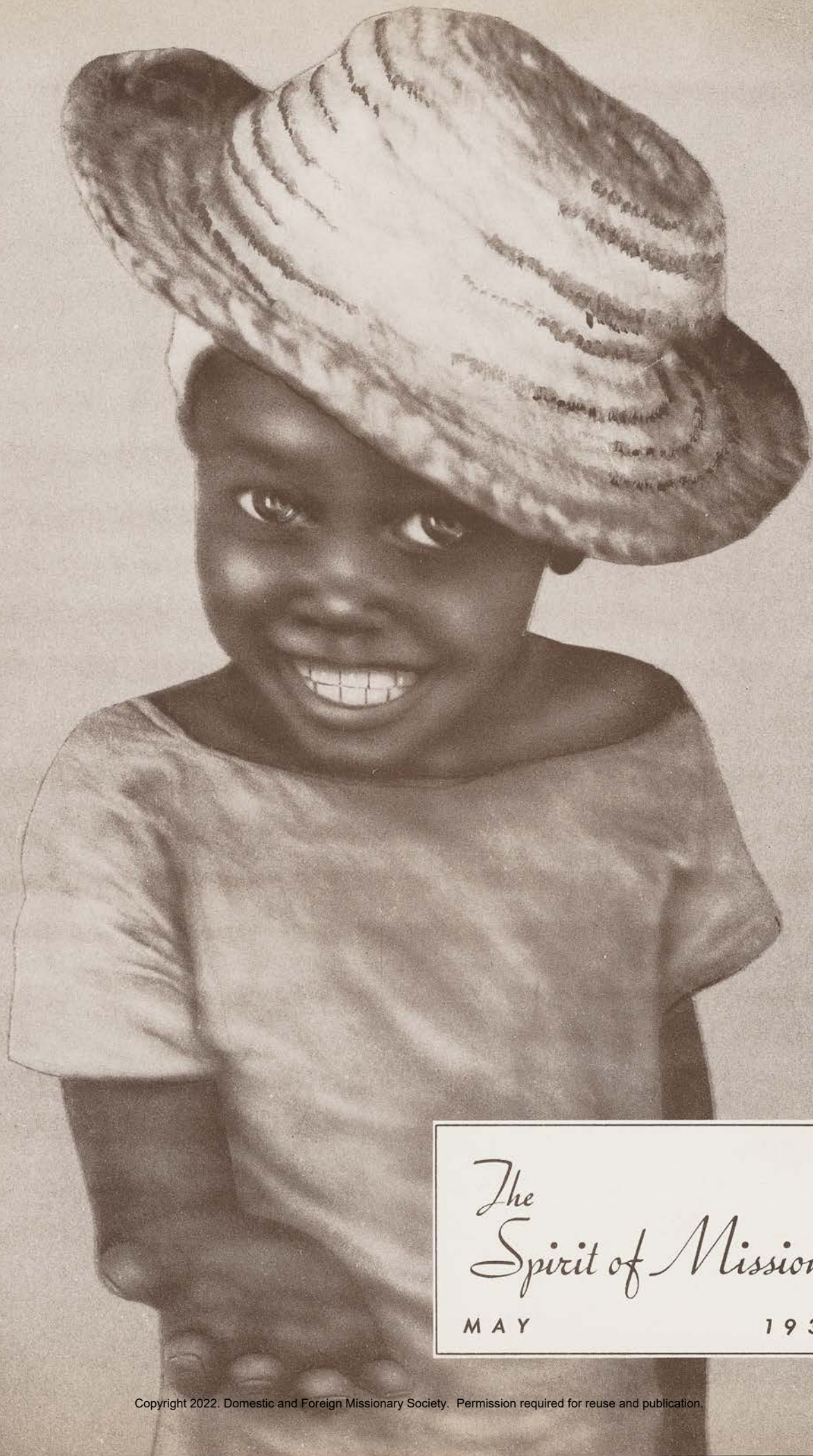
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*The
Spirit of Missions*

MAY

1939



*"Wisdom that lives in the pure skies,
The Untouched star, the Spirit's eyes;
O beauty, touch me, make me wise."*

William Shelden as the Blind Beggar in John Masefield's epic poem, "Good Friday," presented at the Church of the Heavenly Rest, New York, by the Canadian Drama League. Photograph by Violet Keene, Toronto.

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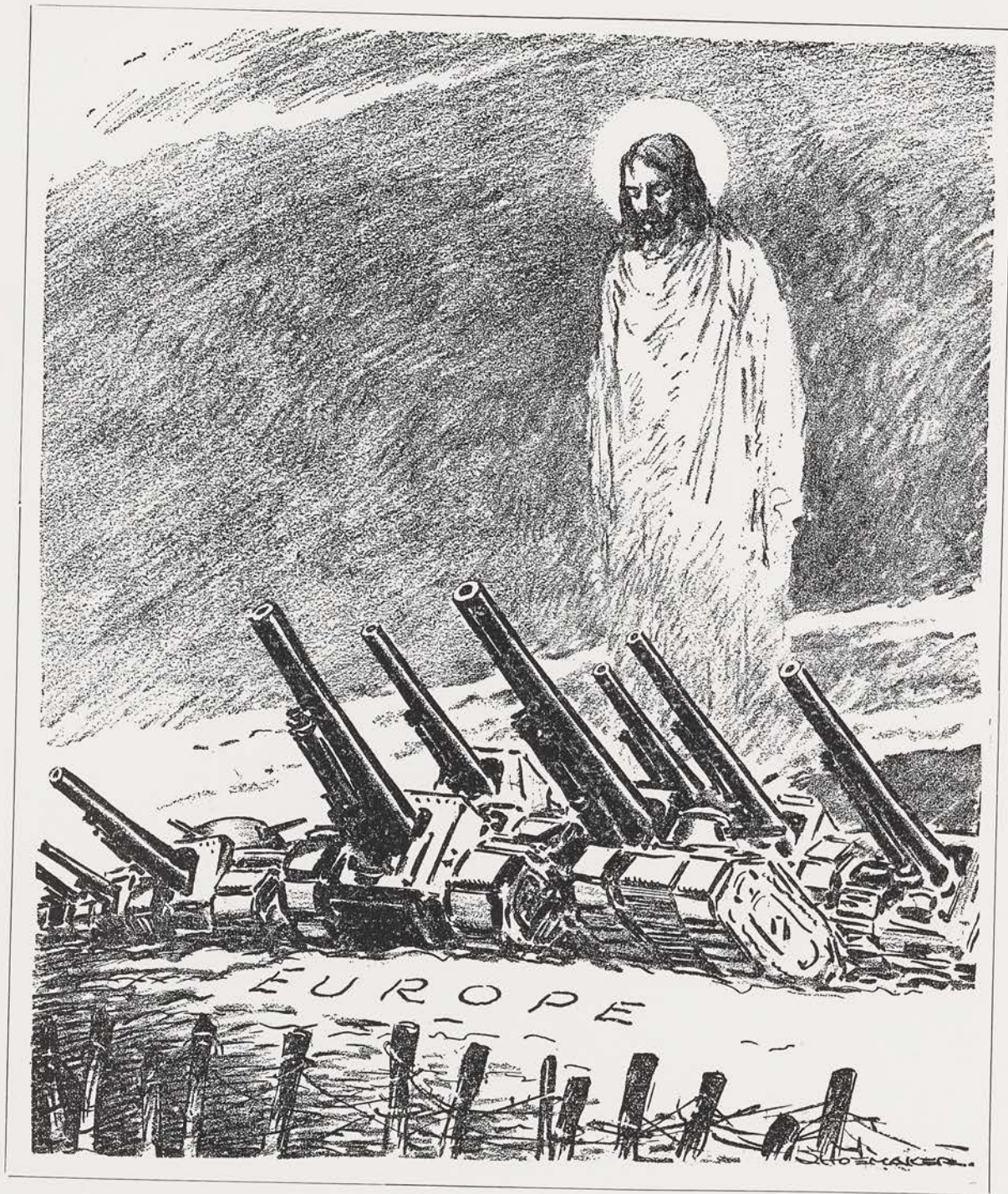
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Of The Protestant Episcopal Church in the United States of America

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The Forgotten Man

That is the title which Vaughan Shoemaker, Pulitzer Prize Winner, gives to this drawing, appropriate to present happenings on the European Scene. Mr. Shoemaker is noted for his many thought-provoking cartoons in the Chicago Daily News. Used by special arrangement with Mr. Shoemaker and The Daily News.

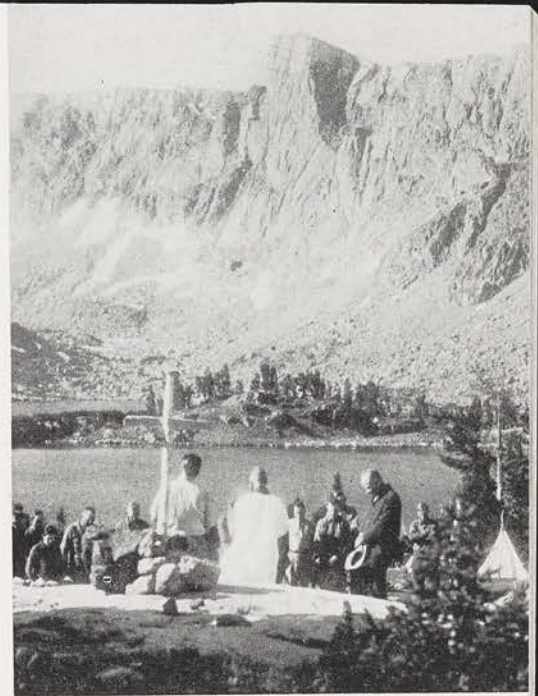
The Spirit of Missions

Volume CIV

MAY, 1939

No. 5

(Right) Rugged peaks of the Wind River range of the Rocky Mountains look down on this outdoor service conducted by Bishop Ziegler of Wyoming. In the center may be seen Washakie Lake.



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THE COVER: "Haitian Beauty" might be the title given to the photo which appears on the cover of this issue. This little child was "snapped" by Henry Hill Pierce, Jr., of New York, while on a trip to Haiti recently. Mrs. Pierce, Sr., writes about the trip under the title of "Haitian Holiday" on Page 8 of this issue.

The little girl is one of many interesting characters whom Mrs. Pierce and her party saw during the trip to Church centers in Haiti. Because of the unusual character study provided by the photo, Mr. Pierce is given first award for the best photos submitted to THE SPIRIT OF MISSIONS during the past month. Announcement of photo awards is made on Page 22.

CHANGE OF ADDRESS must reach us by the first of the month preceding issue desired sent to new address. Both the old and the new address should be given when requesting change. **REMITTANCES** should be made payable to THE SPIRIT OF MISSIONS preferably by check or money order. Currency should be sent by registered mail. Receipts sent when requested. Please sign your name exactly as it appears on your present address label.

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May, 1939

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Photo by F. L. P. G.

PLOWING TIME—and the fields which await the Church's care are unlimited. These Spring days when nature puts on her new dress remind one of the need for Christian "plowing" in various parts of the World, including America. It is time for Christian men and women to be up and doing.

The Voice of the Church

by

THE PRESIDING BISHOP

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. III:1.

IF EASTER has meant for us a resurrection of hope and power, we should immediately ask what ought we to hope for, and for what purpose is the power to be used.

Power wrongly directed is a curse rather than a blessing. This is a lesson that we have learned only too clearly during recent years. Doubtless one main reason why the risen Lord remained with His disciples for the forty days was to lead them to embrace the purpose for which this new power was intended to be used. Our expectation of Divine power should be based upon our acceptance of Divine purpose.

That is why we pray on the Fourth Sunday after Easter, which this year is the first Sunday in May: "Grant unto thy people that they may love the thing which thou commandest, and desire that which thou dost promise."

In the month of May we see in the world around us the beginning of that marvelous process by which the raw materials of nature are transformed into products that serve the needs of human life. If Easter has meant for our spiritual life what spring means in the realm of nature, then as we reach the flowering stage of this newly awakened inner life, we should look to the future and ask for what purpose are these blessings to be used.

Our Lord used the power of His resurrection to revive the faith of His disciples. His first thought was to make it effective in carrying out the purpose for which He had come into the world. Before His death,

looking forward to the transforming effect which His resurrection would have upon Peter, He said: "When thou art converted, strengthen thy brethren."

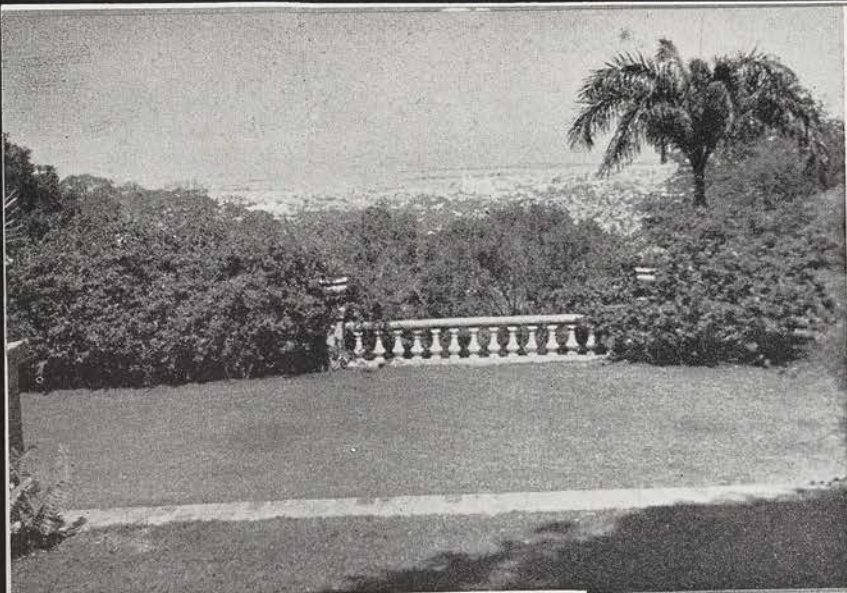
If we believe that every good and every perfect gift comes from the Father, then our gratitude will show itself in an increased eagerness to promote His purpose. Christ does not force His purpose upon us. He assumes that if we have learned to love Him, we will joyfully embrace it. "Simon, son of Jonas, lovest thou me?" He asked Peter. When Peter protests that he does, our Lord's reply is, "Tend my lambs." The loyalty of love proves itself in loyalty of service.

If then the Easter season has brought to us a sense of renewed power, shall we not pray that it will also bring a sense of increased responsibility to use that power in the fulfillment of God's purpose. Our communion with the Risen Lord has dispelled our doubts. We can now believe Him when He says, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." Let us remember, however, that God's Kingdom is one in which he that is chiefest shall be the servant of all.

As we approach Pentecost and pray that the promise of power may be fulfilled in us, let us also pray that we may use it to make our lives a witness to Him who though He were rich yet for our sakes became poor, who for the joy that He found in service endured the cross and despised the shame.

Henry St. George Tucker

Haitian.



Something of the loveliness of Haiti is caught in the above photo, taken from above Port au Prince, near Bishop Carson's home. At the right, Mrs. Pierce is seen greeting a native baby. With her is Mrs. Pierce, Jr.



IN spite of the blazing heat of the noonday sun, Bishop Carson was on the dock to meet us as we sailed into the beautiful harbor of Port au Prince. He took us at once to his house where we were his guests until we sailed away again eight days later. During that time we had been busy meeting people, getting the feeling of the country, seeing missions as well as the usual sights and studying the work of the Church in Haiti, what is now being done and the opportunities before us.

Three impressions stand out clearly, all concerned with the Bishop. The first might be called the Bishop as St. Francis. One thinks of him at the head of his table with his little dog on one side and his huge cat on the other, giving them choice bits from his own plate. Then farther down the table, the forlorn "mutt," victim of a divorce, as his mistress had left her dog as well as her husband. The "mutt" must under no circumstances be fed, but there always were extra bits for him too.

Then there were stories of sympathy for the overloaded *burriques*—and it may not be stretching the St. Francis figure too far to include the garden, because wherever Bishop Carson is there is a garden with lovely trees and flowers—around his house,

at the Cathedral, at the Maison des Enfants, and even an attempt at beauty and orderliness in the country churchyards.

The story of Ferdinand is also part of this picture. He is the house boy, the person who attends to and anticipates all one's wants. Nearly sixteen years ago on one of the Bishop's first visits to the mountains a woman saw him and, speaking through an interpreter, as Creole was her only language, she said she liked the Bishop's face and wanted to give him a present. He thanked her, thinking she meant to give him a coconut or a few bananas, but she told the interpreter she wanted to give her little boy.

After some months the Bishop accepted the present and brought the little wild thing from the hills to live with him. The Bishop taught him French and English as well as the three R's, and now he is the person who travels with the Bishop, carrying his hammock, looking after his food, interpreting the Creole, and at home looking after the house. Ferdinand's sister has also come to Port au Prince and is one of the staff at the Maison des Enfants.

The second impression is the relation of the Bishop to the State and the authorities. The day after our

arrival we went to a beautiful garden party at the President's palace. There we met many charming and cultivated Haitians, including several members of the Government. After the usual introductions and a few words of general conversation, person after person took occasion to tell us that they could not express to us all that the Bishop has done for Haiti and their admiration of him. Little by little some of the stories came out, indicating clearly the esteem in which the Bishop is held by officials and common people alike. Not infrequently is he called on to settle disputes. Only recently the President turned a case over to the Bishop, with the request that he settle it as he thought best.

The President has asked the Bishop to open a boys' school similar to our girls' school, and has said he would make it possible for the Church to have the land for such a school adjoining the Cathedral, convent and girls' school, filling out the fourth corner of a square. He is eager that the boys should have the advantages our girls now have. Unfortunately the answer must be "no" because of lack of funds.

Even sadder is the response to a petition from the people of Jacmel. Jacmel is a large town on the south

Holiday

By MRS. HENRY HILL PIERCE

ED. NOTE: Mrs. Pierce, prominent New Yorker and member of the National Council, recently visited Haiti, accompanied by her son, Henry Hill Pierce, Jr., and daughter-in-law. Here Mrs. Pierce gives readers of THE SPIRIT OF MISSIONS interesting impressions of her visit. Mr. Pierce, Jr., took the photographs which illustrate the article and also the photo which appears on the cover of this issue. Be sure to read Mrs. Pierce's impressions on this Haitian Holiday. At the right is Bishop Carson, whom the Pierces visited, caught in a moment of relaxation.



side of the island where we have no work, but ninety-seven of the leading citizens have sent a Macedonian call to the Bishop and have repeated it. Haitian families are large, therefore the ninety-seven petitioners must represent from 700 to 1000 people—but the answer again is "no." They need us and want us, but we are deaf to the call.

The third impression is the Bishop as the Shepherd of his Flock. The story of little Carson Charleston is an example of his fatherly care. Beloney Charleston is manager of a filling station. He fell in love with a girl who belonged to another communion. Charleston consulted the Bishop before asking her to marry him, and as a result of many talks the girl was received into our Church. Then the Bishop was asked to set the wedding day, which he did. After several years little Carson was born. His parents asked the Bishop to be

godfather and he accepted, conforming to the Haitian custom of giving the godmother a present, and then going a step farther and having the christening party at his house. The house is frequently used for such purposes.

But it is not only the residents of the city who are members of the flock and whose names he calleth. There is the little mission at L'Acul on top of a steep hill that has to be climbed on foot after a forty-mile drive. The church showed the same evidence of loving care that the Cathedral itself did. It was surrounded by tiny huts made of palm leaves, whitewashed mud and thatch, and occupied by the members of one large family.

On our unannounced visit we went into the two-room house of the patriarch and found everything spotless and in perfect order. They were overjoyed to see the Bishop and made us all welcome. At one time I

counted eighteen people in the small room, but I may have missed some of the littlest ones. Someone dashed off to pick coconuts and opened one for each of us, so that we could be refreshed by the cool milk. It was there that we saw the most primitive type of sugar grinding, the motive power being furnished by a little boy bouncing on a log.

It was on that same drive that we saw the church and school at Leogane, built entirely by the people of the place as they could afford it. It has taken years, and parts of it are already rotting away before the building is completed.

Four Sisters of St. Margaret are in charge of the work that centers at the Cathedral, the Church school, the girls' school, and the Maison des Enfants. The Woman's Auxiliary meets in the Cathedral garden where I found them busily sewing. As

(Continued on page 33)



At the left is a picturesque Haitian country road which leads to a rest house conducted by the Sisters of St. Margaret. Below is a market scene at Leogane.





Junge of Africa

By VAN NES ALLEN

Author of "I Found Africa"

One Sunday morning when he was 18 years of age, Van Nes Allen, son of Mr. and Mrs. Stanley Allen of Cincinnati decided to go to Africa. He had just heard a sermon on Liberia and with overpowering suddenness he went there as a volunteer worker for the Church. After a brief stay at the mission in Cape Mount, he started inland and went deep into the back-country where few white men had ever been.

Accompanied by native bearers and his guide and friend, Vahnee, son of a Mendi chief, young Allen went from village to village. He learned to walk as the jungle hunters do, to pursue his game twenty-four hours without stopping. He became famous as a hunter. The haunted forest of Kongbah called him and he crossed it alone with two bearers one

A MAN comes 300 miles by dug-out canoe up the rough Liberian coast. Two friends paddle him all through the hot day, drawing into shore to sleep at night. The man lies in the bottom of the tiny boat, groaning. His leg is two-thirds rotted away. When he arrives at the hospital after torturous days, he is more dead than alive. There seems no hope at all. The Doctor looks at him, smiles reassuringly. "You'll be all right, old man," he says. And to himself he says, "I'll try." The man lives. . . .

A woman is carried three days down from the interior in a hammock. Four days previous when she was returning from her rice farm at dusk a leopard mauled her. The foul claws ripped deep into her back and legs. She is an evil smelling mass of horribly infected sores when she arrives. Gangrene has set in. But in less than two weeks she leaves the hospital. Recovered.

A child is carried on her crippled father's back four days through Gola into Vai country and to the coast—the hospital. The little girl has fallen and suffered a compound fracture of her right leg. That was two weeks ago. Necrosis has set in and the bone is rotted deep. Her leg *must* be saved. What good is a country wife with one leg! The Doctor operates, he chisels and scrapes away the decayed sections; he grafts. In two months the child leaves the hospital. Walking. . . .

This is Cape Mount's St. Timothy's Hospital—child genius of the Episcopal Church in America. This is Dr. Werner Junge who dreamed and planned and built the new structure, whose name and powers have become almost legend from Freetown to the Ivory Coast; from Liberia's 350 miles of shore sand back through the interior to the Mandigo Plateau in French Guinea.

St. Timothy's Hospital is a focal point: in-going pain and sorrow, outgoing wholeness and laughter. Its doors are like a wide, friendly funnel into which discouraged men and women and children, suffering from every disease and mishap the tropics offer, are poured. When they come out the other end they blink their eyes, feel their re-made limbs, smile perplexed and walk off murmuring: "There is a God after all. . . ."

With eight years of tropical medical experience behind him, thirty-year-old, striking, six-foot-five Dr. Werner Junge is respected and loved and trusted by unnumbered natives and civilized persons in Liberia and the countries about her; by Christian, Mohammedan and heathen. In his six years at St. Timothy's in Cape Mount he has done well over a thousand major operations, with a death rate of not more than one per cent.

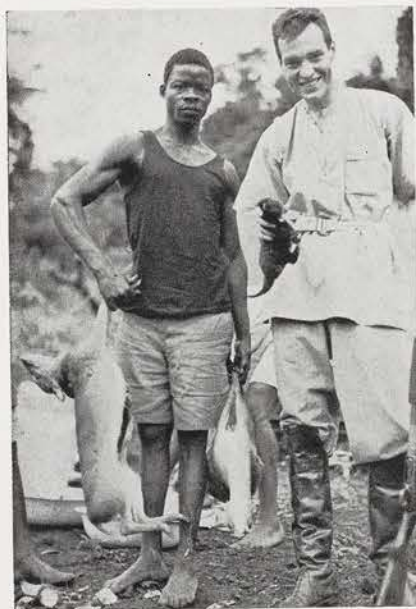
He does as many as eight operations in a morning and treats thirty clinic patients in the afternoon. With his wife he plans and discusses new country work in the evening. This is not unusual. At first persons are awed; after a while they get used to it. He is tireless. The country peo-

ple, and even those who live on the coast, think he is magic! They murmur his name in awed whispers: "De man can do all. Nobody dies when day go for hospito. Da-da Yonkee savvy too-much! . . ."

* * * *

St. Timothy's Hospital was begun in 1916. At that time there were no beds, one nurse. Later when there were fifteen beds, it was thought absolutely necessary to have two American nurses and a resident physician. When Dr. Junge arrived in 1933 he increased the fifteen beds to twenty-five, tore out the 8-by-12 foot cubby-hole operating room and built a larger, lighter, airier one. He went about training native nurses and dressers.

Mr. Allen with a headhunter, after a hunt—for wild game



THE SPIRIT OF MISSIONS

night of thunder and lightning. He narrowly escaped a brush with the dread Leopard society.

Returning to this country, Mr. Allen recounted his experiences in a book recently published by Bobbs Merrill, *I Found Africa*. In it he tells of interesting contacts with St. Timothy's Hospital and the Church's work at Cape Mount. Now, at 24, he is back in Africa for an indefinite stay. In the following article, Mr. Allen has written for THE SPIRIT OF MISSIONS his reactions to St. Timothy's and especially to Dr. Junge.—Ed. Note.

At the left, Dr. Junge and Mr. Allen are enjoying a meal out-of-doors. At the right, natives enjoying a "feast", feeding themselves by hand from a common bowl.

He established two country dispensaries in the interior (since the mountain couldn't always come to Mohammed!). Before a year had passed the Church's medical work in Liberia was known and spoken of by most of Liberia's inhabitants.

In 1935 Dr. Junge had proven himself to the satisfaction of all and was appointed a missionary. It was then the talk of a new and much needed hospital began. The old building was falling to pieces and couldn't shoulder the demands made on it. The Woman's Auxiliary had, years before, appropriated \$20,000 for a new hospital in Cape Mount; this had not been used. In 1936 Bishop Kroll took over the work in Liberia. He brought with him the

Mr. Allen with a native from the interior (below)



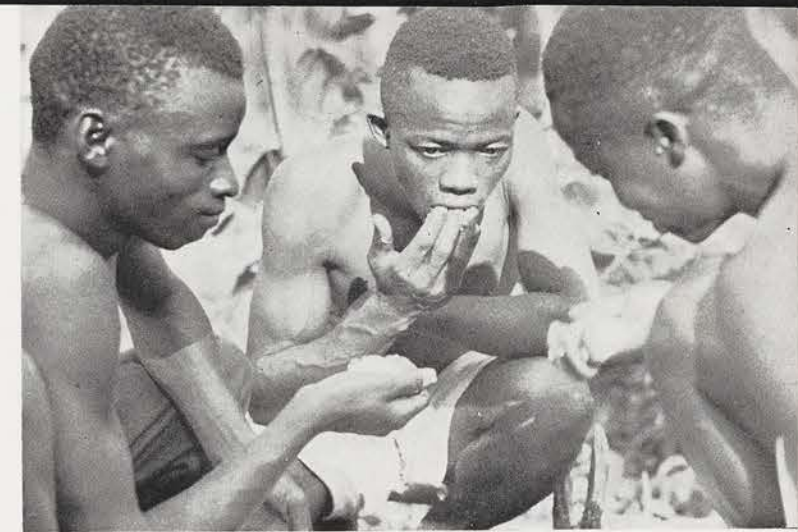
May, 1939

\$20,000. Plans for the new building then went definitely ahead. Over night Dr. Junge became an architect, builder, engineer—and this added to his already over-full-time job of running the old hospital on a regular schedule (average 2,000 new cases a year, 10,000 treatments, 200 operations), training new assistants, lecture classes to both St. John's and Bethany Schools, training midwives, holding baby-clinics, managing two country dispensaries and running Massateen Island, the leper station he had begun, with its 70-odd patients.

Land was ceded by the Liberian Government and the clearing and leveling of the ground began on January 1, 1937. When Dr. Junge and his family left on furlough in June, 1937, the walls were all up. For the next six months work was still in Cape Mount, but went wildly on in Europe. He spent his vacation dicker with twenty different companies in five countries. It all seemed pretty hopeless until an old fraternity friend, Robert Francke, a business man in Bremen, came to his rescue. What Junge didn't have, he did. The twenty manufacturing houses were cut to six, the six pitted against each other and the prices slashed a quarter.

* * *

A gathering was on the shore to greet the returners. The Superintendent of the County cooperated wonderfully in getting the hundreds of tons of "Hospital" up to the mountain. The Seventh Regiment volunteered to do this without remuneration. That was Junge's gift from the



community. And he had a surprise in store for them: a new assistant, Dr. Josef Koniszewski, had been offered Junge for his work at the Mission in Cape Mount by the German Tropical Research Institute. The Institute paid the new doctor's salary. He at once took over the "overflow" of work that Junge couldn't handle at both the old and new hospitals, helped with operations, assisted with Massateen and the country work and in every way he could, entered into the spirit of the Mission.

Dr. Junge managed all the affairs of the new building until it came to the roof. Then he hit a snag he couldn't untangle. The business of stress and strain, of iron beams and bending, was all a baffling, mysterious question mark. The Rev. Harvey Simmonds, archdeacon of Liberia and principal of St. John's School, came to the rescue gloriously. Aside from his ministerial work, there hasn't yet been discovered a thing he can't do with engines and light plants, plumbing and building. With Junge's and Koniszewski's awed assistance he managed the whole business. And no drop of unwanted water has leaked into the new hospital! . . .

The obstacles that littered the path to completion were innumerable. In the drainage and plumbing system an important length of pipe with a three-way fitting was missing. It caused a three months' delay in sending for and receiving it from Europe.

Then there was the matter of bolts for the beam-work and roof. The threads didn't go deep enough. Rath-

(Continued on page 31)



*Miss
Corey
of
Brookline*

Almost any Spring day, Miss Corey will be found at work in her garden, where she grows many rare flower varieties. Above she is shown venturing forth into her garden plot. At the right, she is shown at her desk in the historic Corey Homestead. Here she spends many hours, working on Church and other affairs which claim her interest.



SHE CALLS HERSELF A DIRT GARDENER WITH A FLAIR FOR TRAVEL AND THEOLOGY • LEADER AMONG CHURCH WOMEN

A "DIRT gardener with a flair for theology and travel . . . an average New Englander with deep convictions about the values of the Christian religion and the importance of the Church in the world today." Thus Miss Eva D. Corey of Brookline, Massachusetts, describes herself.

But she is much more. She is one of the outstanding Episcopal Churchwomen in the country, not only by virtue of the fact that she is one of the first four women elected by General Convention to the National Council of the Church but because of leadership in her community, her diocese and the nation.

There is ample reason for Miss Corey's place in her community and Church, for she comes of an old New England family, early settlers in the town of Brookline. She was one of eight children; lives with her sister in the old homestead where she was born and her father and grandfather before her. Five generations have lived on the same place, which once included Corey Hill, one of the landmarks of greater Boston. Among her ancestors are a governor of the Massachusetts Bay Colony, a representative to the Continental Congress, a captain in the Revolutionary War and a founder of the First Parish Church (Puritan) in Brookline.

* * *

Miss Corey's large garden is her chief interest these spring days. She built it herself and has run it for many years. She raises most of the stock for it and does the planting herself. Canterbury bells and Korean chrysanthemums are among her specialties. But she doesn't limit her interest in gardens to her own; she is president of the Garden Club of Brookline and is connected with various horticultural and conservation societies.

A visit to the Corey homestead will reveal the presence of a jig-saw puzzle workshop, one of Miss Corey's hobbies. She makes scores of puzzles for shut-ins and for Bishop Sherrill and his boys. Usually when Miss Corey is about the garden or house, a dog will be observed at her heels; she is extremely fond of animals,

WHEN it comes to Church interests, Miss Corey has tried just about everything there is to try. All Saints' Parish, Brookline, is built on part of the old Corey farm, so that the Church and the family are linked inseparably. Early in her experience was that of teaching in the Sunday school.

"When I first tried to teach," she says, "I discovered I knew little or nothing about the art of teaching. I attended the Church Training School in Boston, under Deaconess Carter, and took all the pedagogy courses offered at the Episcopal Theological School at Cambridge. In this way, I managed to get a good education in the field of religion. I continued with extension courses at Harvard and worked hard at summer conferences at Silver Bay, Cambridge, and Wellesley."

* * *

Thus she prepared herself for teaching in the Sunday school. But she didn't limit her parish interests to the Sunday school. She was the first president of the Young Women's Guild and worked in every parish organization where it was possible for her to work. Then she extended her interests beyond the parish bounds. She trained a group to serve in the great Missionary Exhibit called "The World in Boston," part of the Foreign Missions Jubilee in 1900. Her subject was fetishism, which, she admits, "was as unknown to me as to the local group of servers—but by reading furiously I managed to keep one lap ahead."

She has served as a delegate to numerous conventions of the Diocese of Massachusetts and was the first woman elected by the convention to the Bishop and Council.

Miss Corey's first contact with the Woman's Auxiliary, in which she has played a leading part in recent years, was not a particularly encouraging one. She says she had never heard of the Auxiliary when she was elected a district vice-president, adding: "My district was so desolate of activity that I suppose the nominating committee felt I couldn't do much harm,

even if no good came from it." Well, good did come from it, for the district soon began showing signs of new life. Then Miss Corey was made educational secretary of the Auxiliary in the diocese and eventually became diocesan president of the Massachusetts Branch.

Some years ago in a general reorganization of all the work in the diocese under Bishop Lawrence, Miss Corey was elected vice-president of the woman's division of the Church Service League, in charge of work of women and girls in the diocese. She continues today as president of both the woman's division of the Service League and of the Massachusetts Branch of the Auxiliary. Included in the League are: the Woman's Auxiliary, the Girls' Friendly Society, the Church Periodical Club, the Altar Society, the Diocesan Altar Guild, the supply bureau, the Order of the Fleur de Lis, Church Home Society, and Penny Wise Thrift Shop.

* * *

The larger field called, and Miss Corey served for a time as provincial president of the Woman's Auxiliary. Then to climax her Auxiliary activities, she was the first chairman of the first national Executive Board of the Auxiliary and finally was elected to the National Council of the Church.

Young people have long been a prime interest of Miss Corey's. She was one of the original members of the commission which started the provincial youth conference at St. Paul's School, Concord, N. H., is still active in that conference and teaches on its staff. The 2,000 young people who have attended the conference in the last eighteen years have taught her most of what she knows about youth, she states, adding: "I have great faith in the young people of our Church."

Today Miss Corey is one of the keenest students and shrewdest observers of the Church's work anywhere. And by her long and conscientious work as a Churchwoman, she is well qualified for the outstanding place she holds in the womanhood of the Episcopal Church.



Look to the Country!

By

FREDERICK B. BARTLETT
Bishop of Idaho

"Moving Day" for these little colored children typical of thousands in rural America who are moving, moving in their search for permanent homes. It is these thousands, made up of many races, of whom Bishop Bartlett writes in this challenging article.

FIFTY-FOUR million Americans are living in the villages and open country, and about 30,000,000 are in some measure receiving attention from the Christian Churches. Over 11,000,000 children are without religious training. Hundreds of rural churches have been closed in the past five years. The old-line orthodox Protestant Churches have failed to fulfill their task of evangelizing rural America because they have not changed their program and methods for several decades and their missionaries are, as a rule, inadequately fitted for the task.

One of our greatest problems is the lack of land tenure, or tenancy. In some parts of the country, especially in the Middle West, approximately 70 per cent of the equity in the land belongs to others than the men who till it. The invariable result of long-standing tenancy is the loss of ground, economically and culturally. Tenants move on an average every three years. Before the Church can

discover them, and they can get acquainted, they are gone again.

Tenancy is not the only cause of rural poverty and cultural lag, but it is one of the most fundamental. Rural Protestantism has prospered among a people whose roots were firmly attached to the soil by ownership. The defection of the masses is largely a matter of culture. The frontier received what culture it could from Anglo-Saxon pioneers. They founded neighborhoods with the parish church and the school house at the center. One maintained social status by belonging to and participating in the church. This was a good way of life. Although partaking of a smug complacency and a self-pride, it did provide people with a purposeful life and a sense of destiny. Now millions of people cannot take part in it because of an inadequate standard of living.

As a result of tenancy people in rural areas are turning to the ecstatic cults. Their religion is provided by

itinerant preachers who lack the ability to provide for our rural folk emotionally or intellectually.

Intelligent students of American life are becoming increasingly conscious of the values which lie in the training of our boys and girls on the farm. Much of our best leadership can be traced to this training. Those who take the trouble to investigate the facts are amazed by the achievements by our country boys and girls when they come to the great cities. Certainly the city churches would die in a generation without the life-blood which is poured into them from the villages and countryside of America. Any city of over 100,000 inhabitants would be depleted in population in two generations if it did not receive new life continuously from the countryside. The cities would lose immeasurably in those qualities which make for progress without this migration of ambitious youth from the village and farm.

(Continued on next page)

THE SPIRIT OF MISSIONS

**DUST BOWL RESIDENTS, INDIANS, PORTUGUESE, ORIENTALS.
MEXICANS—WHAT IS CHURCH GOING TO DO ABOUT THEM?
ASKS BISHOP BARTLETT, AS HE RETIRES AS HEAD OF
DOMESTIC MISSIONS**

(Continued from previous page)

THE Church, if it is to make America a Christian Commonwealth, must strengthen its evangelism in all these rural areas. Rural America is the greatest missionary field in the world today. If America is to bless the world, it would be wise to begin with the families of our rural homes. Here is our greatest opportunity. Here is also our greatest need. Not only is the need apparent in areas where the Church has already ventured and failed because of its poorly equipped ministers and antiquated program, but the Church has also failed to recognize great new fields of opportunity untouched by Christian endeavor.

During the past few years the Federal Government has been carrying out a program of resettlement in at least twenty-one new areas. People are being moved from non-subsistence land to places where there is some chance for a decent living. The Government and the people need the help and guidance that a Christian religion can give, as this great new adjustment program is being carried out. Making a living is not enough: the people must be taught to live. This is the function of the Christian Church.

In many sections of America the Church faces the problem of the migrant people. Thousands of families are moving about the country seeking a place to make a living. Living in wretchedness, children uncared for and parents slipping rapidly from worse to worse, they present a major problem of readjustment for the Christian Church.

Numbers from the "dust bowl" are migrating into the inter-mountain regions of the Far West, and many of them are good people who can be made into productive citizens if the Churches rise to their opportunity and provide them with the leadership which they need.

Another section: Outside the corporate limits of many western towns there are large groups of Indians and

halfbreeds. Not representative of their race, these people are producing plague spots in which the degenerate whites of nearby towns find fruitful opportunity for the exploitation of a neglected people. To these people the Church must go with her wise and sympathetic care.

Another section: In New England there are 300,000 Portuguese, most of them in Massachusetts, Connecticut and Rhode Island. Many live in rural sections. They pick cranberries in season and do some farming. Their economic condition is considered favorable because they are an industrious people. They have come from the rural districts of Portugal and have entered into a new environment which does not seem to welcome them or provide for their cultural or spiritual needs. The religious life of these immigrants is completely neglected. Under consecrated leadership and with sympathetic understanding, the Church in America could do much to provide these isolated people with the means of making a satisfactory adjustment to American life.

Among the thousands of Orientals in America we face the problem of great segregated groups of Filipinos. Ninety-eight per cent of them are young men educated in the public schools of their native land under the care of American teachers. They come here with the highest regard for the generosity and kindness of Americans. At home they were accustomed to friendly relations with their American friends. In this country they never have the advantage of seeing the inside of a decent Christian home. Ostracized, segregated and exploited, they seem to have no opportunity for clean social life. They are welcomed only by the owners of gambling joints and brothels. Near the city of Stockton, California, I found at least 10,000 of these young men who are working on the ranches and trying to find some answer to their social and intellectual



Bishop Bartlett

needs in the city near at hand. Nobody seems to care for them, and yet they constitute a real challenge to the Christian Churches of America. I maintain that we neglect them to our peril.

There is another group of people in America for whom the Christian Churches should provide programs of evangelism, Christian education and social service—Mexicans. We find them living along the borders of Texas, Arizona and California. I would estimate that at least 100,000 of these people are not affiliated with any Christian organization. We use them on our farms where we employ cheap labor; we care nothing for their souls. We scarcely realize how much of value they might contribute to American life. They are exploited and segregated in our small towns and become centers of contagion. We should lead them into a better way of life or they will certainly become a problem for our courts and social agencies. For self-protection, if not for the love of our fellow men, we should aid them, or we shall pay a bitter price for our neglect.

So all over America there are great new opportunities for service which only the Christian Churches can render. For our country's sake, that we may build here a people dedicated to the highest in human life, the Churches must equip themselves in the spirit of their Master for the extension of their mission to the neglected people of the home land.

The Christian forces of America are challenged by the vast new opportunities which await them on every side.



China's

Emancipated Women

by

DR. LULA M. DISOSWAY

of St. Elizabeth's Hospital, Shanghai

ED. NOTE: In two of the most popular recent books about present-day China, *Red Star Over China*, by Edgar Snow, and *Inside Red China*, by his wife, Nym Wales, much is made of the services of Chinese women, their marked ability and their development from the self-effacing and disregarded women of earlier years. It should be remembered that Christian Missions and missionaries have been from the beginning the chief factor in raising the status of Chinese womanhood, providing education and opportunity for their development. (Left) Nurse Dzung-Pei-Di with a new-born baby at St. Elizabeth's.

"THE most amazing development in China recently has been the emancipation of the Chinese women," says the Rt. Rev. Frederick R. Graves, retired Bishop of Shanghai, who has been in China since 1881. In no field is this more true than in the field of nursing, and no hospital has played a larger part in this first gradual and now rapid development than St. Elizabeth's, Shanghai.

In the early days of the hospital—it was opened in 1903—the women who undertook nursing were practically *amahs* or children's attendants and to get even them was difficult. No girl of education or means, sheltered in her home and accustomed to service from servants, could "stoop" to bathe or care for another. Such "loss of face" was not to be heard of. Even if she dreamed of such acts of mercy, she dared not voice them. Instead she remained idly at home silently waiting for some middleman to arrange a marriage and hoped it would be at an early age.

St. Elizabeth's Hospital opened its doors to the sick and dying during this era. Most difficult was it to get the patients cared for. In fact most of the nursing was done by the foreign nurses. Gradually through the

untiring efforts of foreign nurses, education and other means, the Chinese women began to think for themselves. Nursing began to be slowly recognized as a profession of high standing.

St. Elizabeth's was prepared to help. The Training School was opened in 1914 with six nurses. Through the constant supervision and fine service of Miss Laura Wells especially, and her co-workers, through the years, the standards became higher and higher. Today we have a Training School of one hundred and five student nurses and fifty-five graduates on the staff. To enter the school it is not required of the applicant to be a Christian. Each year about twenty graduate and nearly all have become Christians.

In the development we find all branches of nursing have been entered. We see them carrying on in social service, dietetics, supervising, public health, private duty, etc. Their service has not been given to Shanghai alone, but to all parts of China and even to other countries. One can look with thankfulness and pride at the emancipation of nurses. We can with gratitude thank the Chinese and foreign nurses who by their examples have made it possible and

have set forth the dignity of nursing.

Dzung-Pei-Di (the nurse shown herewith) is having an interesting time with a new-born. Never is she too tired to care tenderly for them. She was graduated in 1932. Her interest was in public health work. Dr. Ellen Fullerton and Miss Wells recognized her ability and the hospital sent her to the Peking Union Medical College to study public health nursing. Under the guidance of Miss Wells, she and a classmate were pioneers of our public health and social service work in 1933. She is only one of many on our staff who are giving distinguished service.

"One dollar for every communicant in my parish," was the message the Presiding Bishop received one morning from the Rev. H. Baxter Liebler, St. Saviour's Church, Old Greenwich, Conn. It was indeed heartening news at the time.

* * *

A society of Chinese business men, many of them Buddhists and directed by the abbot of a Taoist monastery, have undertaken to bury all persons who die in the refugee centers at Wuchang, an urgent and difficult service.

THE SPIRIT OF MISSIONS

Women Answer Action Call

RESPOND TO CHALLENGE TO SAVE MISSIONS FROM REDUCTIONS

NOTE: Although steady progress was being made in the \$300,000 Missionary Shortage Effort as this issue went to press, it was too early to give definite returns. At the right is Miss Grace Lindley, executive secretary of the Woman's Auxiliary, who has been a powerful force in rallying the women of the Church to the "Call to Action."



THE WOMEN of the Church consider it a privilege to assist in saving the Missionary Program."

That was the spirit in which the women, through the Woman's Auxiliary, received the Missionary Shortage Effort. And their response in answer to the Presiding Bishop's "Call to Action" and further messages was one of the most encouraging signs throughout the whole undertaking.

"It is not wrong, I think, to emphasize the privilege offered the Woman's Auxiliary to use not only the Auxiliary's machinery but its power and love in an effort to prove to Bishop Tucker that he may count on our answer to his call," commented Miss Grace Lindley, Executive Secretary of the Auxiliary.

And the "machinery" wasn't long

in getting started. Immediately the "Call to Action" was available, Miss Lindley sent letters to more than 5,000 diocesan and parish Auxiliary leaders. These leaders were asked to discuss the situation with their bishops and rectors and to plan for raising a proportionate share of the prospective shortage.

"The Auxiliary is going into this as thoroughly and efficiently and as spiritually and earnestly as we know how," said Miss Lindley. The response was instant.

"What is our share?" wrote one diocesan president, and when told it was approximately \$1,000, she came back with: "Surely we will do that much!" From a tiny parish which has little or no means of making money for such purposes, came ten dollars.

Women of the Diocese of Pennsylvania, through the diocesan president, Mrs. Edward Ingersoll, planned a systematic campaign, through a meeting of parish presidents and other methods. Mrs. Alexander R. McKechnie, president of the Auxiliary in the Diocese of Long Island, took the leadership there in an objective of \$2,000.

"The Woman's Auxiliary has made one of the most important contributions to our whole effort," said the Presiding Bishop, commenting on the women's part of the campaign. "I am counting strongly on the Auxiliary's assistance in the long-time educational program of which this recent effort was a part."

The women undoubtedly have again shown their colors in supporting loyally their Church.

W. A. Field Secretaries Keep Busy

Field secretaries of the Woman's Auxiliary are kept busy these days by work in various dioceses of the Church.

Mrs. D. D. Taber has been working since January in the Diocese of Georgia. In a recent letter Mrs. James W. Griffith, executive secretary of the Department of Religious Education, says: "It would be impossible to estimate the amount of good Mrs. Taber has done. I went with her on most of the tour, and know exactly how splendid the encouragement was that she gave to the people." Mrs. Taber is at work now in the Dioceses of New Hampshire and Connecticut.

May, 1939

Miss Eleanor Deuel spent February and March in the Diocese of Arkansas. Everywhere Miss Deuel has been there has come new vision and realization, new zeal and quickened interest. "We know better now where we are headed and we have a more enlightened understanding as to how to get there and consequently more determination to do it." Miss Deuel is now at work in the District of New Mexico where she will remain through the month of May.

Miss Esther Brown has been loaned to the Bishop Tuttle School, Raleigh, N.C. She is temporarily in charge of the Christian Education section of the curriculum. Miss Bertha Rich-

ards, dean of the school, writes of her work: "Her being here has meant all and more than I ever hoped—she guides with wisdom, teaches skillfully, and has made religious education a most desirable thing, and has created an atmosphere that I like to call 'the real Tuttle School'."

The Field Staff will cover summer conferences in Georgia, North Carolina, Virginia, and Mississippi.

Plans for the remainder of the triennium center around the area of the Seventh Province and the lower part of the Sixth Province. This is in preparation for the Triennial Meeting to be held in connection with the General Convention, October, 1940.

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"When Bishop Come, He Bring New Schoolhouse -- Yes!"

by BLAIR ROBERTS,
Bishop of South Dakota



(Left) Typical South Dakota Indian youth. Joanna Ryan, the young lady, graduates from St. Elizabeth's in May. Her mother was a full-blooded Sioux, Florence Four Bears. (Below) Where St. Elizabeth's School once stood, now a mass of ruins with only foundations remaining.



"WHEN the Bishop come, he bring us a new schoolhouse. Yes?"

So spake Mildred Mound, Indian maiden of five, when brought back to St. Elizabeth's School for Indian boys and girls located near Wakpala, on the Standing Rock Reservation in South Dakota, after the disaster which overtook the school recently.

In the middle of the night it was discovered that the main building, in which forty-three girls were sleeping, was on fire. With remarkable coolness Miss Eunice Olsen, a teacher and U.T.O. worker, gathered all the girls immediately, and only when all were present did she open an outside door so that they might escape. For a storm was raging, and as soon as the outside door was open the high wind fanned the flames, and soon the building was a raging furnace. The girls escaped with only their night-clothes and in their bare feet, taking refuge in St. Elizabeth's Church located west of the school building. Not a life was lost, nor has one child suffered any ill effects, though the thermometer was 35 below zero.

Only by heroic efforts of the staff and boy students and people from the town of Wakpala, who formed bucket brigades, were the other buildings saved.

In spite of the disaster the school

is carrying on. The eighty-one boys and girls have been crowded into the two boys' dormitories, the basement of St. Elizabeth's Church has been fitted up for kitchen and dining room, and the school authorities of Wakpala have kindly provided rooms in their building for classes. Thanks to the quick kindness of the Government, of neighbors, and of people throughout South Dakota, beds, bedding, clothing, food, and other needed supplies were provided—for the entire supply of food was destroyed—and St. Elizabeth's will complete the school year.

But what of the future? Little Mildred Mound's statement was not only an expression of childlike faith, but a challenge to the Church. Will the Bishop be able to justify her faith—a faith shared by the Indians, old and young, throughout that section of the State? For hundreds of those Indians are old St. Elizabeth's pupils, included among them being parents and even grandparents of present students. St. Elizabeth's School has been serving these people for over fifty years, ever since the early days of Bishop Hare. The writer has before him a letter from a government official expressing the very earnest hope that the school will be rebuilt because of the great good it does among these people, and the

important place it has so long occupied in their lives.

The Bishop plans to "bring them a new schoolhouse." He shares the faith of little Mary, not in himself, but in the Church. But the Church must make sacrifices in order to justify that faith. The building burned was valued at about \$26,000. The insurance, which was all the place would carry out there on the open plains, amounted to \$14,500. The new schoolhouse which he brings must not be of wood, as was the old, but of concrete or other fireproof construction. There has been no opportunity to make plans, of course, but it has been roughly estimated that the new school will cost at least \$40,000. There must be no danger of another near tragedy such as this.

The school must continue, under the able and consecrated leadership of Mrs. Mary MacKibbon, another U.T.O. worker who has guided it for almost the past twenty years. The life which the Church was commissioned to give these people must not be withdrawn. Most of the Indian children there are either orphans or come from very poor homes, as does Mary. The Bishop is confident that the Church will justify the faith which Mary and hundreds of other Indians have in him and in the Church.

THE SPIRIT OF MISSIONS

At the right, a group of happy children of St. Margaret's School for Girls, Pelotas, one of the fine institutions of the Church in Brazil.



Brazil

by W. M. M. THOMAS
Bishop of Brazil

Goes Forward!

IN Brazil, the Church goes forward. That is proved by figures. In 1938, 448 persons were confirmed in seventy different places in classes numbering from one to forty-eight.

Three deacons were ordained to the Christian ministry.

Three chapels were erected and are becoming the centers of deep spiritual life.

The Diocesan Woman's Auxiliary, with fifty branches, the Brotherhood of St. Andrew with fifteen chapters, all have contributed to a spiritual awakening.

The diocese is using the Forward Movement literature effectively.

The last diocesan convocation outlined this eight-point program:

"1. The teaching of 1,500 children in diocesan and parochial schools; of 4,000 children in the Church schools.

"2. The inculcation of renewed spiritual life in all congregations and missions, conserving what we have accomplished and bringing back into the fold those who have been lost.

"3. The establishing of chapters of the Brotherhood of St. Andrew in all congregations so that the clergy may have, each one, a group of fit men to aid him in the spiritual work of teaching and evangelizing.

"4. The coöperation of the Woman's Auxiliary, and through it of other women, in all departments of the Church's work.

"5. The securing, through general and parochial committees, of more adequate financial support for the theological seminary and the Brazilian clergy.

"6. The development of the spirit of independence in the support and government of the Church, by teaching the people how in our Church the laity have an important part in the financial oversight of their respective parishes, and how laymen should fulfill their duties as vestrymen, wardens, treasurers, and deputies to their annual convocations.

"7. The more adequate instruction of the people through the written and spoken word, putting into their hands the Bible, the Book of Common Prayer, the Hymnal, the diocesan paper and such literature as is published from time to time by the Brotherhood of St. Andrew or the Forward Movement Commission.

"8. And finally, notwithstanding the difficulties on every hand, the reduced forces in men and money, the forces of the world and of evil which besiege the Church, entering into her courts and spreading the poison of their influence, it is planned to enlarge the place of our tent, and stretch forth the curtains of our habitations, lengthen our cords, and strengthen our stakes."

Clearly for such a great and bold plan and program there is needed constant oversight, hard work, self-sacrificing zeal on the part of many, women as well as men. Our personnel, both missionary and national, is all too few for so great a task. But the number of confirmands, the ordinations, the postulants, and candidates admitted, the chapels built, the children under instruction, new missions established, all bear testimony

to the fact that given means and men of vision, the Kingdom of God can be established anywhere.

In a small mission in the outskirts of a city, the congregation had grown cold and lost all interest in the Church; so, at least, it seemed. One of our younger priests writes: "On the first Sunday after my arrival, I visited the mission and found no one. I returned several Sundays afterwards to celebrate the Lord's Supper and found three communicants to whom I administered the Sacrament. Thus I began regular services, and the beginning of the work was blessed. The next Sunday there were 10 present, then on successive Sundays, 17, 42, 47, and 65. Am now turning my eyes towards two other points where opportunities await us."

There are other things that encourage us also, for instance:

Twenty young men graduated from the Southern Cross School.

Half-dozen girls of St. Margaret's prepared for confirmation by Deaconess Cartwright.

The new Chapel of the Transfiguration filled with its humble congregation.

Twenty-seven confirmands in the Japanese St. Matthew's Church at Nippolandia.

Forty-eight confirmands in the Crucified in Bagé.

Twenty-one who came on foot or horseback through a pouring rain for their confirmation at the Chapel of the Advent.

Can anyone doubt that such results make missions worth while?



“It Is

by

P. A. SMITH

(Left)
“TENDERNESS”
Courtesy N. Y. K. Line

the city of Osaka, with one foreign lady, one Japanese woman worker, and a maid as a staff. The work was later removed to Tokyo, where it remained from 1920 to 1923. It was then brought back to Osaka and in 1932 was established on its present site. Later more land was purchased so that today the plant covers nearly ten acres and consists of more than forty buildings, including a hospital with twenty or more beds, a chapel, a church, dormitories, school, etc., as well as what is really (though it ought not to be) a unique building, a House of Prayer, a place where anyone who desires may go and find the quiet that he or she wishes for communion with God. There also, a daily, continuous chain of prayer is maintained from 6:30 a.m. until 9:00 at night, the workers each having a share in it.

In this plant there are some fourteen foreign women workers and a little more than the same number of Japanese workers, who look after some sixty girls and women who have been committed to their care, and a varying number of patients in the hospital. They also carry on a free dispensary, besides doing work in near-by villages.

The details of how all this has come to pass since young Dempsey received his call constitute a romance of the Holy Spirit that makes one feel like echoing the words of the Psalmist, “This is the Lord’s doing, and it is marvelous in our eyes,” for gifts have not been solicited either for equipment or support. Prayer is the only means by which all needs have been and are met. The work is made known through a magazine, of which some 7,000 copies go out every two months, and a prayer leaflet which goes to some 1,500 persons

THE SPIRIT OF MISSIONS

IN 1916, a young Scotchman, the Rev. George Dempsey, a minister of the Baptist Church then working in Hoylake, Cheshire, England, received a call to work in Japan. In 1918 under the auspices of the Baptist Church and other Christian bodies, he went to that country spending some time helping, encouraging, and aiding in deepening the lives, both of workers and of the members of the Churches. He also visited Australia and South Africa for this purpose.

In 1920 he again visited Japan and began the work of establishing a center for the purpose of rescuing unfortunate girls and women. As everyone knows, at that time the system of public prostitution was in force throughout the whole of the Empire. What we call “white slavery” was both legal and profitable and thousands of women were suffer-

ing untold misery because of it. Thanks to the efforts of the W.C.T.U. and others, the system is now being abolished and will soon be a thing of the past. But even so, such rescue work will be needed for decades to come.

When the definite call to begin this work came to Mr. Dempsey, just in the prime of life—a little more than 35 years of age—he looked over his resources for the founding of such an enterprise. His own personal property consisted of somewhere in the neighborhood of 50 cents, but he knew that the boundless resources of his heavenly Father were available and he turned thither in earnest prayer. How well this faith was justified one may see from what followed.

A beginning was made in a little rented house in the southern part of

Marvelous In Our Eyes..”

every month. The former tells of the work, and the latter calls for the prayers of the friends of the enterprise, which is called the Japan Rescue Mission.

But even this is not the whole of the story. In 1923 the Mission was invited by missionaries living in Sendai to come there and aid in the work for orphans. The call was answered and a group of workers sent. Here again the beginning had to be small. As this little band passed along the street on the way from the station to their new home, their entire property was packed on one hand cart, and could easily have been purchased for \$100. Behind the cart came a procession of ten or twelve blind, lame, sick women and girls, first material upon which to try their mettle.

Today they have in their plant in this city, seven acres of land upon which stand more than twenty buildings, where two foreign women and a group of Japanese care for some 120 children. There is also in another place, a training school for boys, where they are teaching trades.

* * *

THUS far this has been the briefest sort of a sketch of the growth of the work, all built up through the power of prayer. But there is still more to follow, matters which have a more direct bearing upon the work of the Nippon Sei Ko Kwai, the Japanese Church of the Anglican Communion.

Some time ago Mr. Dempsie began to feel that there was something lacking in his spiritual life. He felt drawn toward the Anglican Church. He even donned a surplice and conducted services with the use of the Prayer Book. But that was not sufficient. He wanted full fellowship with the Anglican clergy. He talked with various leaders of the Church in different places as he traveled about, and this feeling grew stronger. He finally spoke of the matter to his friend, Bishop J. C. Mann, of Kyushu, who suggested that he see the

May, 1939

writer. This was the beginning of the eventuation of the second romance.

When he came the first time, he explained very frankly that he sought confirmation and ordination in the Anglican Communion, though he feared that there might be opposition on the part of some members of the staff of the Mission, and perhaps among some of the supporters. However, since this was not simply a whim of his own but the plain leading of the Holy Spirit, there was no other way than to go forward.

As the headquarters of the Mission are within the bounds of the Diocese of Osaka, we went together to see Bishop Naide. He welcomed Mr. Dempsie very cordially, and arranged for his confirmation almost immediately. Also set the machinery for his ordination in motion.

* * *

His confirmation necessitated the open announcement to the whole staff of the step he was taking and it was with some misgivings that he prepared for this. Less than half of the foreign workers were members of the Church of England, and still fewer of the Japanese were members of the Nippon Sei Ko Kwai. But when the time came, it became more and more clear that many other members of the Mission were both ready and glad to follow their leader. The net result was a confirmation class of nine foreigners and three Japanese upon whom Bishop Naide laid his hands in the chapel of St. Barnabas' Hospital.

The Japan Rescue Mission will carry on its work exactly as heretofore, but instead of being an isolated group, its work will be connected with the larger body of the national Church, through the membership of the larger number of the workers in the Nippon Sei Ko Kwai.

This movement then is notable in several ways. In the first place, this is the first time that a foreigner has been confirmed and ordained by a Japanese Bishop. Heretofore all for-

eigners seeking to be confirmed went to one of the congregations of foreigners in Tokyo or in one of the port cities. Those who were ordained were members of some Mission and were ordained by their own Bishops.

* * *

In the second place, this means that the members of this group of intensely earnest and devoted workers have felt their isolation and the need of linking themselves up with some larger organization so they have turned to the Anglican Church for the things they lacked, the broader connections and a wider fellowship among their coworkers in Christ.

To us who are and have been in the Nippon Sei Ko Kwai all this is a matter for profound thankfulness. Not only does this mean a large addition to the work being done under the auspices of the Diocese of Osaka, but it means an addition along a line where it is sorely needed. Bishop Naide has always been keenly interested in the movement for the abolition of the system of licensed vice and in the rescue of its victims. But the Church in Japan is as yet too young and too weak to grapple with such a tremendous task alone, needy as this field is. Hence we are especially thankful that this addition to our forces has been of this kind.

* * *

Last, but not least, the entire spontaneity with which the whole movement has been marked would seem to indicate most clearly that it is the work of the Holy Spirit. As I sat in the chancel on the evening that Mr. Dempsie was confirmed and watched the joy that beamed in his face, I could not help wondering whether this might be what St. Luke meant by the "tongues of fire" at the time of the first Pentecost, for I could almost see the rays of light radiate from his face! And through it all the words quoted have come to my mind: "This is the Lord's doing, and it is marvelous in our eyes."

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Photo Awards

FROM ALL PARTS of the nation—in fact, the world—have come photographs in response to THE SPIRIT OF MISSIONS' call for such. The variety of subjects covered in the entries for the Photo Awards is little short of amazing.

All are welcome, of course. We would, however, call attention to the suggestions contained in the original announcement: dynamic action photos; striking views; unusual studies. Also it should be pointed out again that the photos need not necessarily deal directly with the Church or Church work.

Many of the photos sent in were of church buildings. Generally speaking, unless of unusual striking character, such are a trifle outside the aims of this endeavor.

Awards will be made in each issue. If your entries were not successful, try again. The decision of the editors is final and all photographs submitted become the property of THE SPIRIT OF MISSIONS.

After careful consideration, the following awards are announced:

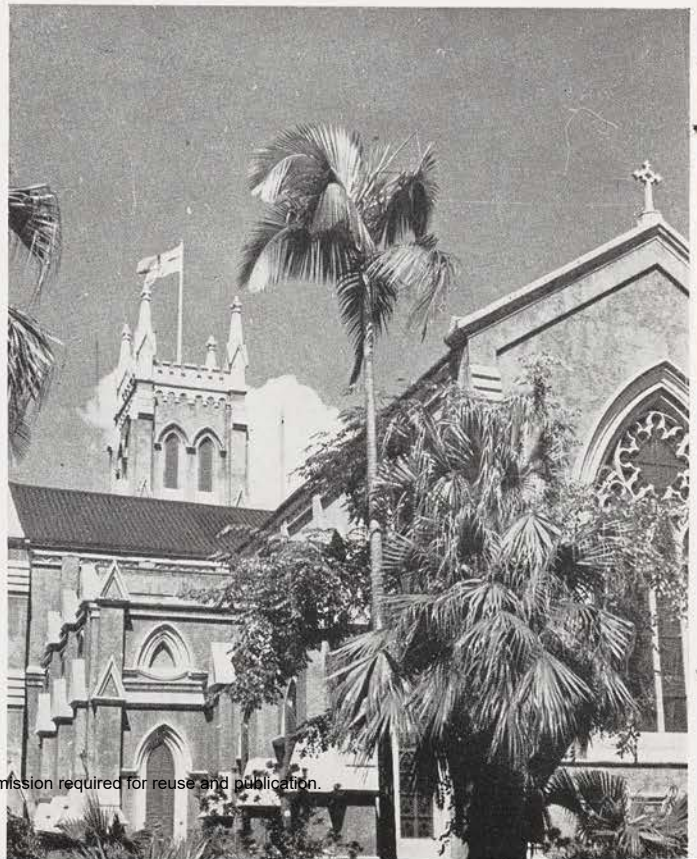
First—*Haitian Child*, submitted by Henry Hill Pierce, Jr., New York, and published on the front cover of this issue.

Second—*Forward with the Forwards*, submitted by the Rev. John L. Jackson, rector, St. Martin's Church, Charlotte, N. C. This photo (upper left) shows young people of St. Martin's starting out to deliver to each family in the parish copies of *Forward—day by day*, the little handbook issued by the Forward Movement. A copy is given to each family and a signed receipt is obtained for it. The cost of the booklets is paid out of the regular parish budget.

Third, *Goldfish for China* (lower left). This illustrates the ingenuity of youth. Girls of Margaret Hall, Versailles, Ky., devised this plan of selling goldfish by the roadside as a means of raising their share of the China Relief Fund. Their slogan was: "Buy a Goldfish for China." The fish, incidentally, came out of the outdoor pool on the campus and didn't cost the girls a cent. They sold them for ten cents each.

Honorable Mention, *St. John's Cathedral, Hong Kong*, (below) taken and submitted by Lieut. H. W. Blakeslee, U.S.N.

Watch the next issue of THE SPIRIT OF MISSIONS for other photo awards. Five dollars for first award; three dollars for second; two dollars for third. Send your entries to: Photo Editor, THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York.



Consider Family Problem

**SOCIAL WORK CONFERENCE TO
MEET IN BUFFALO, JUNE 16-17**



*The Rt. Rev. Cameron J. Davis,
President—Host to the Conference*

THE FAMILY and the Church" will be the central theme of the nineteenth Episcopal Social Work Conference, to be held in Buffalo, N.Y., June 16 and 17.

The conference this year will have a wider scope than ever before, according to the Rev. Almon R. Pepper, Secretary of the Department of Christian Social Relations of the National Council, who is in charge of the program. It will be, he said, not merely a conference for social workers but for clergy and other Church workers in the field of education.

Topics listed for consideration include: Family Life and Its Material Foundations, Youth Problems, Youth

Consultation Service, Youth's Interest in Social Education and Social Action, Preparation for Family Life, Mental Hygiene of Infancy and Childhood, Adolescence and Education for Family Life, the Church and Marriage, Family Participation in Community Activities, Education for World Citizenship, Old Age and Its Place in Family Life.

The Episcopal Conference precedes and dovetails into the National Conference of Social Work. The Episcopal Conference headquarters will be at the Hotel Touraine and a booth for exhibits and consultation will be open during the National Conference at the Hotel Statler.

On June 20, will be held a Corporate Communion and breakfast; June 21, luncheon with the Federal Council Social Work Conference; and June 22, a dinner meeting for the Episcopal Conference.

Officers of the Episcopal Conference are: President, the Rt. Rev. Cameron J. Davis, Buffalo, Bishop of Western New York; Vice-Presidents, the Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York; Miriam Van Waters, Framingham, Mass.; Lawrence Oxley, Washington, D.C.

Further information regarding plans may be had from Mr. Pepper at the National Council, 281 Fourth Avenue, New York City.

Summer "Forward" Ready

The Psalms and the Gospel Parables are the subject of this summer's *Forward—day by day*. The booklet is a double number of 128 pages, running from Trinity Sunday, June 4, to September 30.

It is hoped that this little blue book will be carried far and wide as a companion on holiday journeys. About a third of each page is Bible quotation from 53 Psalms and 37 of our Lord's Parables.

Ready May 1st. Price 4½ cents each in lots of ten or more copies. Less than 10 copies, 5 cents each. Post paid. Address: Forward Movement, 406 Sycamore Street, Cincinnati, Ohio.

* * *

If China were put on the Western Hemisphere in its own latitude, it would extend from the State of Maine to Mexico City.

May, 1939

Six years old, working in the fields, an exploding shell took off a Chinese boy's left hand, part of the right, and drove bits of shrapnel into his face and chest. Fortunately he was brought to St. Luke's Hospital, Shanghai, lived in spite of his injuries and developed into a most engaging child, bright and responsible. The hospital has given him work as an errand boy, and it is believed he will be able to grow up to be self-supporting and capable in spite of physical handicaps.

* * *

The Very Rev. Raimundo de Ovies, dean of St. Philip's Cathedral, Atlanta, and author of a syndicated newspaper feature, employed his column recently to write about the proposed concordat between the Presbyterian and Episcopal Churches. So did the Rev. Ross Calvin of Silver City, N.M., who writes a newspaper column, "The Parson," for his section of the country.

* * *

The Rev. George H. Quarterman, rector of St. Philip's Church, Ardmore, Oklahoma, whose leadership in community affairs was

described in the April issue of *THE SPIRIT OF MISSIONS* has had new recognition. His office has been moved to the City Hall, by action of the city commissions, because of his community activity. A modern resuscitator has been given to Ardmore in the name of St. Philip's also.

* * *

A Good Investment. As an "investment in religious education," All Saints' Church, Santa Barbara, Calif., the Rev. John DeForest Pettus, rector, has paid for 103 six-month subscriptions to *THE SPIRIT OF MISSIONS*. In explaining his plan, Mr. Pettus states he believes it is important that every Church member be "exposed" to the national magazine of the Church through some such system. Eventually, he believes every member of the Church should receive the magazine regularly. He also urges special attention in this direction be given confirmation candidates.



Air Raids In Fact

— NOT MERELY IN NEWSPAPERS

Blindness is the sad fate of this Chinese boy (left), taken at St. Luke's Hospital No. 2, Shanghai. A desperate effort was made to save his eyes, but the boy arrived at the hospital too late. Cases like this are numerous in China today, where the Church's medical missionaries are performing untold acts of mercy.

ALMOST daily the newspapers tell of air raids in China. But actually to experience one is another thing. Ruth Earnshaw Lo, whose husband, Lo Ch'uan Fang, Ph.D., is known to many Americans through contacts at Brent House, Chicago, writes of a raid as follows:

"Just as we were sitting down to tiffin, hoping that hot food would counteract the effect of the bitter northeast wind, the baleful sound of the air raid alarm interrupted. Processions of towns-people appeared on all the streets leading to the city wall, carrying their bundles of bedding and babies, hurrying to the comparative

safety of the surrounding grave mounds or the security of the famous Kweilin caves.

"Since so much of the city has been burned, nearly everyone now takes the precaution of carrying out his winter clothing. It is increasingly difficult to get winter clothing in the stores since many have been burned or bombed. Clambering over the wall, down a rickety ladder, balancing a carry-pole with a bundle hung from each end, is not the easiest trick even when there is no hurry.

"If one had time to stand and gaze, it would probably be a picturesque sight—a stream of blue-clad

figures toiling down the dusty yellow road, scattering into the sombre brown hills. Being only human, one just joins the procession and hurries along, listening fearfully for the 'urgent' alarm.

"Nine enemy planes appeared, on the day I am writing of, and released their load of bombs on the city; then sped away, leaving three great columns of black smoke rising against the gray sky. After an hour of waiting in the bitter wind, we heard the all-clear signal and the roads were thronged again with towns-people hurrying back to save what they could from the fires."

Experiences on the Chinese Battlefield

Mr. Arthur J. Allen, faculty member at Central China College, and Mr. F. C. Brown, treasurer of the district of Hankow, have had some harrowing experiences in connection with the care of wounded soldiers in China. The sufferings and the endurance they have witnessed go far beyond description. No army, it is said, has ever in history been called upon to care for so many wounded from such widespread fronts.

Foreigners and Chinese have united in forming a Christian Service Council for wounded soldiers in transit. Mr. Brown is treasurer. Mr. Allen has served on one of the mobile teams

taking medical aid into the field and has also been in western China organizing support for the work. The Red Cross has helped with medical supplies. Mission hospitals have loaned doctors and nurses.

Volunteers from Christian communities in towns along the railroad have worked day and night meeting trains and tending wounds long overdue for dressings. Old ladies with bound feet have been seen climbing onto the trains, to wash and feed the suffering men. Women in many cities are making clothes and bandages while others are soliciting money and material.

Difficulties increase when the war moves away from the railroads and victims are carried sometimes for days over stretcher routes, many of them of course not only enduring present suffering but facing life with the loss of a limb or lost health.

Mr. Allen writes of a soldier in the little receiving station opened by Central China College people in the Wuchang railway station. Two girl nurses dressed wounds that had pierced clear through his leg. In spite of their gentleness he suffered agonies, but as they finished he looked up and said, with tears still in his eyes, "Now I know your God."

THE SPIRIT OF MISSIONS

G.F.S. Council, June 23-30

**WORLD PROBLEMS WILL BE
CONSIDERED AT PROVIDENCE**

*Miss Helen C. C. Brent
National President, G.F.S.*



MORE THAN 500 G.F.S. girls and leaders will meet in Providence, Rhode Island, the last week in June for the triennial National Council of the Girls' Friendly Society. The council program is being planned as the climax to this year's program on "Our World in the Making" in which G.F.S. girls all over the country have been discussing questions connected with Christian citizenship, such as peace, community problems, and vocations.

Because the Society believes that Christian leadership today requires an understanding of some of the larger issues in the national and world scene, the keynote of the council program will be set by Dr. William A. Eddy, President of Hobart and William Smith College, in his opening address Friday night, June 23, on "Democracy and Freedom."

*Dr. William A. Eddy, President,
Hobart College.*



"Our Responsibility as World Christians" will be presented at a later session by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany. Both addresses will be followed by discussions of the subject in small groups in which the emphasis will be on what individuals and local groups can "do about it." There will also be discussions on the place of The Girls' Friendly Society in the whole program of the Church and on its relation to other organizations.

Members and leaders alike will take part in all the activities of National Council week including discussions and business meetings. A large member representation from all parts of the country is expected, as the G.F.S. nationally, as well as locally, is a self-governing organization in which leaders and members work together. The youngest member delegate in her teens will have an equal voice on the floor of the business meetings with the oldest associate. Youth and experience working together will map out policies for the coming triennium. Miss Helen C. C. Brent, national President of The Girls' Friendly Society, will preside at all the business meetings of the Council.

An especially popular feature of the last National Council will be repeated in Providence—the "workshops" on crafts, singing and folk dancing, dramatics, and worship. These workshops offer actual experience in doing handcrafts, putting on a play, or planning services of worship. An evening of singing and folk dancing has also been planned, to be led by Miss Janet E. Tobbitt, Direc-

tor of Music at national Girl Scout training institutes during the past five years and compiler of well-known collections of folk songs.

The celebrant at the corporate communion the first Sunday will be the Rt. Rev. James DeWolf Perry, Bishop of Rhode Island and former Presiding Bishop. Daily morning meditations will be conducted by the Rt. Rev. Granville Gaylord Bennett, Suffragan Bishop of Rhode Island. There will also be a speaker on the refugee situation—probably a refugee student, because of the society's interest in the scholarship fund for refugee students, to which local branches are contributing about \$1,000 as part of their mission work for the year.

In addition to the 500 delegates and visitors who will be in Providence for the entire week, a large number of girls and leaders from New England are expected for the first three days only. These week-end visitors will hear Dr. Eddy, attend a business session of National Council, go to the tea being given by Bishop and Mrs. Perry, and take part in the evening of singing and folk dancing, share in the corporate communion Sunday morning, and go on the sight-seeing trip Sunday afternoon.

The Thursday preceding the Council will be devoted to intensive training for leaders of all age groups and for holiday house counselors.

Mrs. Charles Townsend of Providence, G.F.S. Vice-President for Province I and President of the Diocese of Rhode Island, is hostess and chairman of the Rhode Island National Council Committee.



News From Distant Points

by

JOHN W. WOOD

Pineapples, bananas, papaias, squash, beans, eggs—in fact all sorts of fruits and vegetables—are included on the basins held by the two Filipino boys at the left. But it isn't a feast; it represents the offerings in kind of natives of Balili, an outstation of Bontoc. The produce is sold or used in one of the Church school dormitories.

ONE OF THE most interesting letters that has come to the Secretary's desk for a long time is a message from the Rev. Edward Longid. He is one of the three young Igorots ordained to the diaconate in Manila recently.

Some years ago, on a visit to Sagada, it was my privilege to meet young Longid and to hear something of his ability for future service in the Church. It is a long, long trail from an Igorot home to the ministry of the Church. Edward and his fellow deacons, Albert Masferre and Mark Suluen, are pioneers along the trail, which one hopes will be followed by many other Igorot youth to the glory of God and the welfare of their own people. In his letter, Edward wrote:

"I hope you will continue to remember us and pray for us, the servants of servants, so that we may daily grow more and more in the Holy Spirit and thus become better servants of God and of His other children. I pray that others will be so called by the Holy Spirit to follow us because 'The harvest truly is plenteous, but the laborers are few' and the Church must not stagnate, but must go forward. There is a great opportunity for the Church to interpret Christianity to my people and there are many Macedonian calls that should be met by us who really understand our people.

"Our Lord came to us so that He may reconcile us to God and His last command was 'Go!' So the Church needs someone who can go to the Igorots, who can eat with them, live with and be with them in order to show the Christian ways of doing things. Because they can hardly understand therefore we must go to them and pray with them in their homes and thus by the help of God lead them to worship Him and His Church. So, may I beg you again to pray for us so that by laboring with Him we may be better stewards of our heavenly Father."

* * *

Bishop Beal, referring to the threatened Missionary Shortage,

says: "Here in Panama Canal Zone, it can only mean that a work already undermanned and underequipped will be still further weakened and just at a time when we need to be ready for an advance."

* * *

This is what reduction in missionary appropriations means in Anvik, Alaska. It is a veritable missionary outpost, our oldest station in Alaska made memorable through the 44 years of faithful service of the Rev. Dr. John W. Chapman and Mrs. Chapman. Their son and daughter-in-law now carry on. At the present time the Alaska budget does not provide the salary of a nurse for Anvik and the outstations served from Anvik. It is evident that something must be done speedily to relieve such a situation as Mrs. Chapman describes when she writes:

"It seems strange that the very year we have had no nurse should be the one with so much sickness. In addition to the epidemic of scarlet fever in the fall, the man with frozen feet, the arrival of a new baby in one of the Indian families, we have two cases of nephritis (which require three months of nursing), a second outbreak of scarlet fever, and an epidemic of whooping cough! All of these in addition to the peculiar ailment that ended in the girl who became mentally deranged, and in addition also to all the usual things we come to expect during the course of a winter. With us, it means hours and hours spent studying medical books to find out what to do and what *not* to do. Of course a lot we have to eliminate, because it is beyond our ability to carry out. Then of the rest we have to pick out what is possible to be done here, and reduce that to simple terms."

* * *

In Rio de Janeiro harbor there is an island where sick, crippled, superannuated soldiers find a home in their

last days. It is the Ile de Bom Jesus. Years ago, our Brazilian clergy, encouraged by Bishop Kinsolving, began visiting the island to bring Christian comfort to those who live upon it. Bishop Thomas has now been able to dedicate a simple chapel on the island known as the Chapel of the Transfiguration. One of the Brazilian clergy sends this account of a festival on the island:

"The whole congregation was present and in addition a large congregation of persons especially invited, including officers appointed by the commandant to represent him. The commandant, under instructions of the commandant of the region, offered a large number of toys to be distributed among the children of our church, a happy surprise which touched our hearts. The church there is visited by all who go to the island. The commandant of the region sent a colonel to visit the church, who, in the visitors' book, wrote beautiful words of admiration for the work we are doing there. Other officers of the army and civilians are taken by the commandant with unusual enthusiasm to see our humble chapel."

* * *

One of our former missionaries in China whose return to this country was necessitated by family conditions, is now at work in Eastern Oregon. He tells me: "I have found a congregation out here in the wilds of Eastern Oregon, and we have everything but a place in which to worship—people are ready to give the land and help build the chapel, but it is no use even raising their hopes in the present condition of things."

* * *

On a recent visit to Anchorage Bishop Bentley confirmed 6 Indians and 2 Eskimos, all of them students

(Continued on next page)

Service Book for the Blind

ISSUED BY FORWARD MOVEMENT

The Forward Movement's newest publication is a book three inches thick with covers a foot square. It contains in grade 1½ Braille the Order for the Holy Communion with the Collects, Epistles and Gospels from the Book of Common Prayer.

The Book contains a Calendar of the cardinal dates of the Church Year from 1939 to 1960 to help the blind find the places through the

changing years. It was necessary to omit the text of the Collects and Epistles of a few Holy Days in order to include the Holy Communion Service, but in such cases full directions are given for finding the omitted passages in the Braille New Testament.

Funds for this expensive work have been accumulating through hundreds of gifts to the Forward Movement,

making it possible to send the book free to sightless communicants.

In order that the book shall go where it will be used and treasured, it is asked that rectors, missionaries, or other responsible persons, nominate Braille readers to receive a free copy. Such names and addresses should be sent to the Forward Movement, 406 Sycamore Street, Cincinnati, Ohio.

Bethlehem Builds \$100,000 Parish Hall. Needs of a growing Church school were given first consideration in planning a new \$100,000 Parish House at the Pro-Cathedral of the Nativity, Bethlehem, Penn., the Very Rev. Roscoe Thornton Foust, dean and rector. When completed, the new structure will provide separate sound-proof classrooms for all departments of the school. It also will have a large auditorium, work rooms for the women, kitchen, recreation room, scout rooms, etc. The new structure will take the place of one destroyed by fire. The parish pledged \$70,000 in a recent drive which, with \$50,000 from insurance on the old building, will not only pay for the

new but eradicate a longstanding parish debt.

* * *

It costs the United States more than \$15,000 to train and prepare an officer in its military forces. It costs approximately \$5,000 to train and prepare a priest of the Church.

* * *

Confirmation candidates at Grace Cathedral, Topeka, Kansas, are thoroughly informed of reading opportunities. Upon being presented for confirmation, the Very Rev. John W. Day, dean, presents each candidate with a packet containing copies of THE SPIRIT OF MISSIONS, the national church weeklies, Simple Answers to Some Common Questions About the Church, Prayers—New and Old, The Episcopal Church (folder published by the Forward Movement), current issue of *Forward—day by day*, Christian Worship (No. 4 of the Forward Guide Series), My Own Steps

Forward (No. 2 of the Forward Guide Series), and a copy of the illustrated booklet, "Go."

* * *

Twenty-five cents each from sixty girl students and staff members at Margaret Hall, Versailles, Kentucky, Lexington diocesan school operated by the Order of St. Anne—that represents perhaps one of the finest gifts to the Missionary Shortage Fund to come in to the Presiding Bishop.

* * *

Clergy trained especially for the rural field—that is the great need of the Church in attacking the whole rural problem, the Rev. E. Dargan Butt, Valle Crucis, N.C., told the annual Church Workers' Conference on Mountain Work, held in Knoxville, Tenn., recently. The Rev. George P. Mayo, D.D., Bris, Va., presided.

(Continued from previous page)

at the Eklutna Government Vocation School. It meant a 27-mile drive in 18 degrees below zero weather.

* * *

For many years, our Church school at Quebrada Limon, Puerto Rico, was the only school in that region. Recently the Insular Department of Public Instruction has built a school in the district. The Bishop has therefore closed the Church school and will use the funds saved thereby for work in another direction. At Quebrada Limon the Church pioneered the way for the government. The same thing has happened many times through the years, all over the world.

* * *

Possibly some may ask the question: "Does the Bishop of the Panama Canal Zone have many things demanding his

attention?" One answer to that would be this: Suppose you had spent the year of 1938 with Bishop Beal. You would have found him conducting 251 services, delivering 194 sermons and addresses, officiating at 231 baptisms, 166 confirmations, and receiving 5 persons into our own from the Roman Communion, besides attending 166 meetings of boards, committees and other similar groups. In addition there was much travel including a prospecting trip into the United States of Colombia. Bishop Beal is not only doing his day by day work but he is looking ahead. Because of that he dares to say:

"The eyes of the world are on the Panama Canal as a vital link in New World defenses and the world's peaceful commerce. In the next few years we are likely to have many more people to minister to. We must strive to maintain our present work and be ready for an advance. We ask the support of the prayers and the gifts of the whole Church. Here at the New World's crossroads the Church is bearing her witness for her Lord. That witness should be clear and positive, strong and loving, full of Christlike good will."

Deaconess Julia A. Clark is one of the senior evangelistic missionaries in the Diocese of Hankow. Her journeyings and her effective presentation of the Christian message for twenty-five years have made her a familiar figure from Changsha to Ichang. After furlough in this country she sailed for Hong Kong. Under cabled instructions from Bishop Gilman she will make her way through Hanoi to Kweiling and Kweiyang, where there is work to be done, in connection with our educational work, transferred from Hankow.

In the village of Matsugasaki, a suburb of Kyoto, Japan, one will find a Church center with the significant name of "The House of Light." It is there because of the enterprise and fine vision of Miss Helen Skiles, reinforced by Bishop Nichols, who made possible the bodily transfer of the building material in an ancient parish house from St. Mary's, Kyoto, to Matsugasaki. "The House of Light" has become a fine community center for Christian teaching.

Adults Don't Want To Be Educated

by

D. A. McGREGOR, Ph.D.



(Left) A group of adults, around the conference table, discussing problems of religion and the Church.

I CAN'T GET my people to come to a Study Class. What can I do? This is the cry and question of many a discouraged pastor. The old-fashioned Bible class has died and few clergy are able to bring it to life again. A Mission Study Class is organized and is attended by a group of faithful women. The men refuse to come. The rector reports that it is not possible, in his parish, to develop any program of Adult Religious Education. Adults don't want to be educated.

Certainly they don't want to be educated in the conventional classroom way. They show this so clearly that it is not open to question. They spent so many hours in classes in school in their youth and found so many of those hours unsatisfying that they decline to repeat the process. The attempt to build up a parish program of classes for adults is up against such strong opposition that it is bound to fail in most cases.

But there are better ways of carrying on Christian Education than this way of holding classes. The goal of Christian Education is not that we should make theological scholars of our people but that we should make them earnest and enlightened participants in the life of the Church. And there are many ways of proceeding to this end.

There is no greater opportunity for education in any parish or mission than the regular service of worship. The Sunday morning service generally provides the largest single

group of people accessible to the parish program. Usually one will find one-third or more of the members of the congregation present any Sunday morning. A considerable number of these are regular in their attendance throughout the year. This group of worshipers is a cross-section of the parish, it includes men and women, young and old, learned and unlearned. No other occasion offers opportunity to deal with the whole life of the parish as does this Sunday morning service.

Furthermore, the atmosphere of this service is conducive to the reception of the Church's teaching. The impressive architecture of the church, the appeal of the music, the presence of a group with a common allegiance, the dignity of the ritual, all combine to prepare the person in the pew to receive favorably the teaching that is presented. Each of the Church's services expresses many themes and the alert minister can guard against the danger of monotony.

If the minister will recognize the remarkable educational opportunity which common worship presents he will find that the value of the service for the people can be greatly enhanced by several factors over which he has control.

1. The skillful and meaningful reading of the service.
2. The choice of known and appropriate hymns and of anthems related to the theme which he wishes to emphasize on that day.
3. A sermon in which the educa-

tional element is predominant and adapted to the needs of the people.

4. An atmosphere of reverence in the church building.

Education Through Organizations

Every organization in the parish is an educational agency and an educational opportunity. In every society, guild, or club, people are dealing with the things pertaining to the Kingdom of God. In these organizations they are learning something about the Church, they are developing attitudes of mind toward the Church, they are discovering possibilities of richer values in life. The work which these organizations do is not as important as the influence of the life of these groups on the persons who compose them.

Every meeting of every organization provides a twofold educational opportunity for those participating; first, to learn something more about the life and work of the Church, and second, to gain new experience in working together as Christians. The minister should analyze the work of each organization in his parish and seek to discover to what extent this organization is serving as a means of Christian growth for its members. This analysis will apply to: the Vestry, the Women's Guild, the Woman's Auxiliary, the Choir, the Men's Club, the Young People's Organization, the Every Member Canvass Committee, and to every other organization in the parish.

(Continued on next page)

THE SPIRIT OF MISSIONS

"Churchman" Is 135

ONE OF OLDEST JOURNALS



DR. GUY EMERY SHIPLER
Editor, "The Churchman"

The Churchman, ranked as the oldest religious publication in the English-speaking world, observed its 135th anniversary recently.

The Churchman traces its history back to 1804, with the publication in New Haven, Conn., of *The Churchman's Monthly Magazine*. Appearing in New York City in 1831 as *The Churchman*, the journal absorbed *The Episcopal Watchman* which had been appearing in New Haven, Hartford, Middletown and

Boston. The Rev. John W. Curtis was the editor in 1831, but after four months he resigned to become principal of the Collegiate School, New York, where "young gentlemen" could prepare for college or for the "active pursuits of life."

The Rev. Samuel Seabury, grandson of Bishop Seabury, who was the first bishop of the Church in America, was another early editor for nearly 16 years, winning an increasing circle of readers with his wit,

tact and brilliant writing. The Rev. Charles K. Gilbert, now Suffragan Bishop of the Diocese of New York, became editor in 1913, continuing for nearly four years until the press of other duties forced him to resign.

He was followed by the Rev. William Austin Smith, editor from 1918 until his death in 1922. His successor was the Rev. Dr. Guy Emery Shipler, who has been on the staff since 1917 and has been editor since 1924.

COLORADO PROVIDES LAYMEN'S PROGRAM

One of the most comprehensive and practical diocesan programs for laymen is that outlined by the Rt. Rev. Fred Ingley, Bishop of Colorado. Among his suggestions are these:

In every congregation, organize a group of laymen, the Bishop's Messengers, to make a call on every Church family just as assiduously as the Every Member Canvassers in the fall. Take along the Bishop's Prayer Card (11,000 of these were given out in Colorado), the schedule of services and study classes, and the *Forward—day by day* booklet.

Provide a course in "constructive missionary Churchmanship" for the children.

Work up a plan among the women to finance a key person from the Church school at the Evergreen diocesan conference in July.

Commend to the people the slogan, "Serve God with your mind," stressing the matter of reading Church papers and subscribing to them singly or in groups.

Here are other suggestions of Bishop Ingley's: The clergy were asked to "face early in the year the financial responsibility of your cure to the diocese and

national Church, and make plans well in advance." And this to the clergy outside Denver: "Notify the Bishop of any parishioners who may be patients in Denver hospitals." And this series of topics discussed in weekly meetings for laymen:

- Can Denver do without a Church?
- Can a business man be a Christian?
- Is Christianity socialistic?
- Christianity and democracy.
- Can Christianity survive?

That laymen will come out is shown by the attendance of 134 at a Quiet Day held by the Bishop.

(Continued from previous page)

Study Groups Can Succeed

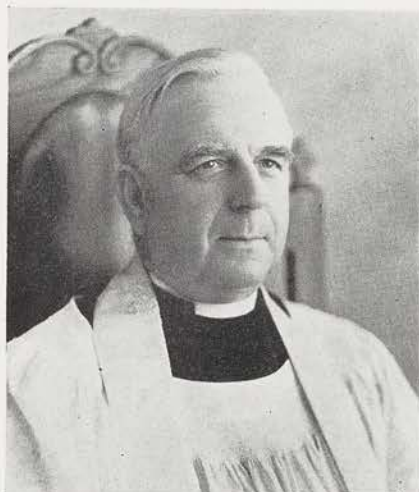
Few adult study classes come into existence without the minister's initiative or continue to live healthily without the minister's constant support. Our people need more knowledge about the Bible, about the meaning of the Church and the Christian life, about the application of the Christian Gospel to the life of today, about the great missionary enterprise of the Church. And the primary task of the minister is that of the teacher. If he does not constantly plan and encourage study among his people it will probably not be done by anyone.

May, 1939

There is no one system of study classes that will suit every parish and every minister. No minister is able to teach every subject in the field of religion. The special needs and interests of the people and the special knowledge of the minister will determine what subjects should be studied. But every minister has, or ought to have, a large body of knowledge which will serve as a starting point for a class. Every minister should plan each year for at least one adult class in some Biblical subject, one on missions, and one on social problems.

As the minister goes about his

many-sided work he will find an educational opportunity at every turn. Every contact that he makes with individuals or with groups is an opportunity to guide and nurture Christian growth. At the altar, in the pulpit, in parish calling, in the parish house, in the vestry he is always primarily the teacher, the one who uses every occasion to lead his people into a wider knowledge and a deeper experience of the Christian life. And no greater prize can ever come to any minister of Christ than that his people should say of him: "He taught me the things of God."



Consecrations in May
The Presiding Bishop will officiate at the consecration of two bishops-elect during the month of May. The Rev. Spence Burton, D.D., Suffragan Bishop-elect of Haiti, will be consecrated in Boston on May 3, with the Rt. Rev. Irving Peake Johnson, retired Bishop of Colorado, as preacher, and Dr. John J. Gravatt (right), will be consecrated Bishop of Upper South Carolina on May 5. In each instance Bishop Tucker will be the consecrator.

The Rev. William McClelland, (left) Bishop-elect of Easton, Md., will be consecrated on June 2.



LAYMEN'S PROGRAM NOW AVAILABLE

To help lay people recruit new Church members the Forward Movement Commission is promoting a plan worked out in a round-table discussion at the College of Preachers. According to the plan, a group of not more than ten people in a parish or mission will hold a series of seven round-table discussions, each person bringing an "unchurched" friend to take part.

To make the discussions definite the Forward Movement is issuing

eight pamphlets called *Half-Hour Papers*; the first is *Wanted! Lay Messengers*, and the seven others are on the faith, history, worship, sacraments and mission of the Church, the Church and the Bible, the Church and Christian character. According to Forward Movement custom, the authors are not named but the Commission states that they are all "responsible Churchmen who ask that their work be accepted as experimental for the help of the

Church, and not as final and authoritative dogma for controversial criticism."

The eight pamphlets will be ready about June 1, at 30 cents a set post-paid, from the Forward Movement Commission, 406 Sycamore Street, Cincinnati. The clergy will receive an announcement of them with an explanatory pamphlet, *Call in Your Laity*. *Half-Hour Papers* should also prove useful for study groups and confirmation classes.

HAWAIIAN LAYMEN GO TO WORK

Laymen of the Church in Hawaii, having decided they ought to be more to the Church than "spenders of the money raised by the women," appointed a Laymen's Day for themselves during the annual convocation. Vestrymen had a long afternoon conference, learning much about the operation of parishes and missions other than their own.

Sixty men attended a dinner at which plans were presented and unanimously adopted. After that a brief evening service was taken entirely by lay readers, and then they all adjourned to a conference hall where three laymen held forth to an audience of 150, one on vestrymen, one on the Church Army, a laymen's organization, and one on the sins of

laymen generally.

The men hope to form in every parish and mission on the Islands a group of laymen "who will take their share of the load, assume definite jobs and get together frequently to review their work." Later on, a diocesan organization may take more definite form. Edouard R. L. Doty of Honolulu is the chairman.

YELLOWSTONE TOURISTS HAVE SERVICES

Tourists going to Yellowstone Park this summer will be glad to know that there will be a celebration of the Holy Communion at 7:45 each Sunday morning in St. Cornelius' Chapel at Mammoth Hot Springs; also Morning Prayer at 10:30 in the Old Faithful Amphitheatre.

The Ven. Robert P. Frazier (Laramie, until June 25; then Yellowstone Park P. O., Wyo.) is in charge. Bishop Ziegler hopes that clergy vis-

iting the Park and wishing the use of an altar will write Archdeacon Frazier.

This is not exclusively "summer work," as the passing tourist might assume. For twelve years the Rev. Lewis D. Smith of St. Andrew's, Livingston, Montana, nearest neighbor north of the Park, has held services in St. Cornelius' Chapel twice a month through the autumn, winter and spring and plans to continue.

It is hoped that the new building for St. Stephen's Chinese Girls' School, Manila, may be completed in May. It was built with money collected locally.

✦ ✦ ✦

Due to changing conditions in the surrounding mountain country, the well-known work at Bat Cave, in the Diocese of Western North Carolina, has been changed from a nursing service to that of social service and religious education. Bishop Gribbin believes the new work will be of great benefit to the community, and that it has important future possibilities.

Plan Revival of Drama

NEW YORK PARISH PRESENTS CANADIANS IN "GOOD FRIDAY"

American boys would get a big thrill out of this (to them) unusual mode of transportation, but to youngsters of Bontoc, P. I., there's nothing new about it.



A movement to bring drama back to its rightful place in the Church was launched recently at the Church of the Heavenly Rest, New York, when the Canadian Drama League of Toronto, gave two performances of John Masefield's epic poem, "Good Friday." The performances were features of the Holy Week program at the League and the first appearance of the League in the U. S.

The drama was presented in the chancel of the church by a cast of 145 players. Director of the League is Brownlow Card, lecturer and teacher at the Toronto University. He established the League and during the past ten years has given Toronto some of its best dramatic performances.

Mr. Card sees in drama the possibility of the word of the Church

living through action. The Church, he says, possesses in her teachings the greatest, most impressive, and, because of its truth, the most modern drama of the world. He feels that drama can give the teachings of the Church new light, strength and understanding.

The Rev. Henry Darlington, D.D., is rector of the Church of the Heavenly Rest.

JUNGE OF AFRICA

(Continued from page 11)

er than lose another three months in waiting, over six thousand bolts were rethreaded by hand.

And the roof—that is something! It is made of a cement composition so that the whole building is fire-and-termites-proof. The crates in which it arrived weighed 600 and 800 pounds. The ocean was rough and in transferring them from freighter to surf boat thirty per cent of the sheets were broken. They were insured, but the company stalled and evaded for three-quarters of a year before they came across. And then it was only with a part! By patching and "stretching" a point here and there the last quarter of the building was covered. Such delays are not understandable to those who have not lived in "Isolated Africa."

Then came the Big Day, Dec. 22: dedication of the new St. Timothy's Hospital. The band led the procession up the hill and into the beautiful new compound. The superintendent of the County was there—

all the senators and representatives, every government dignitary in the County and some from out. Each paramount, clan and town chief, together with their speakers and colorful retinue arrived. There were speeches by all and nice things were said. Father Simmonds spoke beautifully of the Doctor's untiring work for the Church and the Mission, for the people and the country. It was a deep and moving ceremony. The only tragic factor in the whole affair was that Mrs. Junge was not there to see the work crowned. She fell seriously ill and the Doctor had to leave the ceremony to care for her.

+ + +

The Church's medical mission work in Liberia has reached an all-time high—one never before imagined. Last year 2,170 new cases were admitted to the old hospital—over 13,000 treatments were given. Three hundred and seventeen operations were done. In addition to the two already established interior dispen-

saries in Mambo and Damballa, another new one was located. It is in Gbaigbon on the Loffa River.

The prospects of 1939 in the new hospital are even greater. From two days after its doors opened every one of its nearly 50 beds have been occupied. The work has gone smoothly, well. But, as in all such good things, there is a hitch: money. In one month—the best it ever had in all its existence—the hospital was able to realize only \$90 in pay from patients. They have no money and there is no way for them to earn it. When a man is dying he can't be turned away. Less than ten per cent of the patients admitted are able to pay even the costs of the medicines they receive.

With the work doubled, the staff increased to ten nurses in training, four male dressers, one cook, two laundry men, two yard boys and the three country stations. Financial security is the one thing needed to insure the future of this work in Africa.



New W.A. Personnel Head

MISS GAMMACK ASSUMES DUTIES

MISS ELLEN GAMMACK

An intimate contact between workers in the field and national office of the Woman's Auxiliary will be provided with the assumption by Miss Ellen Gammack of her new position as personnel secretary of the Auxiliary.

Miss Gammack brings to her new work an extensive experience as student secretary for Eighth Province.

"For some years the Executive Board has felt the need of a per-

sonnel secretary," said Miss Grace Lindley, Executive Secretary of the Auxiliary. "The women of the Church are deeply interested in the work being supported by the United Thank Offering as well as in other work being done by the National Council.

"Miss Gammack will develop a comprehensive and intimate knowledge of the workers and work being supported by the U.T.O.; study rela-

tive values of different types of work and needs in various fields; find recruits for the fields; be closely connected with our training centers."

Miss Gammack is the daughter of the late Rev. J. Gammack of Fitchburg, Mass., and Mrs. Gammack who for a time was a W.A. field secretary. She is a graduate of Smith College, studied at Oxford, and has had wide experience in church and educational work.

COLLEGE LIFE IS DANGEROUS—IN CHINA

"It speaks well for the steadiness of our students in Hua Chung (Central China) College that none of the excitements of the past months deterred them from completing the term's work, neither the appalling air raids, nor the burning of one hostel and wrecking of another, nor loss of personal possessions, nor anxiety about parents and friends left behind in the Yangtze Valley, nor

failure of money to reach them, nor uncertainty about their own future," wrote Mrs. Everard P. Miller, of the Hua Chung English department, just before the college moved from Kweilin to Yunnan.

"Nearly all our students have been under great emotional strain and financial distress since coming here, and nearly every one finished the semester triumphantly on the scheduled day."

Typical of their spirit was one who did excellent work, not missing a class, and then came to say good-bye. He had graduated from Yale-in-China Middle School and worked three years at the Changsha Y.M.C.A. to earn money for college. He entered Hua Chung last fall feeling confident of his four-year course with a degree at the end, but the Changsha fire came in November, in which terrible conflagration his family lost everything. They had been forced to take refuge on a small ancestral farm beyond the city. "What else can I do," the boy said, "but go to them and help in any way I can?"

Japanese American Young People Meet— Some eighteen years ago, Bishop Beecher of Western Nebraska befriended a group of Japanese Americans in the North Platte Valley. Out of this befriending developed an interest in the Church and now most of the 600 Japanese Americans who live in the valley are members of the Church.

Recently 108 Japanese American young people met at the Church of the Holy Apostles, Mitchell, Neb., for their third annual conference. This conference is one of the outgrowths of the Church's work among these people. "Personal Religion" was the conference theme. Bishop Beecher was present and celebrated at the opening Communion Service. Assisting were the Rev. Hiram Kano, Japanese missionary, and the Rev. Wm. P. Anna, Jr., rector, St. Andrew's, Scottsbluff, Neb.

The success of the conference was due largely to Deaconess Clara LeHew of Mitchell, U.T.O. worker.

* * *

The 150th Anniversary of the adoption of the Book of Common Prayer occurs in October, 1939. The Presiding Bishop, at the request of National Council, has appointed as a celebration committee Bishops Ernest M. Stires (Long Island), George Craig Stewart (Chicago) and Herman Page (Michigan).

AT THE RIPE AGE of 104 years, an old friend of ours has recently undergone a complete rejuvenation. Face lifted, wrinkles removed, streamlined, and a new permanent. THE SPIRIT OF MISSIONS has come to life! There's an eager lad on the cover, whose perusal of the material within has probably made him feel that way. From the article about our Cathedral here in New York to the story of the Igorots in Bontoc there is fresh inspiration—one gets the feeling that, after all, the propagation of the Christian religion is just about the biggest thing in the way of adventure the world has ever seen.

—*Christ Church Bulletin*,
Riverdale, New York,
Rev. Gerald V. Barry, Rector.

"BETTER ECONOMIC ORDER"

A *Better Economic Order* is a large title for a small booklet. It is one of the Forward Movement's popular little Guides (five cents a copy) and in its 30 small pages it first outlines the Church's attitude toward the coming of a better order of life and then follows up with suggestions of what individual Church members can do.

"The Church's fundamental responsibility is to draw individuals to Christ and

to spread the Kingdom of God over the whole earth," states the Guide. The Church "cannot enter politics or business in order to take active part in the work of these groups . . . It is the task of the Church to hold before men the great ethical requirements of Christ, and to insist that whatever policy, platform, or economic experiment is offered by other groups shall be in harmony with these requirements."

HAITIAN HOLIDAY

(Continued from page 9)

Sister Ruth took me through the school she pointed to Marianne and said: "The Bishop is interested in her. She is the daughter of a Queen." On his visits to the outlying islands the Bishop came in contact with a voodoo Queen. She too "liked his face" and as she is now well along in years, she wanted to make proper provision for the upbringing of her granddaughter and asked the Bishop to let her live in the children's home where she is now and is one of the most intelligent children there, and of course is being brought up in the Church. When older people are received from voodoo into the Church there is a ceremony of destroying the voodoo beads and charms and wiping out the past completely. Marianne was too young when she

came to us for this to be necessary.

The sisters are the only American workers on our staff in Haiti, as it is the policy of the Bishop to build a native ministry. He has at present twenty-one priests, one deacon, two seminarians and about seventy lay readers who serve as teachers in the little schools and do other mission work. During his episcopate the Bishop has built fifteen churches in addition to those that were already there when he went to Haiti sixteen years ago. Visiting the churches and mission stations is a difficult business, as it means hours of driving over rough and dusty roads, in many cases more hours of climbing on a *burrique* or on foot, and sleeping perhaps on the ground or in a hammock and carrying practically all of one's provisions. It is a hard field, but the Church is growing and the opportunities are unlimited.

On our way to the steamer to sail for home we stopped at the post office for mail and among the letters was the official letter telling the Bishop that unless sufficient funds were secured by May 1 to balance the budget of the National Council the amount to be sent to Haiti this year would be reduced by \$3,600. The Bishop read the letter and said: "I don't see how I can do it. There is nothing left now but salaries, and the clergy get only about \$30 a month."

It was a tragic way to bring our visit to a close. It had all been so full of eager and interested people, good work and a great chance for expansion—but instead of going forward the work must be curtailed and limited, unless the people of the Church have caught the vision and have heard the Lord saying unto His people that they "Go Forward."

(Below) This quaint little church at Leogane, Haiti, was built by the natives and falling to pieces before they had been able to complete it for lack of funds.



May, 1939

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Miss Erlynn Walker, winner of oratorical contest.

Oratorical Winner

Miss Erlynn Walker, a student at the Okolona Industrial School at Okolona, Mississippi, won the annual state-wide oratorical contest sponsored by the M. W. Stringer Grand Masonic Lodge, Jurisdiction of Mississippi, of which the Hon. John L. Webb is Grand Master. All contestants followed the theme of the Negro and the Constitution, and the winning oration was "The Rights and

Duties of the Negro Under the Constitution."

In addition to the first prize of \$50 in cash, the winner also received \$400 in scholarships.

Miss Walker will graduate from the high school department in May, and will enter the college department of the Okolona Industrial School next fall.

Okolona Industrial School is one of the American Church Institute for Negroes group.

+ + +

One of the most generous gifts to the Missionary Shortage Fund was five dollars from a group of mixed Indian-Negro-Mountain white people associated with St. Paul's Mission, Bear Mountain, Virginia. Coming for miles through a heavy rain-storm, a group of these people attended church services and gave five dollars of their meager earnings for the Shortage Fund.

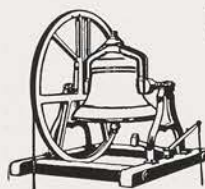
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St. Margaret's House, Berkeley Calif., is planning a Woman's Auxiliary week, May 22-27, at which time the house will be open to members of the Auxiliary who might like to spend that week in Berkeley. The program includes study periods each morning from nine to twelve; with afternoons left free for private reading, rest, or visits to the Golden Gate Exposition.

BOOKS RECEIVED

- A Labrador Logbook* by Sir Wilfred Grenfell. Boston, Little, Brown, \$1.75.
The Commentary on the Book of Numbers by Julius S. Greenstone, Ph.D., L.H.D. Philadelphia, Jewish Publication Society, \$2.50.
Life Without Fear by Peter Fletcher. New York, Dutton, \$1.
Jesus and the Educational Method by Luther Allan Weigle. New York, Abingdon, \$1.
The Educational Work of the Church by Nevin C. Harner. New York, Abingdon, \$1.25.
Understanding Children by Lewis Joseph Sherrill. New York, Abingdon, \$1.25.
Victorious Living by E. Stanley Jones. New York, Abingdon, \$2.
The Workers' Conference Manual by Erwin

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The World in Which Jesus Lived by Basil Mathews. New York, Abingdon, \$.50.
The Story of the Bible by Walter Russell Bowie. New York, Abingdon, \$2.
A Testament by Faith by P. G. S. Hopwood. New York, Macmillan, \$2.
The Church Faces the World edited by Samuel McCrea Cavert. New York, Round Table, \$1.50.
I Found Africa by Van Nes Allen. New York, Bobbs-Merrill, \$3.
Lutheran Elementary Schools in the United States by Walter H. Beck, A.M., Th.M., Ed.D. St. Louis, Concordia, \$2.50.
One Gospel for Mankind by Hugh Vernon White. New York, Friendship Press, \$.35.
The Columbiana Fellowship: A New Approach to a United Christendom by Abdel Ross Wentz, D.D., Ph.D. New York, Biblical Seminary.
The Art of Conducting Public Worship by Albert W. Palmer. New York, Macmillan, \$2.50.
The Study of the New Testament by Clarence Tucker Craig. New York, Abingdon, \$1.
Far Round the World by Grace W. McGavran. New York, Friendship Press, \$1.
Faith and Practice by the Rt. Rev. Frank E. Wilson, D.D., New York, Morehouse-Gorham, \$2.50.

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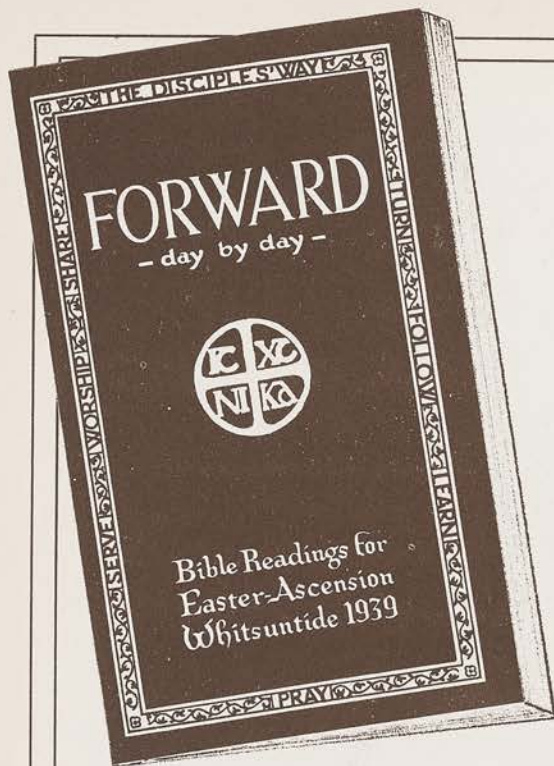
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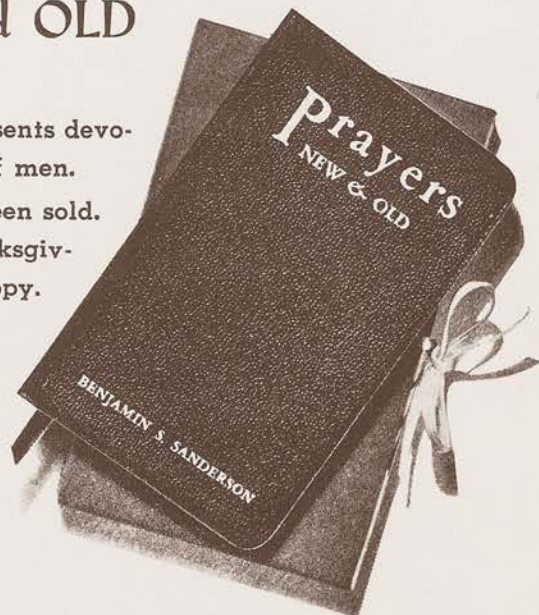
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