

Title: *The Spirit of Missions*, 1939

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*The Old Rugged Cross
Still Stands!*



The Spirit of Missions

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NOVEMBER, 1939

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Many Men Agree.. How About You ?

The Spirit of Missions

Volume CIV

NOVEMBER, 1939

No. 11

(Right) A huskie such as those used by missionaries in the far north for their winter work.



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THE COVER: This striking view of a Cross was taken by Burton Holmes atop one of the high peaks in the Swiss Alps. It is particularly appropriate for this Every Member Cansass issue of THE SPIRIT OF MISSIONS and symbolizes the tenacious spirit of the Church in all parts of the world. It is truly the Old Rugged Cross and just as truly it still stands, amidst war and unrest as well as sleet and snow. Photo from Ewing Galloway.

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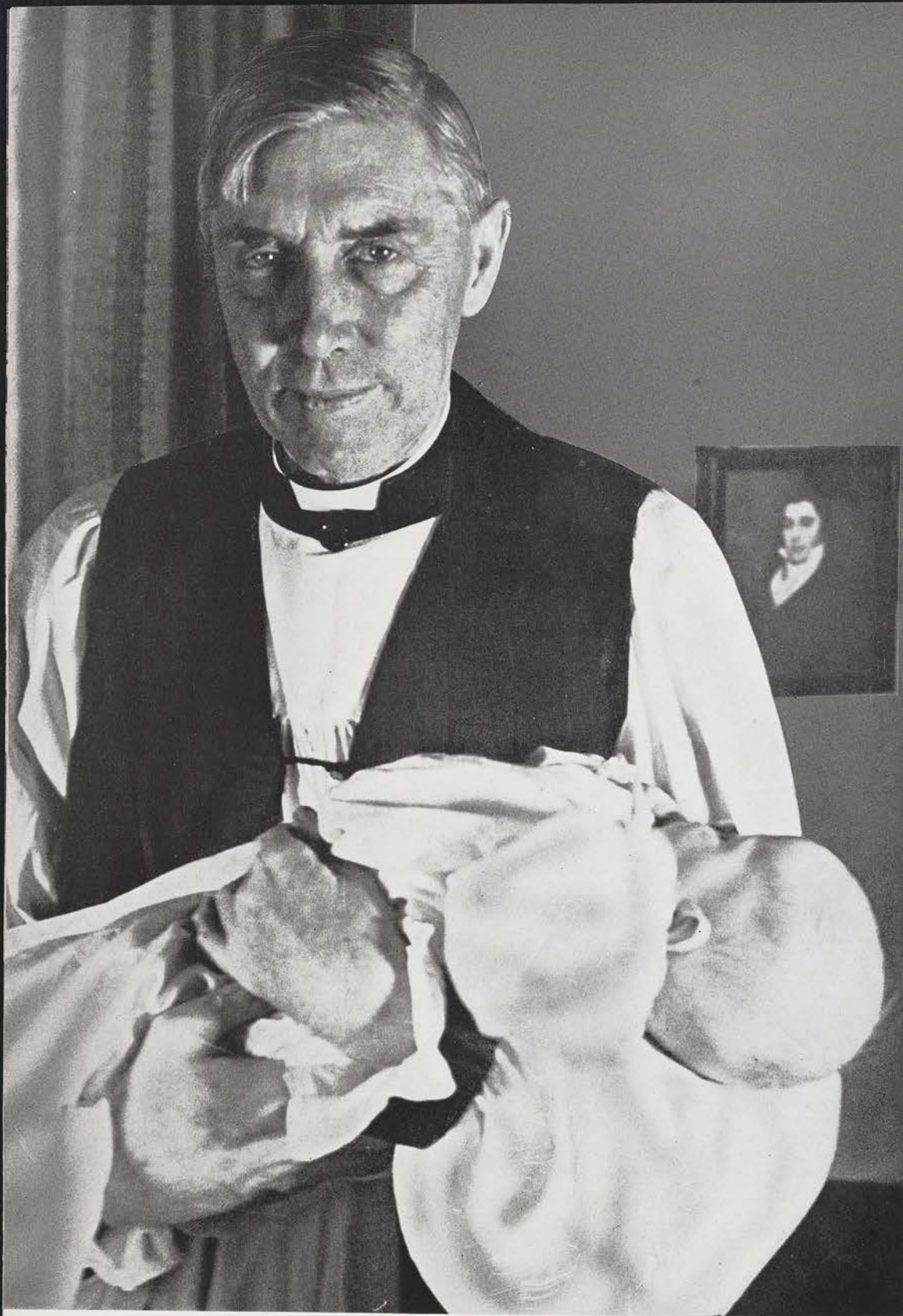
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JOSEPH E. BOYLE, Editor

THE SPIRIT OF MISSIONS, November, 1939. Vol. 104. No. 11. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U.S.A. Publication office, 100 Liberty St., Utica, N.Y. Editorial, subscription and executive offices, Church Missions House, 281 Fourth Avenue, New York, N.Y. Ten cents a copy. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N.Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925.



"Look to the Future," the Presiding Bishop of the Church is urging this fall. "Go Forward!" is the keynote which he has sounded and throughout the nation this challenge is being accepted. Above is an unusual intimate view of Bishop Tucker holding Rebecca Brown Lee whom he baptized recently. She is the daughter of Mr. and Mrs. St. George Tucker Lee of Richmond, Virginia.

Your Opportunity

by

The Presiding Bishop



Grace Church, Hikone, Japan

You and other Churchmen and women this month are given the opportunity to express your loyalty to and support for your Church in your parish, diocese and throughout the world. In making your decision, I hope you will bear in mind that the Church's work, wherever it may be, is your work; those who do it represent you and therefore you have a personal responsibility for the remotest undertaking whether it be in far-off Japan, Alaska, the West Indies, Mexico or your immediate community.

In this connection may I point out to you that your parish is an integral part of the diocese in which it is located and that parish and diocese are an integral part of the national Church which sponsors our world-wide missionary program. If you will keep this in mind, it will help greatly to understand the program of the Church.

Why should you be interested in this world-wide program of the Church? It might be sufficient to say it is a duty which the Church's Lord and Founder commanded His followers to perform. The last order that He gave them was to go into all the world and preach the Gospel to every creature. Our Lord, however, was not accustomed to make arbitrary demands upon His followers. He was confident that every real Christian would feel the same inward urge that He felt to seize every possible opportunity to help others.

The great secret that we learn
November, 1939

from Christ is not simply that loving service is a duty. Our own conscience tells us that much. Christ, however, makes us realize that loving our neighbor as ourselves is the only road that leads to joy and happiness and the highest, most lasting well-being. It was said of Jesus that for the joy that was set before Him He endured the cross and despised the shame. He laid down a world-wide missionary program for His Church, because He wishes each disciple to have an opportunity to experience this joy.

THIS IS doubtless a beautiful theory, but what practical relevance has it to the actual problems of present-day life? Does the world of our day need the Christian Gospel? It obviously needs something to assure its well-being. Never before in human history has knowledge been so widespread, nor have the means of supplying man's physical needs been so highly developed as at the present. Yet, even the rashest optimist would hardly venture to assert that because of this, happiness and well-being have been correspondingly increased. Both at home and abroad, among rich and among poor, in city and in country, men are still anxiously inquiring, "What shall we do to be saved?"

During the past few years many remedies have been proposed, but none of them has proved effective. The reason for the failure is not hard to discover. They all deal with the form of our activities, but they pay

but little attention to the motives that determine our conduct. Keep thy heart with all diligence, said an ancient wise man, for out of it are the issues of life.

How then can we expect Christian missionary work to succeed where so many other attempts to promote human well-being have failed? Is it not just because the Christian aim is to change the motive from which men act from selfishness to love? We give various names to the disorders that cause so much wretchedness in our world, but when we analyze them we find that the most potent factor in causing evil results is selfishness. We place the claims of our animal self ahead of those of the spiritual self by virtue of which we are sons of God. We give our personal interest precedence over those of our fellow human beings. We make God's purpose subordinate to our human aims, saying in effect, my will, not Thine, be done. Thinking men in all ages have recognized that it is this selfish attitude which is the destroyer of human well-being. The difficulty is that no human power seems adequate to change it.

The Christian Gospel is simply this—that God sent His Son into the world to do for us that which we are unable to accomplish for ourselves. Christ came not only to tell us that the secret of well-being is to love God and our neighbor as ourselves. He came not only to proclaim this as a duty which if not performed would involve terrible punishment. He

(Continued on page 33)

“Time to Advance!”

—SAYS A. B. PARSON AFTER
VIEWING MISSIONS ABROAD

(Left) One of the “untouchables” in India among whom the Church is doing an outstanding work

“A glimpse into the future shows a native Church emerging in the Philippines; still far off perhaps, but brought nearer by the recent ordination of three native Igorots as deacons.

“The visit to China was one of the saddest, most baffling experiences I ever had. China still is confident through all her sufferings. Remarkable work in education is going on there even now. There has never been such an opportunity for the Church there as now and our missionaries have never had such high standing. We need to remember that Christ lived His whole life in ‘occupied’ territory. Everywhere we went in China we saw evidences of a virile and undefeated Church.

“In Japan there are great opportunities. The Japanese people are still lovable, simple, courteous and eager for spiritual leadership.

“One returns from such a trip torn between despair and great hopefulness. This is a day in which we cannot answer every question. It is the part of honesty to say that many

political questions must be pigeon-holed for the present but we must without cessation proclaim the Gospel of love. The Kingdom of God will spread throughout the world; a Kingdom of peace and good will and international brotherhood.

“There is no question but that this is a time for advance and a time to preach the wonderful Gospel which is the only solution to the problems of the world.”

Here are other conclusions reached by Mr. Parson:

“We need today a spiritualized working force throughout the world. We must cut away the deadwood and follow Christ.

“We need conversion as never before. Every Christian in every category, especially our clergy, should bend their efforts in this direction.

“We must put the Gospel above all else.

“We must promote inter-racial unity.

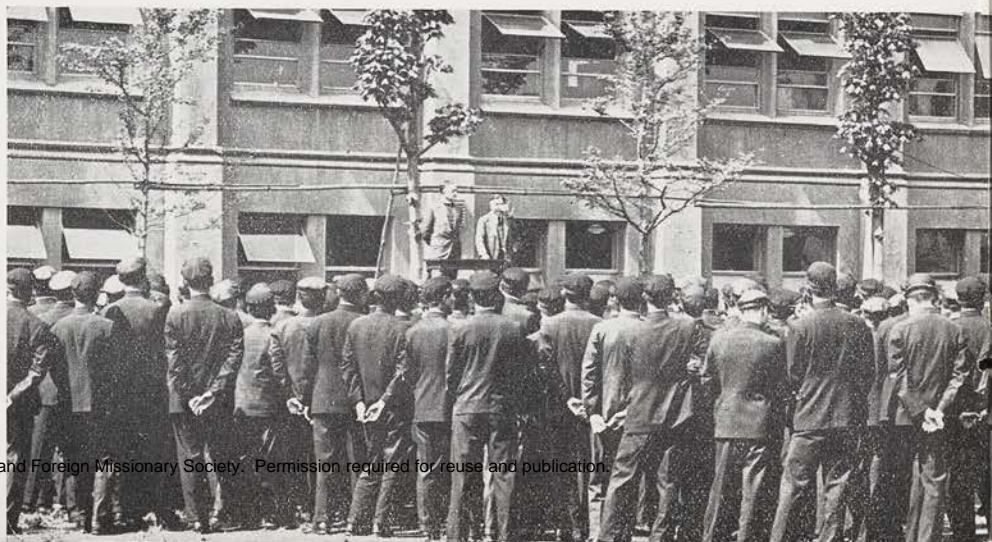
“The teachings of Christianity must be the possession of every human being.”

THIS is a time for the Church to advance; a time to preach the Gospel of Christianity—the only solution to the world’s problems.” That is the challenge of the Fall Campaign as viewed by the Rev. A. B. Parson, associate secretary of the National Council’s Department of Foreign Missions.

Mr. Parson has had an opportunity during the past year to view at close range during a trip around the world many of the Church’s mission fields and his opinions are particularly pertinent at this time when the annual Every Member Canvass is under way.

“In India one finds what is in some ways the foremost diocese of the world, Dornakal,” said Mr. Parson, reviewing the experiences of his trip. “The development of an indigenous church is well advanced there. Perhaps the keynote of its progress is that when adults are baptized it is with the vow that they will themselves spread the Gospel.

(Below) Mr. Parson talking to a group at St. Paul’s College and Middle School, Tokyo, during his visit to Japan.



Information Please!

HOW many Episcopal churches are there in the United States? Approximately 8,000.

+ + +

Does the Episcopal Church limit its work to the United States? No. Its work is carried on in 10 foreign countries and in every overseas possession of the U. S.

+ + +

How many foreign missionaries of the Episcopal Church? 3,000, of whom about 2,000 are natives of the countries where they work.

+ + +

How many bishops are there? About 150, thirty-five of whom are missionary bishops and fourteen of these are in continental U. S.

+ + +

What is the National Council? It is the board of directors which carries on the work of the Episcopal Church when the General Convention is not in session. It is composed of the Presiding Bishop, who is *ex officio* president; two vice-presidents, a treasurer, and a secretary; four Bishops, four Presbyters (clergy), eight laymen, elected by General Convention; four women nominated by the Woman's Auxiliary and elected by General Convention; and eight members elected one by each province.

+ + +

How many children are enrolled in Episcopal Church (Sunday) schools? About half a million.

+ + +

How is the missionary work of the Church supported? Chiefly by free-will contributions of church members.

+ + +

What are the total givings of Episcopal Church people? Counting gifts to parishes, dioceses, and national Church, about thirty-three million dollars a year.

+ + +

What is the budget of the national Church for 1940? Tentatively, the November, 1939

budget has been set by National Council at \$2,323,000.

+ + +

How is this raised? About ten per cent comes from the United Thank Offering of the women; about fifteen per cent from trust funds, and the balance (about \$1,500,000) must come from the dioceses and parishes.

+ + +

What is the method generally employed in raising this money? The Every Member Canvass, which is conducted as a rule, each fall. The Presiding Bishop has suggested as the

dates of this year's Canvass, Nov. 5 to 26.

+ + +

How can I take part in the program? Many laymen—perhaps 50,000—serve as canvassers or commissioners. If you do not thus serve, it is your privilege to receive a representative of your parish into your home; hear his story about the work of your Church in parish, diocese, and nation, and then make a pledge to the support of this work, based upon your income.

Snow-capped Popocatepetl may be seen in the background of a wayside Mexican shrine. Photo by H. Armstrong Roberts.





Philip D. Gendreau Photo

(Above) At home with an Indian Mother and Child.

ernment schools are not yet available; and everywhere, religious teaching and training is essential, up to and including the preparation of laymen for the work of lay readers and catechists and of candidates for the ministry.

From the Mexican border to central New York, in some fifteen states and dioceses, the mission staff is looked to for advice and help on countless matters while the Indian struggles to obtain employment, decent housing, adequate food, decent recreation. The Church has always coöperated with the government and in recent years this coöperation has taken new forms as the government has extended its own welfare work and its schools. Pioneer work by the Church 60 or 70 years ago inevitably included boarding schools; the modern program more and more leaves the education to the government (except in a few still vitally important places) while the Church centers its effort on homebuilding and religion. The modern trend is more and more away from the quaint idea that the Indian is some strange sort of being who must be herded into an unnatural life on

75,000 Indians Among Church's Flock

WHOLE SCOPE OF CHURCH'S MINISTRY AMONG THEM

IMAGINE the thrilling sight of 75,000 American Indians of nearly every known tribe, coming together at one time, all members of the Episcopal Church or in touch with it. There would be Navajos, Hopis, Apaches from the Southwest; from the West and North, Utes and Shawmuts, Karoks, Blackfeet, Shoshones, Arapahoes, Chippewas, and many others with names that have been the last word in romance to generations of small boys.

Also Oneidas from Wisconsin, the Church's oldest Indian mission; in smaller numbers, Seminoles from Florida, Onondagas from New York; more familiar to many Church people because of the long time the Church

has worked among them, the Dakotas.

The Church's Indian work touches tribes and families in varying degrees of development, from the illiterate and poverty-stricken nomads living in conditions almost as primitive as did their great-grandfathers, to the college graduates and seminary-trained clergy of more advanced tribes. Two little Indian boys brought in from the desert to a mission in the Southwest were so starved and so untaught that they were found eating the meat from the dog's dish on the ground.

The whole wide scope of the Church's ministry is called into play for its Indian people. It reaches about 75,000 out of the country's 350,000 (not including those in Alaska). Physical relief is necessary in some places; schools are still needed in a few localities where gov-

reservations, and more toward realizing that he is "of one blood" with all nations of men, with a capacity for development and, in the Church, with a record of faithful and generous devotion that would put to shame many indifferent Churchmen.

The Indians are increasing in number and are more and more taking their place as a normal part of the American population. Many factors not under their control have made this particularly hard for them. Many of their recent troubles, including acute economic distress, are much the same as those suffered by many of their white brothers, except that the Indian often has fewer resources to draw on.

There is not room to mention many of the bright spots in the Church's Indian work. A few that stand out are:

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Glimpses of the Church's Work Among Indians



(Top, left) Holy Cross Mission on the Pine Ridge Reservation, South Dakota; (top, right) Pueblo Indian woman in New Mexico; (center) Woman's Auxiliary meeting at the Niobrara Convocation, South Dakota; (below, left) Indian Pueblo in the Southwest; (below, right) Anderson White Eagle and Chief Yellow Calf, at St. Michael's Mission, Ethete, Wyoming.

The South Dakota Indian (Niobrara) convocation; somehow out of their poverty these thousand or so Indian Churchmen and women have increased their annual gift for the Church's general missionary work by \$300 over the previous year, to a total of over \$3,800.

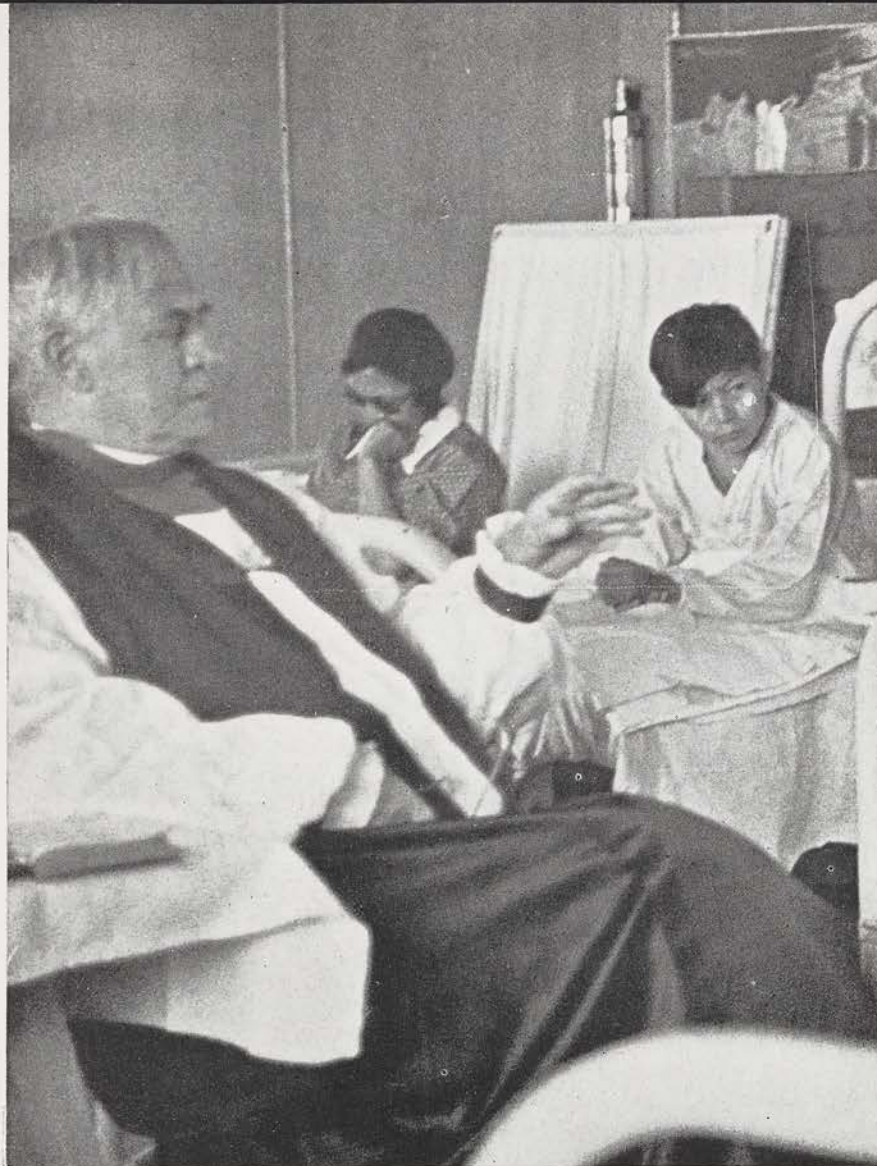
The pledge card drawn up and adopted by the Chippewa Churchmen in the Diocese of Duluth, which reads in translation:

God helping me, I will attend Church whenever possible, do all I can to bring others to Christ through His Church, and give cents each week to help the Church bring to others the blessings she has brought to me.

The little blind Navajo boy adopted by the Church years ago, brought up in the mission, helped through high school and college, who graduated with distinction and has now

returned, on a tiny salary, to serve as lay worker, catechist and interpreter on the mission staff.

"Bishop's Day" for the Indians at Randlett and Whiterocks in Utah; "Our Father's House," the beautiful Indian chapel of the Wind River Mission at Ethete, Wyoming; picturesque gatherings of Seminoles around their deaconess in Florida, the most elusive Indians in the country slowly being won to the Church.



Prisma Press Service

The veteran, Bishop Peter Trimble Rowe, oldest bishop in the Anglican Communion in point of service, calling upon some of his Alaskan friends in one of his hospitals.

Alaska

LAND OF FUTURE WEALTH AND PRESENT ACTIVITIES FOR CHURCH

THE most distinguishing features of my environment, an Episcopal missionary in an Alaskan coast settlement said recently, are fishing villages, canneries, totem poles, poverty.

This is a fairly typical report, and illustrates the several problems that must be met by the Church. The poverty felt by all races, most heavily by the Indians, has been a constant worry, but it has given mission workers one of their greatest opportunities. One mission has formed strong friendships by trading clothing to Indian hunters before their trips into the interior. At another village a community garden, for which land, seeds, and a tractor are furnished by the mission, has assured the Indians of fresh vegetables when otherwise they might have difficulty finding any food at all. In the salmon canning towns, where transient white men have come in and taken work from many natives, the missions have had a heavy responsibility.

The work of the Church in Alaska is not easy. There are only 60,000 persons in all the territory and to reach any number of them the missionary must travel far. For months at a time the worship in isolated centers must be carried on by lay readers, many of them natives. When Bishop Rowe went to Arctic Village, far to the north, in the summer of 1938, he was the first bishop or priest ever to visit there. But he found a log church built by the Indians under the guidance of their deacon, and a large group awaiting communion.

Among the white men, pioneers who go into the interior and spend many months away from settlements, the missionaries find an indifference to religion that is often hard to break down. It is the same indifference that was felt by the men who worked among the pioneers in the West a century ago.

The poverty and the scattered population that make the missionary work difficult will not always be the case. Alaska is a land with a future as bright as that of the West sixty years ago. Now the wealth is being removed, the profit going to the United States proper. Some day the

THE SPIRIT OF MISSIONS

profit will be spent in Alaska. Now there are potential power sites far from established mines, potential mines far from water power, and farm lands too distant from the market to be of value. Often these resources are close to each other. In the future they will be made to work together profitably.

Not one of Alaska's resources is yet being worked at its full capacity. No one has estimated the amount of wealth that lies hidden, awaiting capital for development. The poverty that is now one of the greatest problems will be alleviated, but the work of the Church will grow, for it has been said that in time Alaska will support a population, not of sixty thousand, but of ten million.

Meanwhile, the Church is doing more than keeping alive impoverished Eskimos and Indians with gifts of food and clothing. It also has been able to give these people freedom from the gloomy superstition of their native religion and to offer them its teaching instead. More than forty persons on mission staffs are maintaining twenty-three stations and traveling to many other tiny communities. In two cases a mission is operated by a woman alone. In nearly every case the mission workers must be doctor and nurse in frequent emergencies, for hospitals are few and the distance between them is great.

Two hospitals in Alaska are owned and operated by the Church. At Wrangell, on the southeastern coast, is the Bishop Rowe General Hospital. At Fort Yukon, many miles north, is a larger institution, founded in 1908 by the late Dr. Grafton Burke and operated by him for thirty years. Named in honor of the late Archdeacon Hudson Stuck, this hospital is the only one in a thousand-mile area, and has complete X-ray and operating equipment.

One of the best known Episcopal institutions in Alaska is the boarding school at St. Mark's, Nenana, whose graduates are fully accredited to enter any high school in the Territory.

In the Yukon country are other missions: Fairbanks, now a rapidly growing center; Tanana, Tanacross, Eagle, and Allakaket, the latter with the only church for both Indians and Eskimos. Christ Church at Anvik, founded in 1887 as the first Episcopal

mission by the Rev. John W. Chapman, now has his son, the Rev. H. H. Chapman, as its clergyman.

On the coast are Ketchikan, where the Rev. Paul J. Mather, the only Indian clergyman in Alaska, conducts services; Wrangell, Sitka, Juneau, Cordova, Valdez, Seward, and Anchorage, once thriving centers, now being revived. In Juneau, Alaska's capital since 1906, Holy Trinity Church is the pro-cathedral of the Missionary District.

In the far north, within the Arctic Circle, are two missions. Arctic Village has been mentioned. At Tigara

on the northern shore is St. Thomas', the only mission for Eskimos alone and headquarters of the Archdeacon of Arctic Alaska. The Ven. Frederic W. Goodman has baptized an average of two persons a month for fifteen years, or 350 persons in all.

Guiding the work of the Church in this vast, promising land are two men, the oldest active bishop and the youngest in the Church. The Rt. Rev. Peter Trimble Rowe, D.D., 83 years of age, went to Alaska as its first bishop in 1895. The Rt. Rev. John Boyd Bentley, now 43, has been suffragan bishop for eight years.

A happy moment for Eskimos of the far north, typical of those served by the Church in Alaska. Their drums are made by stretching fish hides over barrel hoops.

Ewing Galloway Photo



Prairies, Mountains and Towns Call

AND CHURCH ANSWERS, WORKING UNDER HANDICAPS

PRAIRIES and sage-brush country, orchard lands, farms and ranches, coal fields, gold and silver and lead and copper mining camps, small towns and villages, cotton mill towns, timber-lands, fishing ports, isolated mountain villages far off the railroad, and drab railway junctions where the only way they know when Sunday comes is by the colored picture pages on the newspapers thrown from the train. Such are the many rural environments in which clergy are working. Nothing could better show the comprehensiveness of the Church.

For all its inadequate covering of the field, the Church's work in rural sections of the United States—and this includes missions even in the most urban dioceses—is full of richness and encouragement. True, the field is enormous in proportion to the numbers at work.

"This mission field of mine has about the same area as the whole country of Palestine," writes one American mission priest. "This 'parish' is the size of the State of New Jersey," remarks another. "I am supposed to cover a field of missions scattered over an area nearly half the size of the Diocese of Southern Ohio." "This mission includes sixteen counties."

There is hardly any end to such statements and they all refer not to the wilds of western China or the

Australian hinterland but to mission fields each in the charge of one solitary priest in the United States. Under such conditions it is almost a farce to speak of "pastoral care."

Add to this the fact that in many fields the Episcopal Church missionary is the only resident religious worker of any kind in his field, and one can better understand the often repeated statement that hardly half the people of the United States acknowledge any Church affiliation and millions of children are receiving no religious training whatever.

Strange and various are the places where Church services are held. Schoolhouses and people's homes are frequently used but there are also services in dance halls, a courthouse, a shed that was formerly a corncrib, a box car left on a siding, the basement of the county library, an undertaker's rooms. Clergy in the north, starting out to visit their missions in winter, carry blankets, food and fuel on the chance of being caught in a blizzard or snowed in on the road.

Mention of a car brings up one of the most serious problems of rural work at the present time, the cost of gas and upkeep of a car, sometimes the provision of the car itself. The Hebrews ordered to make bricks without straw were really in no worse fix than scores of the Church's mission clergy who are expected to cover their

extensive fields while they have little or no provision for gas and upkeep of the car, and their salaries are too small to take care of the expense. It may not sound impressive but it is one of the really serious problems of the Church in the United States.

It is a curious thing that the Episcopal Church is so little known and is misunderstood in such queer ways throughout many rural districts. One reason for the slow growth of the Church in many sections is that the missionaries have to go so slowly, explaining what the Church is not, and what it is.

Now it must not be thought that the foregoing facts are of concern to the country districts alone. They quite directly concern the strongest city parish, for the reason that almost everywhere the country population is on the move. Clergy in the West, both in town and country, say they feel as though they were trying to minister to a parade, so transient are their people. And if people are well taught and trained in Church ways while in some little rural mission or preaching station, they will go on to strengthen the Church in the next place. Anyone who wants to demonstrate how much his own parish owes to the work of the Church in rural communities need only ask a showing of hands at some Church gathering, of those coming from smaller places.

The great open spaces offer unusual opportunity for the Church's work and below is a typical scene of such places. This photo was taken in the Great Smoky area in Tennessee. One of the Episcopal Church's most important fields is in country districts like this.



Progress In Liberia

(Right) Liberian girl in Vey country; (below) Bishop Kroll at one of Liberian village schools; (bottom) St. John's School, Cape Mount.

SOME of the finest mission work, some of the most extraordinary growth and, it is also true, some of the keenest problems facing the Church, are to be found in Africa.

The well rounded work at Cape Mount, Liberia, in spite of the staff's small numbers, and the work of the Holy Cross Mission at Bolahun, far back from the coast, show what can be done with resources that are far below the opportunities. The Holy Cross Mission is supported by that Order, entirely apart from National

item for this work. The staff has seen the need and tried to meet it out of all too meagre resources.

The country stations—there are six or seven—have primary schools, clinics with public health teaching, and of course religious teaching. The schools are taught by young men trained in St. John's School at Cape Mount. As an example of the economy on which the schools are run, they can't afford much paper or even many slates, so the littlest children learn their lessons by writing with a



Council funds. Its story is an inspiring one and immensely hopeful in showing the response of the native people.

Cape Mount shows the whole program of the Church's mission in action, with a church, a boarding school for girls, industrial school for boys, hospital, training class for nurses, a leper colony to visit, and a string of country stations. For all this the foreign staff, when none are on furlough, consists of one priest, two women teachers, one teacher and evangelistic worker, one doctor, one nurse.

The staff feels that the work of the country stations is extremely important; they reach right back into the real life of the hinterland and carry the Church straight into Moslem territory. But there has been no budget

stick on the sand. The health stations are under girls trained in St. Timothy's Hospital, Cape Mount. An important part of their work is teaching better care of babies for infant mortality is extremely high.

Whenever one of the foreign staff can get away from an over-full schedule at Cape Mount, he or she makes a tour of the country stations.



St. John's also has the responsibility of training young men who are almost certain to hold important posts in the government service. They must be taught how to be good citizens not only of their country but of the world.

Girls at the House of Bethany must learn to become good Christian wives and home-makers. Other than marriage, only two vocations are open to them at present, that of nurse or teacher. The demand for these runs ahead of the supply and it usually happens that before their marriage girls trained at Bethany have in return rendered service to the mission or elsewhere which is equivalent to the cost of their training.

The staff has a world outlook and imparts it to young Africa as far as possible. One achievement of the 75 little primary children in St. John's Church school was a play representing in costume the mission children of the world.

China Work Goes On

China's huge population is on the move today, largely as a result of war. Thousands of the "floating" population still resort to craft such as that at the left, living, sleeping and working on them.
H. Armstrong Roberts Photo.

BUSINESS as usual during alterations" seems to be the motto of the Chinese Church. Boxer Rebellion of 1900, Revolution of 1911, Communist troubles of 1927 and later, assorted floods and famines, anti-foreign threats and evacuations—there are missionaries in China who have seen all these and lived to tell the story. So is it any wonder they are not dismayed even by the unparalleled tragedies and horrors of the present time?

The Chinese Church with its missionaries, old and young, is carrying on and welcoming new members to its fold. In all its thirteen dioceses it has 80,000 members, of whom about one-third are in the three dioceses for which the American Church is responsible: Shanghai under the Rt. Rev. William P. Roberts; Anking, the Rt. Rev. D. T. Huntington; and Hankow, the Rt. Rev. Alfred A. Gilman.

Consider, as a kind of parable, the adventures of the goats grazing on the compound of a certain mission. They are the mission's dairy supply. They were leading their peaceful and useful lives in 1937 when war came rushing on. The mission was evacuated by the Bishop's direction. A few servants were left to watch the property with instructions to save themselves first and the property only second.

The half-blind goatherd stayed by his goats as long as possible, to prevent the invaders from killing them. When he felt he could not protect them any longer he went for help to some Roman Catholic nuns who were still in their mission. They went to the Japanese commandant and rescued the goats, the goatherd leading all seventeen through the city to safety, in a procession headed by one nun and followed by another. Later, the mission staff returned and, putting their looted property into some order, resumed their work as far as they could. The goats also returned and

have resumed their grazing on the lawn, their number augmented by some handsome young offspring.

Perhaps this sounds more peaceful than it seems to those involved. The staff has not been heard complaining, but there must be endless difficulties and annoyances.

There are two parts now to the work in China, that in centers occupied by the Japanese and that in unoccupied territory.

The occupied portions include all the Diocese of Shanghai except the international areas, and most of the Dioceses of Anking and Hankow. The course of events in city after city has been, first, increasing tension as bombing grew more frequent, then sudden severe dislocation of all work, in churches, schools, and hospitals, then speedy assistance to as many victims as possible, gradual taking stock of what was left, adjustment to new conditions, resumption of work.

Out of more than forty churches in the Diocese of Shanghai only four were unaffected. The others suffered anything from slight damage to total destruction. But groups of the Church people who fled for their lives gathered together and resumed their worship wherever they found themselves. By early summer of 1939 Bishop Roberts had visited half a dozen cities of his diocese and found nearly a hundred people awaiting confirmation.

Schools were interrupted and, except for some of the parochial primary schools, have not been reopened so readily. St. John's University and St. Mary's Hall for girls, both in Shanghai, have been at work right along but in rented quarters away from their own buildings which are in less safe neighborhoods.

Hospitals, naturally, have had their hands full from the beginning, but in spite of everything St. Elizabeth's Hospital for women and children, also in Shanghai, is finding it possible to



during "Alterations"

(Right) Church of Our Saviour, Shanghai, showing effects of bombings; (below, left) student of St. Faith's high school with little sister; (below, right) babies at one of the Church's hospitals in China.

start at least half the new building which has been desperately needed for so long.

Permeating every other activity has been the relief of refugees, homeless, destitute, frightened, either herded into crowded refugee areas in their own cities or, having fled, welcomed and cared for in the cities to which they fled. One direct result of this has been the opening of many new opportunities for evangelistic work which have been seized and have already shown results.

In the western unoccupied areas of China, the most striking fact, besides the care of refugees here also, has been the arrival of students from colleges and middle schools evacuated when life became too dangerous. Setting up their classes, laboratories, and libraries, sometimes under extraordinarily difficult conditions, they and their Chinese and foreign faculty

members have been determined that education should not be interrupted. Young well-trained Christian leaders can never have been more needed than they will be in the coming years. It is a glorious thing that they have been kept on their course when it would certainly have been easier just to close up and drop everything.

They are up against some stiff problems in these places, too, for life is in many ways much more primitive than in central and eastern China. Idol worship, superstitions, ignorance, and, in the Northwest especially, the power of Islam for there are countless Chinese Moslems. In one village where the schools from Hankow took refuge for a while, the staff was kept awake for hours one night when an eclipse of the moon had the villagers banging gongs and cymbals to frighten away the celestial dog from devouring the moon.



One of the few really great good things to come out of the war thus far has been the dispersion of Christians, Chinese and foreign, into regions where Christianity was scarcely known at all. The Chinese Government is doing remarkable things to develop the West; it is good to know that the hardships and difficulties now suffered by the Church are also opening up new opportunities.



War Centers Attention On Panama Canal

(Left) St. Luke's Cathedral, Ancon.

for the 30,000 needed laborers to be recruited on the Isthmus, so the same situation will not be repeated.

If the men are housed in construction camps far from established churches, services must be carried to them. This will add to the burden of the clergy, each of whom already ministers to seven times as many persons as the average clergyman in the United States. The Canal Zone District, Bishop Harry Beal says, needs at least two more priests.

While everyone in the Canal Zone proper has regular employment, the laborers in the Republic of Panama, part of which also comes under the jurisdiction of Bishop Beal, often have difficulty finding work. "There is no end to the social service that could be done in Panama if money were available," the Bishop states.

The Church is meeting the Panamanian growth with its own building program. On the Atlantic side, the white congregation of the Church of Our Saviour completed a parish house this summer under the leadership of

the Rev. Robert Wayne Jackson. The Cathedral of St. Luke on the Pacific side has new pews of native mahogany for the entire nave.

The Cathedral, of which the Very Rev. C. Alfred Voegeli is now dean, has become self-supporting. Among the Churchmen are many newcomers, including William Dawson, the first ambassador to Panama; Ashley B. Sowell, American commercial attache; Admiral Frank H. Sadler, commander of the fifteenth naval district; and Col. Morrison C. Stayer, chief of the health service.

Three projects are outlined by the Bishop for the immediate future: St. Simon's Church at Old Gamboa must be moved across the Chagres River to New Gamboa. Improvements must be made in the Children's Home at Bella Vista. A rectory must be built for Christ Church at Colon.

The progress of the Church is illustrated by the fact that 216 persons were confirmed in the first nine months of 1939, more than twice as many as in the same period of 1938.

THE FUTURE of the Panama Canal Zone lies hidden in unwritten newspaper headlines, but its role for today is clear: greater alertness, more extensive building, weightier influence in the world. Whether the next few years hold peace or war, the eyes of nations are turning to the Canal more expectantly than ever before in its brief but significant history.

Physical expansion, in a land where a high proportion of residents are members of the Episcopal communion, means greater opportunity and activity on the part of its missionaries. This is the one safe generality about the work there: the Church is widening its influence to meet the needs of the people.

The military personnel of the Zone, formerly numbering about 14,000 persons, is to be doubled. The building of a third set of locks, said to require moving more earth than the original double set entailed, will go on during the next five years. A trans-isthmian highway also will be built.

Exactly what this will mean to the Church remains to be seen. When the Canal was constructed, the government imported 40,000 laborers from the British West Indies. Most of them were members of the Church of England, and the responsibility for them fell most heavily upon the Episcopal clergy. At present, plans call

(Below) The Panama Canal, center of great public interest and government activity in these war days. Photo by Philip D. Gendreau.



Brazilian Rural Work Is Fascinating

FIFTY YEARS' LABOR BRINGS HEARTENING RESULTS

A HUNDRED country missions, gathering in the children and older people in remote districts where no other religious agency is working, are perhaps the most fascinating part of the work done by the Brazilian Episcopal Church. The Northeast Mission is a chain of stations in the mountains that require two weeks or more to visit, on horseback. Nearly every mission has its parish school.

Brazilian Church. Laymen of the Brotherhood have been responsible for starting work in new country districts.

In 1939 the Brazilian Episcopal Church approaches the fiftieth anniversary of its beginning, and while it never ceases to remember and love the young Virginians who started work there in 1889, all its thoughts and plans are for the future. Bra-

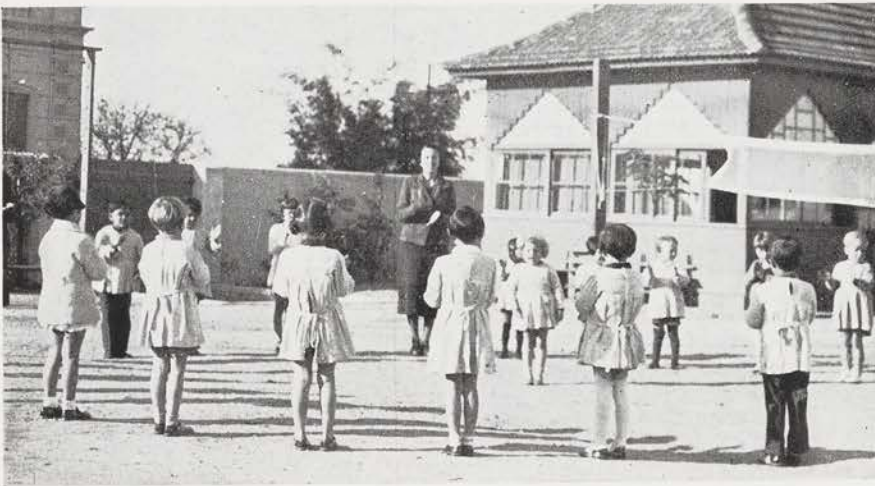
has been supported largely by them.

Gifts from North American Churchmen erected the theological seminary and Southern Cross School for boys in Porto Alegre, in earlier years, and more recently provided most of the cost of St. Margaret's School for girls, Pelotas. A small orphanage has been built, equipped, and operated, entirely by local contributions.

The Book of Common Prayer is in the language of the country, Portuguese; so is the diocesan paper. Forward Movement leaflets are translated into Portuguese.

The Church has about 5,000 communicants with an additional 5,000 baptized members.

Looming up behind all the present work there is also the vast missionary opportunity among the Indians of the interior, a field consistently omitted from the programs of almost every part of Christendom. Few of these have ever heard of the Gospel.



(Above) Children of St. Margaret's School, Pelotas, Brazil, at play. This school is an important phase of the Church's work in Brazil.

Emphasis everywhere is on the training of children, a matter of extreme importance in a land where it is said that in the past few years nearly a thousand children have been sent to Germany for their education.

The Church is also working in the cities. There are two city parishes, in Bagé and Porto Alegre, with more than 300 communicants, and several with from 300 to 800 baptized members.

Flourishing amiably in the midst of all the Portuguese-Brazilian activity is a growing mission among the colonies of Japanese coffee planters. Four Japanese clergy are ministering to their people through about thirty stations with more than 1,000 baptized members.

The Woman's Auxiliary and, in recent years, the Brotherhood of St. Andrew are increasingly active in the

zilian Churchmen are hoping that they may have an assistant bishop before long, who shall be a Brazilian, and then they would like to see the jurisdiction divided into two districts for more intensive and extensive work.

In all this the Brazilian Church is only continuing its earliest course. The work here originated not as a missionary district of the Church in North America but as the Brazilian Episcopal Church. Its first Bishop, the Rt. Rev. Lucien Lee Kinsolving, was not consecrated as an American Missionary Bishop but as a Bishop for the Brazilian Church. Nine years later it was adopted by General Convention as an American missionary district but it thinks and speaks in terms of a national Church, and with good reason for it has been staffed almost entirely by Brazilians and

(Below) Great statue of Christ overlooking Rio de Janeiro. Underwood-Stratton Photo.



November, 1939

"Church Cannot Die in Japan"---

IN FACE OF WAR AND MISUNDERSTANDING, JAPANESE

IF the Church could be destroyed by war it would surely have vanished from the earth long before this. In spite of much confusion and mis-

ing effect of their hearing endless propaganda and little else, it is not hard to imagine how our Japanese Church friends and brothers suffer in

most of whom are now Japanese. The change over from a foreign staff with a few Japanese to the present when, in the three American dioceses alone,



(Above) Anxious faces in Japan look out on a war-torn Orient, hopeful that peace will come. H. Armstrong Roberts Photo.

understanding and no little suffering, the Japanese Church in the future will doubtless be found going on its way stronger than ever before. Time was when people were put to death in Japan for being Christians. Now, one of the Bishops writes: "The Church here cannot die. It is too deeply rooted."

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As another Bishop has recently said, "Only a short-sighted view would prompt anyone to cut down support of or interest in the Church's work in Japan; the attitude exactly opposite to this is called for. An increase of Christian effort is the only logical reaction to our disapproval of the tragic occurrences."

When distinction is made between the aims and methods of the military and the spirit of the people, and when allowance is made for the overwhelm-

mind and soul.

Back of all the warfare and other outward changes the Church continues. There are ten dioceses in the Nippon Sei Ko Kwai, as the Japanese Church of the Anglican Communion is called. It has two missionary districts: Formosa and Karafuto, the southern part of Sakhalin, the long island to the north. In all there are about 46,000 baptized members and more than 200 Japanese clergy. The three dioceses in which the American Church is at work are North Kwanto, Kyoto, and Tohoku, with more than 10,000 members. The Bishops are the Rt. Rev. Charles S. Reifsnider, the Rt. Rev. Shirley H. Nichols, and the Rt. Rev. Norman S. Binsted.

✦ ✦ ✦

The Church has some old and famous institutions but the backbone of the work is that done by the clergy,

there are more than eighty Japanese and less than fifteen foreigners has come about so gradually that one hardly realizes its importance as a sign of progress. More than anything else it marks the Nippon Sei Ko Kwai as truly Japanese and not a foreign import.

Hardly more than forty years ago one of the American clergy on his way to an early service was hailed by a friendly neighbor calling out, "Your gods get up very early, don't they? The whole town is talking about it!" There are Japanese clergy now who have seen twenty-five years and more in the Church's service, who have seen their sons ordained and their grandchildren confirmed.

Kindergartens are a potent influence for the Church in all three American dioceses. They train the children and they help immensely to

THE SPIRIT OF MISSIONS

says Bishop as it Flourishes There

CHURCH CARRIES ON VARIED PROGRAM OF ACTIVITIES

make contacts between home and Church. In Sendai, the see city of the Tohoku diocese, there is a training school for kindergarten teachers and Church workers. It has a wide influence and so fine a reputation that students from other missions are sent to train there.

+ + +

St. Margaret's, Tokyo, and St. Agnes', Kyoto, are the two best known schools for girls. St. Margaret's is officially rated as one of the first-class schools of Tokyo, and in the conservative old city of Kyoto, St. Agnes' has won the confidence of parents who permit their daughters to attend even the junior college.

Church boys and others to the number of 2,000 attend St. Paul's University and Middle School in Tokyo. The Brotherhood of St. Andrew is active in Japan, with more than sixty chapters, and even in these war years it has helped to establish summer camp and conference grounds out in the country, an effective instrument for the Church's work of training leadership.

+ + +

Forty years ago, a young doctor named Rudolf Bolling Teusler started a little dispensary in Tokyo. It grew into a hospital and now it has become a really marvelous medical center with all the modern services that term implies. Its tall tower caused alarm when first erected as some people thought it was only to let the foreigners spy down into the Emperor's garden, but St. Luke's International Medical Center has since won confidence everywhere. It is one of the best equipped hospitals in all the Orient. A smaller hospital but one of equally high standards is St. Barnabas' in Osaka, specializing in work for women and children. Both hospitals do much public health work in their communities.

The amazing contrast between the little Japanese house of 1900 and the modern center with its tower surmounted by a cross is an outward sign of the progress the Church has made in Japan.

November, 1939



(Above) Play time at Church of Resurrection, Kyoto, in the diocese of Kyoto, Japan; (below) the baby clinic at St. Barnabas' Hospital, Osaka.



Mexico Is on March

(Left) Mexican Indian at prayer.

end by sounding gay. They evidently have the Mexican gift that makes all living an art and even the commonest objects colorful.

There is not only poverty and hard work but suffering in the lives of these Mexican Churchmen, and sometimes there is persecution at the hands of misguided political or ecclesiastical antagonists. Government regulations are complied with and, while inconvenient at times, cause no undue hardship. One rule is that the clergy must be registered with the name of the place where they minister and they cannot be registered for more than one place.

The system by which in the United States one priest may try to serve anywhere from two to ten missions cannot work in Mexico. This restricts the Church's progress but one good result coming from it is the development of lay leadership since a layman may be registered to carry on religious work, and that is better than nothing until a larger staff of clergy can be maintained.

Meanwhile, there are nearly fifty of these mission centers, all in the care of Mexicans, under their own Mexican Bishop; places beautiful in their simplicity, where the Church really is the Church, neither superstitious nor

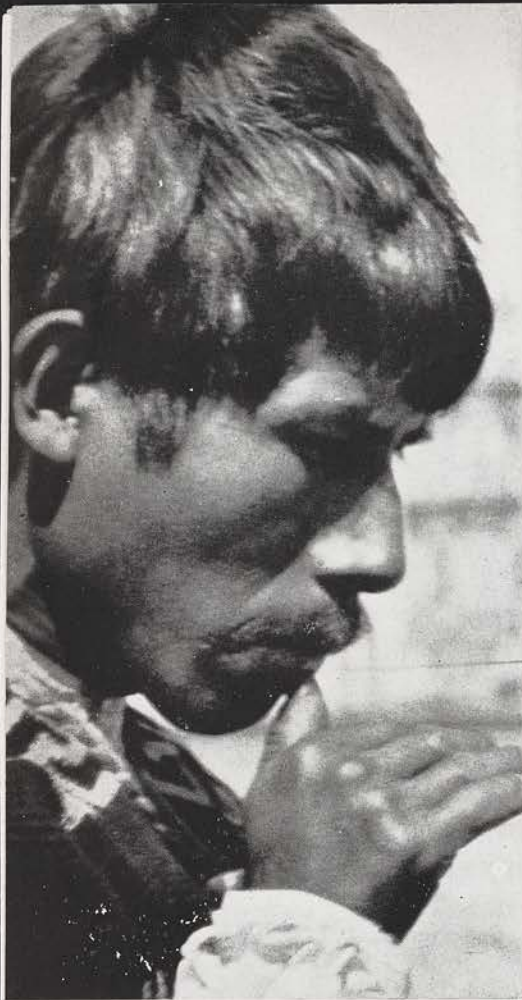
sophisticated. In Mexico City is the Cathedral of San Jose de Gracia with a flourishing Church school. The only American clergy are two in charge of congregations of Americans and other English-speaking residents.

Out in the mountainous regions where most of the missions are, relief of physical suffering is a great problem. The House of Hope at Nopala, a sort of clinic-hospital, for many years past has been a blessing to the people for miles around.

When the subject of socialized medical care, now coming into prominence, is written up as history, the Church in Mexico will have at least a footnote in the story, for the people of San Martin's Mission, at San Martin, united to form a little coöperative hospital in part of their parish hall. The cost of a doctor's visit to the village was too much for any of them alone but by combining resources they have accomplished much.

Mexico is on the march. The Government is alert to the needs of its people and working for their welfare. It is not inhospitable to the Episcopal Church's work there, and the Mexican Church people love their country. They can accomplish great things with help from fellow Churchmen in America.

(Below) This building was given the Episcopal Church by the Mexican Government and the people restored it. It is El Mesias Church, district of Ayapango.



Underwood-Stratton Photo

THINK of a group of 300 people, Indians all of them, bare-footed," writes the Bishop of Mexico, the Rt. Rev. Efrain Salinas y Velasco, "earning very low salaries but nevertheless determined to build a new church at a cost of \$15,000 Mex., the old building being too small. The new one, with stone foundations, thick brick walls and cement, shows the marks of a lasting religious purpose and a determination to exist as a Church."

They have built a good many simple country churches in the past few years, one mission helping another. Most are made of adobe with only a few necessary items brought from outside. Some are far off in the mountains with hardly a road leading to them.

The Bishop's coming to dedicate the church or to confirm a class is the time for a great *fiesta*; friends, music, flowers, general gaiety after a long service of deep feeling. No matter how much one hears about the poverty and hardships of the Mexican Church people, reports of their work always

Two Worlds Open To Church in Haiti

HAITI is two worlds: in the hinterland it is rural, primitive, pagan; in Port au Prince on the coast, civilized and cultivated, with evidences of wealth and privilege.

In Port au Prince the Episcopal Church has its Cathedral of the Holy Trinity, grown up out of a congregation started in 1863; and the Sisters of St. Margaret are in charge of a children's home and the Grace Merritt Stewart School for girls. The Sisters are the only American workers on the Bishop's staff in Haiti. The twenty or more clergy and the seventy lay readers who also serve as teachers are all Haitian.

* * *

The Bishop, the Rt. Rev. Harry R. Carson, has built fifteen churches since he went to Haiti in 1923. Visiting the churches means hours of driving over rough and dusty roads, often more hours of climbing, sleeping perhaps on the ground or in a hammock, carrying nearly all one needs on the way. "It is a hard field," a recent visitor sums it up, "but the Church is growing and the opportunities are unlimited."

Haiti is the western third of the island; the eastern two-thirds are the Dominican Republic, a different country with Spanish-speaking Dominicans, about 5,000 English-speaking people from the West Indies, and thousands of Haitians working on

the sugar estates. Holy Trinity Mission at San Pedro indicates what might be done if this field were ever well staffed and developed. The mission has no proper church building, only the first floor of a dwelling house, but the congregations overflow onto the street. A day school, meeting government requirements and free to give religious instruction, which the government schools may not do, enrolls 250 children. The staff of three ministers to seven missions in the country round about.

* * *

The Church's other center of work in the Dominican Republic is Epiphany Mission in Trujillo City. With only four clergy in all, not much more can be attempted. Here is one of the "unlimited opportunities" mentioned above.

When the people of a pagan village in Haiti invite the Church to start work there, the first step is always the destruction of the voodoo temple and the burning of everything suggestive of the old superstition. "As they empty their houses of the old pagan paraphernalia," one of the clergy says, "so they try to empty their lives of everything opposed to the one Lord and Master. Then follow baptism for their children, marriage for the parents, education, prayer, worship—Christ instead of an angry pagan god."



In Port au Prince, the Church has its Cathedral of the Holy Trinity, (above) grown up out of a congregation started in 1863; and the Sisters of St. Margaret are in charge of a children's home and the Grace Merritt Stewart School for girls. Many busy, colorful scenes such as that below are observed in Haiti. Below left, is a typical group of confirmees, marching in procession at a country mission station.



November, 1939

23

Philippines Example

(Left) Old City wall in Manila, relic of the past.

Orthodox congregation among the neighbors.

At St. Luke's Church, Manila, there are Filipinos. At St. Stephen's and St. Peter's, Chinese of two dialects. Manila is one of the few places where the Episcopal Church ministers to the endless stream of Chinese migration around the world.

Up in the Mountain Province the Church's work is inspiring. The older mission stations may be reached by road, but only after arduous journeys on foot over steep trails can one see all the forty or fifty outstations.

The Rt. Rev. Charles H. Brent started work in this Province soon after he became Bishop of the Philippines in 1901. The head hunters were active then and even now there are occasional explosions of tribal hatreds. A Government official of the Province has said that only the Church can bring enduring peace to the land. Certainly only the Church can set the people free from their age-old slavery to the fears and terrors of their primitive religion, to say nothing of some of their highly unsanitary social regulations growing out of that religion.

These are by far the largest missions the Episcopal Church has anywhere. Listed and followed up by name, there are more than 7,000 communicants and another 7,000 baptized persons, Igorots and members of other primitive tribes, to be shepherded and trained by a handful of clergy and lay workers without benefit of all the printed matter and other paraphernalia of more literate places. Development of a native ministry in such a place is slow work. It was a matter for great thanksgiving when three native young men were ordained to the diaconate in 1939, after several years of preparation.

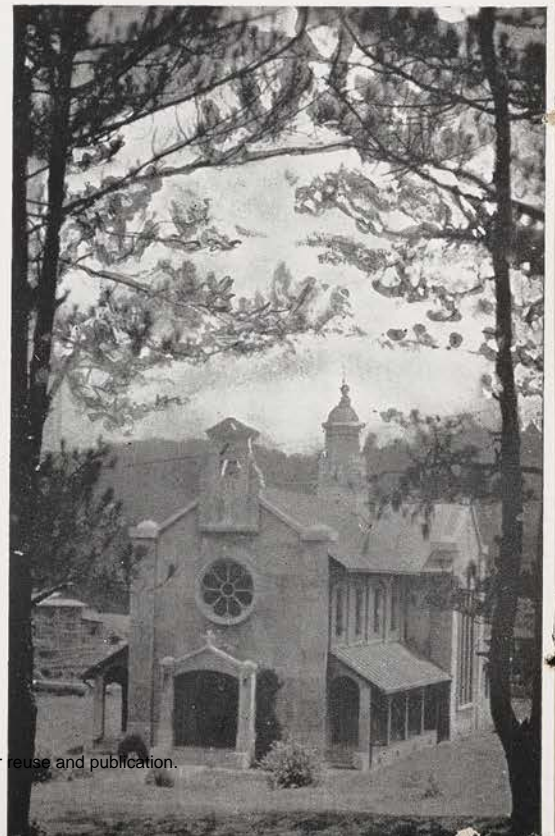
Down on the sea coast again, but this time at the southern tip, is Zamboanga, the ancient seaport for Malay

traders, with palm trees framing vistas of the Sulu Sea on one side and the Celebes Sea on the other. The people here are mostly Moros or Moslems, the outer fringe of the great world of Islam. The numbers in the Church are small but every one is a triumph of patience and enlightenment over conservatism.

Across a wide bay from Zamboanga is still another variety of work, St. Francis Mission to the Tiruray and other tribesmen at Upi and in the surrounding country.

Among the most appreciative of those to whom the Church ministers are the scattered Americans and other English-speaking foreigners in isolated ports and settlements throughout the Islands, visited and looked after by the canon missionary appointed for that work. He finds children awaiting baptism and men and women who would otherwise have no chance for months at a time to make their communions.

(Below) Church of the Resurrection, Baguio



Ewing Galloway Photo

WILD little mountain children used to gather cautiously around the houses of the early missionaries in the Philippines, but they fled like rabbits when the missionaries tried to approach them. This was less than forty years ago and now in that same mountain region the mission schools are so crowded that children have to be refused for lack of space.

Throughout the Philippines the opportunities have been opening so rapidly that even though the work has gone steadily ahead its progress almost seems like recession in view of what might be done with more staff and equipment.

No other field has such a variety of work. There are American residents and transients attending the Cathedral of St. Mary and St. John in Manila, together with many British and samples of the countless other races who come to this great seaport which is visited by the merchant marines of all the world. The Cathedral clergy have some contact with Army officers and men, and for further variety there is a friendly Russian

of Progress in Varied Fields

The Church has three hospitals in the Philippines: St. Luke's, Manila, in spite of worn-out buildings maintains its character as the best hospital in the Islands; Brent Hospital, Zamboanga, is increasingly useful to all sorts of people, even to the Moslem men who used to tear off their bandages as soon as they were out of sight of the hospital; and St. Theodore's at Sagada winning the confidence of thousands of mountain people.

Dispensaries in many stations add thousands more to the number of sufferers relieved of pain and taught simple rules of health for themselves and their babies.

The nurses' training school at St. Luke's is one of the Church's important means of developing native leadership. Besides the Filipinas, Igorot girls have gone there, and Tiruray and Moros, returning to be of great service to their people. Girls from Siam and China also have trained there.

Brent School, Baguio, for American and other boys and girls was a more or less personal venture of Bishop Brent's. The need for it has continued and, as the Bishop, the Rt. Rev. Gouverneur F. Mosher, has stated, with a little more adequate support it might become for American boys and girls the leading educational institution of all the Islands.

Some of the most interesting pieces of work are not classified. The clergy in Manila try to keep in touch with students coming to the city from the other missions. Hundreds of young men in the Mountain Province have left home to work in the many new gold mines opened there in recent years; clergy and lay workers stationed anywhere near a mine try to hunt up the Church boys and girls and provide services for them, with the mine managers usually cooperating gladly.

November, 1939



(Above) Beautiful sunset across Manila Bay.



(Above) A Race down Brent Hill, Manila; (below) Typical mountain church in the Philippines.

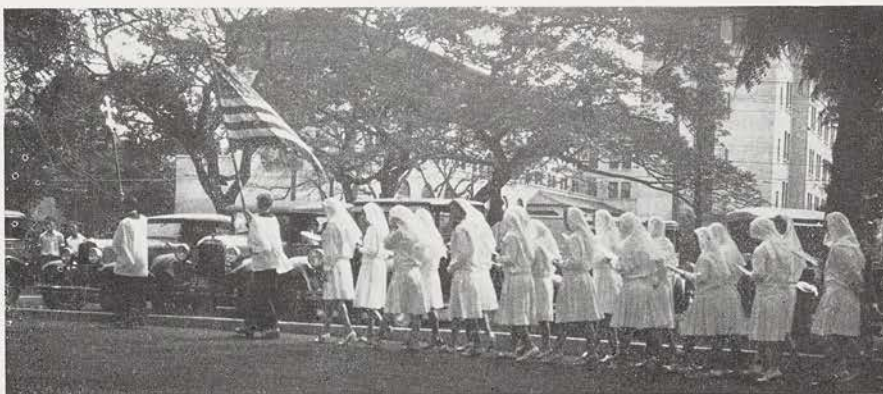


Tourist Misses Much in Hawaii

CAN FIND ACTIVE CHURCH PROJECTS—IF HE WILL

A TOURIST who spends a brief time admiring the beauty of Honolulu and then rushes on by the next boat has no idea what a variety of interesting sights he misses. Suppose he were an Episcopal Church tourist of an inquiring mind. He would discover St. Andrew's Cathedral with Hawaiians and Americans worshipping there. The inquiring tourist would learn that by the urgent request of an Hawaiian Queen the Church of England sent missionaries to the Islands seventy years ago.

The missionaries started a school for boys and one for girls which now, under the names of Iolani and St. Andrew's Priory, are two of the finest and most interesting schools the Church has anywhere. Although they were started for Hawaiians, they have adapted themselves to the iridescent population of the Islands and now their students, a charming lively throng of young people, include



(Above) Priory choir girls marching into St. Andrew's Cathedral, Honolulu.

(Below) Holy Apostles' Church, Hilo.



members of a dozen races. Both Europe and the Orient might learn a few lessons by watching the interplay of races in their common life.

Having discovered the Cathedral and the schools, the tourist goes further. He finds a thriving Chinese church, St. Peter's, with a Chinese priest. He finds a Japanese church, Holy Trinity, with a Japanese priest. He even, to his surprise, finds a Korean congregation, St. Luke's, whose priest is the only Korean in the ministry of the American Church, though the Church of England has many, in Korea.

Honolulu has also what might be called ordinary parishes, except that no parish is ever really commonplace. In these churches, however, difference of race is simply taken for granted and forgotten. With at least nine races or racial ancestries among his people and with a vestry on which six races are represented, the vicar of All Saints' Church, Kapaa, on the island of Kauai, says that they seldom think anything about racial differences one way or the other.

St. Mary's Home and kindergarten must be seen in Honolulu and its children are hard to get away from, as are the children in all these congregations. But Honolulu must not take all the attention. There is work on four other islands. The Bishop, the Rt. Rev. S. Harrington Littell, emphasizes the increasing urgency of our

work among the rural people.

Anyone who knows how many Filipinos come to Hawaii would wonder whether the Church is doing anything for them, and it is. They work mostly on the sugar and pineapple plantations, leading a laborious life without much to build up their characters. The Church Army has been working among them for several years, with the cordial cooperation of many plantation managers. Conveying their portable organ, their lantern projector, and other necessities back and forth from place to place, using whatever quarters they can get, they provide services or music or lantern slide lectures or other meetings, at hours when the working people can come.

The territorial government has opened new land for settlement in recent years which has led to an increase of population in certain areas, and the Church has been able to start new missions to meet the new communities. Another mission started with a handful of people in a tiny fishing village.

In 1932 a senator and his wife realized that one extensive area on the island of Molokai, with a growing population, had no provision for medical care. They forthwith presented the Church with a hospital named in memory of their son, Robert W. Shingle, Jr. Its influence has led to a marked increase in the Church's activity in that section.

THE SPIRIT OF MISSIONS

Cuba Builds Native Staff

A NEW chapter of the Episcopal Church's life in Cuba began in 1939 with the consecration of its third bishop, the Rt. Rev. A. H. Blankingship.

Less than a third of the clergy and less than a fourth of the lay readers are American, which shows that the Church is becoming indigenous.

One cannot make many sweeping statements about the country for, as a Church visitor has written, "Cuba in tourist-centered Havana and Cuba in the provinces are two vastly different things." A tourist sees Havana a charming and colorful city, full of enthusiasms, with pleasant recreation at yacht and country clubs, and with a feverish interest in all games of chance, including the ubiquitous lottery. He sees practically no beggars but does not know that they have been banished from the city; they are

only too plentiful at times. In short, he is impressed by the urbanity and charm of the life he sees and probably comes into contact with less poverty than does the usual visitor to New York.

The Church's work in Havana centers in Holy Trinity Cathedral with nearly 500 members and many activities. The Cathedral School for girls is full of young life and gives excellent training. Another well known institution is in Guantanamo where the Sarah Ashhurst School for Girls carries on the tradition and the high standards of its founder for whom it is now named.

If one remains longer than the usual twenty-four hours and travels throughout the island, one begins to see a picture different from that of the capital.

For many of the people, "home" is



(Above) Holy Trinity Church, Moron, Cuba.

(Below) A narrow Cuban street through an archway. Underwood-Stratton Photo.



November, 1939

a one-room mud-floored hut with walls made of the sheaths of the royal palm, the roof thatched with the palm branches. Equipment and clothing of the family are of the sketchiest. Only a few families have wealth.

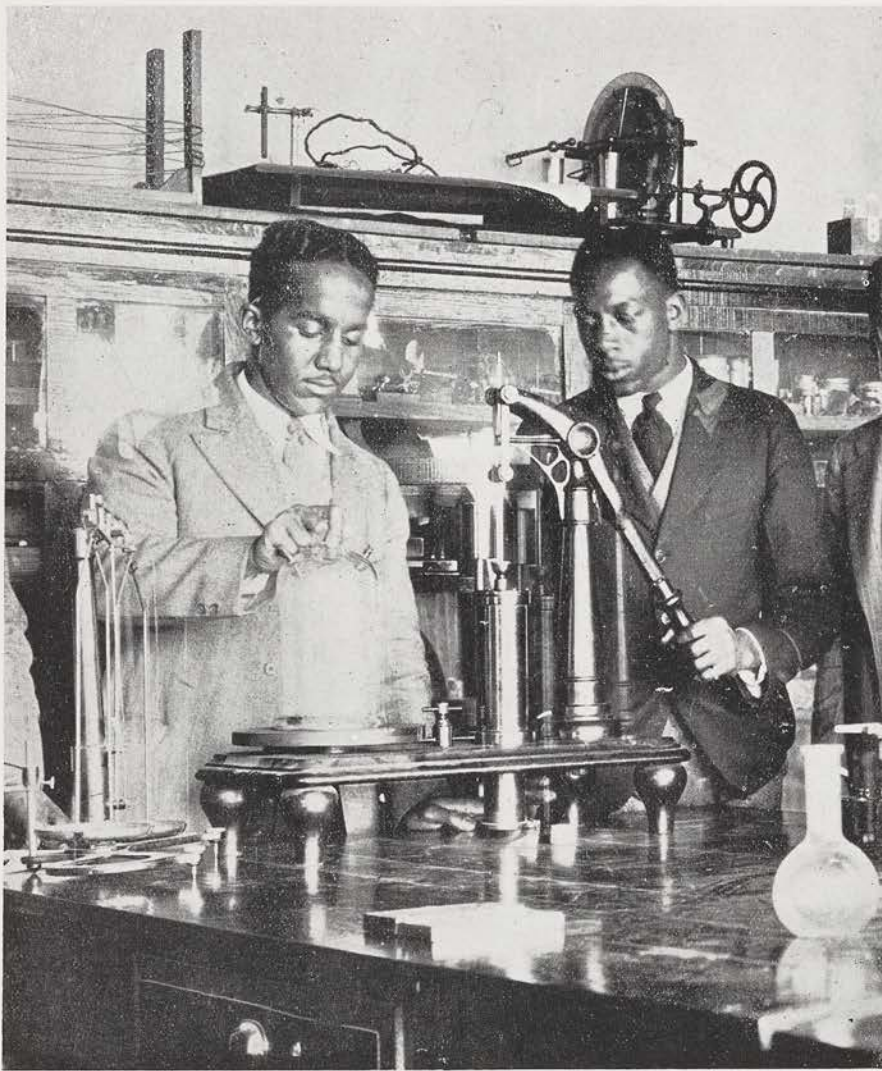
Scattered through the whole length of Cuba are forty-six parishes and missions, and thirty preaching stations, ministered to by eighteen clergy and a long list of lay readers. The people are Cubans, West Indians, Spaniards, Americans. Many missions use both Spanish and English in their services.

Among the best features of the Church's work are the parish schools attached to most of the missions. In spite of the crudest equipment they are of importance both to the Church and to the country where the educational system has to cope with so many difficulties.

The Woman's Auxiliary is actively at work, with a modern program.

In spite of its poverty and difficulties without number, the Church in Cuba is basically strong. It is at work in many strategic places, and even the equipment is better than one would expect to find with the inadequate funds available. Throughout its membership, in district, parish, and little struggling mission stations, the Church in Cuba today is at work.

Negroes



(Above) In the laboratory of one of the American Church Institute for Negroes schools which aid thousands of Negro youth each year.

ONE of the great opportunities and missions of the Episcopal Church in the United States today is to the Negro. And in this field, the Church is carrying on a distinctive program. Here in brief is the story:

One out of every ten people in the United States is a Negro: twelve million men, women, and children scattered throughout every State of the Union. Although three-quarters of them live in the Southern States, of the seven cities having more than 100,000 Negroes, four are definitely Northern: New York, Chicago, Philadelphia, and Detroit; two are border cities: Baltimore and Washington; and only one, New Orleans, is distinctly Southern.

Negro membership in the Church has grown to nearly 50,000 communicants shepherded by 170 clergymen in more than 280 congregations.

Strangely enough the greatest Negro strength of the Church is not in the South but in the North, particularly in the Second Province. This is due in part to the Negro migration of the past two decades and to an influx of West-Indian Negroes who are well-trained Churchmen. Large and self-supporting Northern parishes fully organized with model Church schools indicate what the Negro Churchman is capable of producing.

In striking contrast to these city parishes are the missions in the South composed largely of small farmers who are often primitive folk, lacking education, and desperately poor. Hence while the greater membership is in the North, the Church's missionary work among Negroes must have its greatest emphasis in the South especially in rural areas.

One of the most effective agencies

of the Church for bettering the condition of the Southern Negro is the American Church Institute for Negroes. Its aim is to promote the cause of education under Church auspices. Its success has been phenomenal in developing the minds and broadening the lives of countless boys and girls, changing the character of communities and sometimes of entire counties. It is today the largest American educational organization in existence maintained exclusively for Negroes.

The Institute began its work in 1906. In 1907 it included three schools: St. Augustine's School, Raleigh, North Carolina, now St. Augustine's College, a State accredited institution offering four years of standard college work; the Bishop Payne Divinity School, Petersburg, Virginia; and St. Paul Normal and Industrial School, Lawrenceville, Virginia. Today in addition to the three original schools the Institute has affiliated with it Voorhees Normal and Industrial School, Denmark, South Carolina; St. Mark's School, Birmingham, Alabama; Gailor Industrial (formerly Hoffman-Saint Mary's) School, Mason, Tenn.; Gaudet Normal and Industrial School, New Orleans; and the Okolona Industrial School, Okolona, Miss. Attendance at Institute schools has grown from 700 to 3,700 in the regular term and in addition more than 5,000 students are annually enrolled in the summer schools and for other special short courses.

St. Augustine's College has on its campus two other schools: St. Agnes' Training School for Nurses, and the Bishop Tuttle Training School. Each year St. Agnes' Training School graduates a class of qualified, competent Negro nurses trained in St. Agnes' Hospital, one of the few Southern institutions offering medical, surgical, and hospital care to Negro people. It has more than one hundred beds and is fully accredited by the North Carolina State Department of Health. The Tuttle School is a

One of Greatest of Church's Fields

national center for the training of young Negro women for Christian leadership in Church and community, with especial emphasis on religious education and social service.

The industrial schools of the Institute offer instruction in standard academic courses, teacher training for the Negro public schools in the South, farming, stock-raising, plumbing, business practice, tailoring, electric wiring, carpentry, masonry, and other building trades, and such domestic sciences as cooking, weaving, dress-making and designing, and mothercraft. One of the schools has instituted a course in beauty culture pro-

viding vocational training in a field which offers opportunities to the young Negro woman and another teaches barbering.

Such in brief is the Church's ministry to the Negro American today. The time has come for a great advance in the Church's work among colored people. Opinion from many groups suggests that such an advance is dependent upon a unified and comprehensive program for all the Church's Negro work. In such a program may lie the key to the opportunity to give greater recognition to the Negroes themselves in its accomplishment.

(Right) Negro youth in procession; (below) Students working on one of the school buildings.



(Below) The Chicago Building at St. Paul School, Lawrenceville, Va.



"Episcopal Arboretum"

PUERTO RICAN BISHOP IS JOHNNY
APPLESEED TO HIS ISLAND PEOPLE

spot in the midst of the lovely trees a weird assortment of tin cans, neatly arranged, like rows of bright bizarre flowers; tomato juice cans, soup cans, applesauce cans, and evaporated milk cans. Into these tin cans Bishop Colmore places rich earth and plants selected coffee seeds. For a year, sometimes two years, he nurses these carefully until a lovely plant comes through and grows into sturdy health. He also plants other selected seeds; some native, others exotic as experiments in adding to Puerto Rico's flora. Then, whenever the Bishop starts out on a trip the back seat of his car is filled with the tin cans carrying the sturdy young plants. When the tin cans reach the hills, the Bishop shows the farmer how to plant the trees into the soil. And now the once barren hills are beginning to blossom again, and coffee plantations are flourishing.

These hills around the little concrete chapels, covered again with vegetation, reveal not a sign of human habitation. But the church bell rings, and be it Sunday or mid-week, it is not long before the hillsides are swarming with men, women, and children all converging on their church.

These are evidences of a good beginning in ministering to rural Puerto Rico, but it is only a beginning and new opportunities constantly are arising. Recent developments in homesteading have created country communities of hundreds of souls within a small radius which, says Bishop Colmore, "offer a wonderful opportunity for the Church. These settlements have vocational school, medical clinic, and community center, but no church. The Church could enter a half-dozen such places at once. It is committed to one of them and has been promised a church site by the Government. The Church will fulfill this obligation, but what about the others?"

To occupy these places requires more men and means. Bishop Colmore can get the men—there are

seven young Puerto Ricans offering for the Christian ministry—but reduced appropriations from the Church in the United States have tied the Bishop's hands.

The concern of Bishop Colmore for the economic welfare of his rural people, suggested by his tin can nursery, is only one aspect of his concern for all the people of Puerto Rico. St. Andrew's Craft Shop in Mayaguez, and its branches in Ponce, Quebrada Limon, and Manati, provides employment for about 300 women and girls who are in the main dependent upon this work for a livelihood.

"St. Andrew's Craft Shop," writes Bishop Colmore, "is one of the most practical and useful pieces of missionary endeavor I have known. The girls begin their daily work with prayer and instruction, they attend the Church's services and participate in the various activities of the parish. Regular work with good wages, medical care for themselves and families provided by the craft shop is a wonderful introduction to the joys and pleasures of the Christian life as taught and practiced in the Church. As the volume of the needlework increases its benefits are extended to other missions in Puerto Rico and thus St. Andrew's helps other parts of the district."

(Below) St. John the Baptist Church,
Santurce, San Juan



Publishers Photo Service

THE Johnny Appleseed of Puerto Rico is the title often given to the Episcopal bishop of that island—the Rt. Rev. Charles B. Colmore. It was the hurricane of 1928 that started Bishop Colmore on his career as such.

That hurricane destroyed the coffee plantations in the mountain districts, the livelihood of the hill people. They were desperate. Bishop Colmore was with them constantly, urging them to replant their soil. But it was almost a hopeless task. Day after day, under the hot sun, they toiled trying to make the small new trees flourish. It takes a year and sometimes two before the quality of a tree can be determined. Very often, after all that labor, the coffee trees yield no beans at all. The Bishop determined to help these people replant their hills. He dreamed of bringing them trees already grown past their perilous infancy, healthy enough to withstand the odds and difficulties of the tropics.

So the episcopal arboretum was conceived. And today any visitor to the Bishop's House notices in every shady

Day of Prayer More Important This Year

WOMEN WILL OBSERVE NOVEMBER 11

Termed by one of its leaders "a day of far more than ordinary significance this year," the Woman's Auxiliary's seventh annual Quiet Day for Prayer will be held, as in the past, on Armistice Day, Saturday, Nov. 11.

"I cannot emphasize too strongly the importance of the Quiet Day for Prayer this year," Miss Grace Lindley, executive secretary of the Auxiliary, said. "While every fall since 1933 has brought new problems among nations, the hope for peace is dimmer in 1939 than it has ever been since we began this observance."

"I hope that every woman in the Church," Miss Lindley stated, "will want to add her own voice to the pleas for peace that will be spoken in every part of the world on that day."

The Quiet Day for Prayer was started by the national executive board of the Auxiliary to answer a need felt by the women of the Church. Armistice Day was decided upon, "because we wanted to make something more than just a holiday out of an occasion that should stand for so much." While the theme each year has emphasized more than peace alone, that has been the heart of the movement.

Observance of the day has been general, Miss Lindley said. Copies of the booklet prepared as a guide this year have gone to every diocesan president, by whom they have been distributed, through parishes, to nearly 125,000 women. Additional copies have gone to the foreign missionary districts, where the service is translated into the native language. In the past the booklets also have been sent to interested groups in England and Canada.

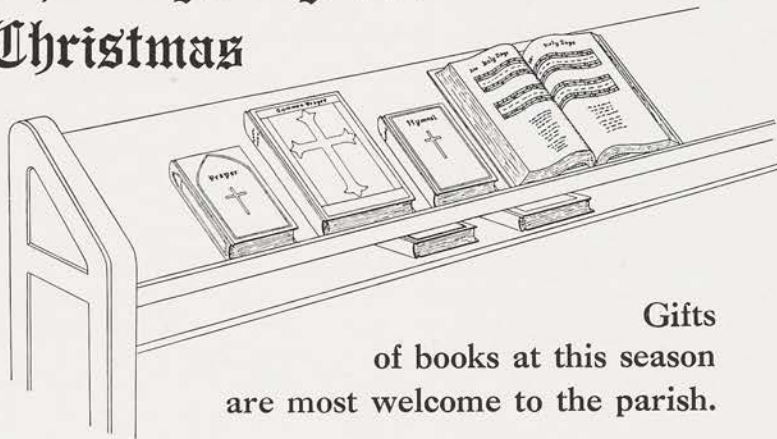
The general plan is for churches to remain open through the day, so that women may take their places as intercessors for short periods of time. In smaller parishes women often stop in to pray alone, and frequently it is the only time they are in church except during the regular services.

The Holy Communion is generally celebrated at the beginning of the day.

In addition, it has become the practice of some parishes to keep churches open during the evening for

the benefit of working men and women who wish to enter into the observance. The leaders in the movement are advocating this method for reaching every member of the parish.

Thanksgiving and Christmas



Gifts of books at this season are most welcome to the parish.

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China Schools Carry On Under Difficulties

MORE STUDENTS AT ST. JOHN'S, SHANGHAI, THAN EVER

SOME of our friends who are trying to carry on educational institutions in Southwest China are facing great difficulties. Miss Hazel Gosline, of the Hankow Diocesan School (now located at Chennan in the Province of Yunan) who had to go to Hong Kong on school business, has been unable on her return journey to get beyond Kunming. She has been told that the buses have stopped running, and that the only way to cover the distance between Kunming and Chennan was a six-day journey by litter.

* * *

STUDENTS KEEP COMING. More medical students than ever before were clamoring for admission at the door of the Medical School of St. John's University, Shanghai, this fall and this in spite of war and conditions which have resulted in most of the Christian institutions of higher learning in China moving off into the western provinces.

With reduced appropriation and inadequate equipment, Dr. J. C. McCracken, as Dean of the Medical School, is hard put to it to receive even a fraction of the prospective new students. He is convinced, and it seems to me that he is right, that one of the crying needs in China today is for more and better trained doctors. My observation convinces me that it is essential that the medical training should be given under Christian auspices. A number of the best trained physicians now with

the Chinese armies are graduates of St. John's. Among these is the Surgeon General of the army, as is also the head of the National Health Administration.

As one practical way of helping to meet the present situation, Dr. McCracken asks whether there are people or groups in this country who would supply a microscope. He needs fifteen. He tells me that a microscope can be purchased in Shanghai for \$140 U. S. currency. He wants them in China by January 1. Additional particulars can be supplied to anyone desiring them.

* * *

THRILLING EXPERIENCE. Anyone who has ever had the privilege of attending the daily seven o'clock morning service in the old Chapel in the barrack buildings of St. Luke's Hospital, Tokyo, will never forget the thrill of the occasion. Here come the day nurses who are going on duty. Here are the night nurses who have been watching through the hours of dark. Before one group goes to work and the other to rest, they share in thanksgiving for what they have been enabled to do, and pray for strength of purpose to do the things that need to be done.

In the new and beautiful chapel erected in the memory of Miss Mary Coles of Philadelphia, in the present buildings of St. Luke's Hospital, the services, if possible, are even more significant. Among the regular attendants at St. Luke's Hospital

Chapel, there are of the Japanese staff doctors and nurses (foreign staff not included) 68 communicants and 101 baptized members of the Seikokwai, and 65 baptized members of other Christian communions.

* * *

PHILIPPINE STATISTICS. Here are some figures which perhaps will prove convincingly the fact that our fellow Churchmen in the Philippines are doing their share in supporting the Church's mission in the Islands. The contributions, school fees and medical fees for the year 1938 total \$239,255. This is all money that has come from people in the Islands. As compared with this amount, the Church in the United States for the year 1938, gave \$106,323, or less than one-half the amount given in the Philippines. Some of this money comes from the Igorot people in the Mountain Province where ready money is almost unknown. In response to an inquiry on my last visit to Sagada, I was told that the average Igorot family did not have more than twenty-five cents a month in actual cash.

* * *

ALASKAN ORDINATION. In July, 1932, Wilfred C. Files, a young American layman went to Alaska to be associated with the mission work with his long-time friend, Bishop Bentley. His services as a layman proved him to be an effective missionary and one worthy of the Church's ministry. Some years ago Mr. Files was ordained Deacon. Recently Bishop Bentley ordained him to the priesthood. He will be stationed at Our Saviour Mission, Tanana, Alaska.

* * *

HUMOR IN WAR. Even days of suffering and sadness may have an occasional glint of sunlight, if one has a sufficient sense of humor. In a recent letter Bishop Gilman says: "The other day I saw three red umbrellas going down one of our Hankow streets with a band in front of them and a large number of cars behind, and thus I learned we are to have a change in commanding generals."

JOHN W. WOOD.

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YOUR OPPORTUNITY

(Continued from page 7)

came to create in us the power to love God and our neighbor even as God loves us. If any man is in Christ Jesus, he is a new creature. These words of St. Paul are not merely rhetoric, but they describe the experience of a man who through faith in Christ was actually changed from a narrow, selfish nationalist into one who could truly say, "The love of Christ constraineth me"—the purpose of our missionary work is to bring the transforming influence of this Christ to bear upon every man, woman and child in this world of ours.

If we are really Christians, that is if our innate selfishness has really been converted into a love like that of Christ's, missionary effort will not be so much a duty as an irresistible urge. Like St. Paul we will feel, necessity is laid upon us, woe is me

if I preach not the Gospel. Wherever in this world we see sickness we will wish to cure it. Wherever there is ignorance we will be eager to instruct it. Wherever we see men still bound by the claims of selfishness we will strive with joyous effort to bring them face to face with the Christ who makes men free.

The missionary program furnishes you the opportunity to exercise that love which Christ has created in you. It enables you to make the witness of your life effective in changing some other life. Your contribution is the channel through which the influence of your Christian life is carried to those children of God who are far off.

It is to the support of your Church's world-wide program that you are called this month.

—Henry St. George Tucker.

An old Chinese farmer, accustomed to attend his country church and to offer a tithe of his little earnings, was overtaken by war and flood, his whole life uprooted, and he became a refugee. Some time after, he received from the relief agency a gift of \$20 to help rehabilitate him. He bought a country cart to peddle merchandise around the dangerous countryside, and made the unbelievable sum of \$80. After refunding the \$20 he was faced with the question of

what to do with the tithe—which he insisted was \$8. After much thought he had it sent to Shanghai for the relief of Jewish refugees.

* * *

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Employ Radio, Phonograph in Fall Campaign

WITH the financial assistance of the Forward Movement, the National Council this fall is entering three new promotional fields—phonograph recordings, radio transcriptions and direct broadcasts on purchased time. All three are designed to assist in the Every Member Canvass.

The Department of Promotion's Radio division, directed by the Rev. Dr. G. Warfield Hobbs, is now distributing four phonograph records each containing a message pertinent to the present situation in world and Church. The recordings are by the Presiding Bishop; the Rev. Dr. Charles W. Sheerin, vice-president of the National Council; Bishop Blair Roberts of South Dakota, and the Rev. Henry P. Van Dusen of Union Theological Seminary. One hundred pressings of each record have been made and are available for use with Canvass groups, Woman's Auxiliary, young people and similar groups.

In the field of radio transcriptions, nine of such have been made. These are being relayed out to some 250 smaller stations over the country. Addresses in this series are by: the Presiding Bishop; Dr. Howard

Chandler Robbins; the Rev. Shirley C. Hughson, O.H.C.; Bishops Stevens of Los Angeles, Quin of Texas, Stewart of Chicago, and Freeman of Washington; Dr. Adelaide Case and Spencer Miller.

From New York Station WQXR, a series of eight broadcasts is under way, having started October 22. Each Sunday up to and including December 10, the program will be heard from 5 to 5:15 P.M. Speakers include: Bishops Manning and Stires; Dr. Sheerin; the Rev. C. Leslie Glenn, Cambridge, Mass.; Mr. Charles P. Taft of Cincinnati; Rear Admiral Reginald R. Belknap, Dr. Joseph Fort Newton, the Rev. Elmore McKee.

Added to these three phases of the program, is the Episcopal Church of the Air which has just concluded eight years of participation in the Sunday religious forum of the Columbia Broadcasting System. The next broadcast in this series is that of the Presiding Bishop from Station KMOX in St. Louis on November 5, when he will deliver a message to the whole Church on "Our Present Duty." The broadcast is at 10 a.m.

Eastern Standard Time. A recent addition to the Church of the Air Program is a Pacific Coast division under leadership of Bishop Stevens.

✦ ✦ ✦

China College Prepares for Fall During three recent months, faculty and students of Central China College devoted themselves to the laborious task of moving college equipment as well as personal belongings from Kweiling to Hsichow. The new home of the college is an obscure little town of about 5,000, hidden away among the hills of China's southwesternmost province, Yunnan, near the borders of Tibet. The toil and the dangers involved in that transfer were many. At last the work was completed and classes were resumed.

It was expected that the college would carry on through the summer, partly because of the enforced suspension during the moving and partly because students have no place to go, and no homes to go to, even if a vacation were announced. Students are housed in two Chinese quadrangles, one sheltering the seventy-three men, and the other the thirty-five women students. Three Chinese temples have been rented and remodeled to provide classroom space, the college office and the laboratory. Separate buildings are on the way for the School of Science laboratory.

Scenic beauty is assured by surrounding mountains. Outstanding among them is Tien Ts'ang Shan, and a lake known as Er Hat, 7,000 feet above sea level.

During August examinations for entrance to Central China College were held in Kunming, the capital of the Province of Yunnan, in Chungking in the Province of Szechwan, in Kweiyang in the Province of Kweichow, and in Hongkong. Recently the Canton Union Theological College, maintained by American Presbyterians and Anglicans in the Diocese of Victoria, Hongkong, has joined up with Central China College in Hsichow.

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THE OBJECTIVE—1935

WHAT DOES THE FORWARD MOVEMENT EXPECT TO DO?

"Revitalize the Church—by a development of a truer responsibility of every member to the whole program of the Church."

"To come to individuals appealing to our reason, our hearts and understanding, using our Lord's own plan of enlisting men for the work of the Kingdom."

(Selected from Forward Movement radio addresses, 1935)

AFTER FIVE YEARS

TO HELP GAIN THAT OBJECTIVE—

- 1** The Commission is organized to aid and has aided in Conferences, College Work, Evangelism, Missionary Education, Retreats and Youth Movements.
- 2** In Radio
Episcopal radio transcriptions, in cooperation with the National Council, are being made available for use by smaller stations throughout the United States. A separate series of broadcasts will go on the air over station WQXR, New York City, on Sunday, October 22nd at 5:00 P.M., E.S.T., and will continue every Sunday thereafter through December 10th. For further information write Department of Promotion, 281 Fourth Avenue, New York, N. Y.
- 3** Has had as one phase of its work the distribution of over twelve million pieces of literature, to aid the Clergy and lay people of the Church.

FINALLY

The Commission has resisted the idea that it impose a program, but it does seek to awaken, to encourage, and to promote spiritual life and work in the Church.

THE FORWARD MOVEMENT COMMISSION

406 Sycamore Street

CINCINNATI, OHIO