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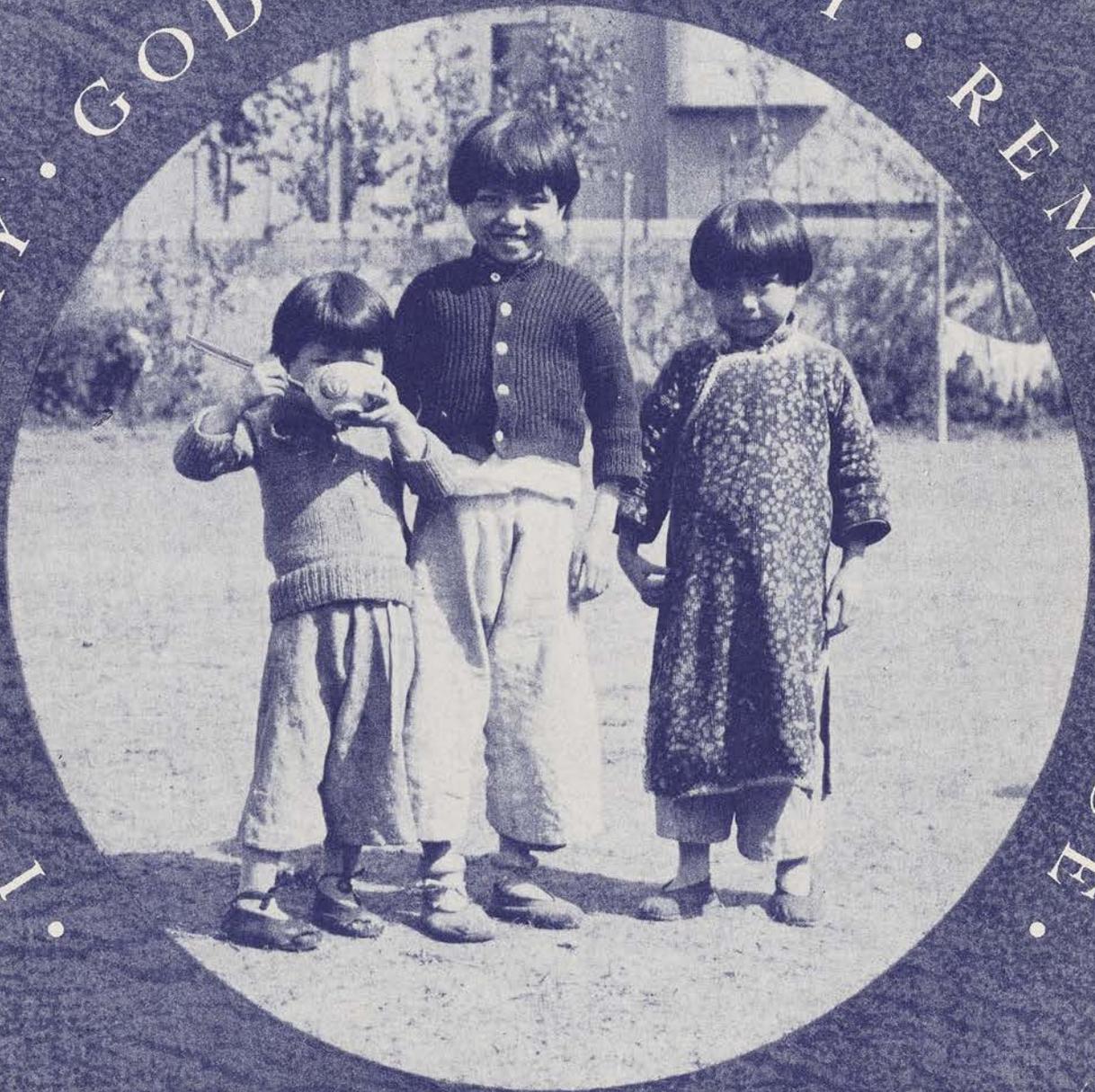
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I. THANK. MY. GOD. ON. EVERY. REMEMBRANCE.



*The Spirit of Missions*

SEPTEMBER, 1939

VOL. CIV. No. 9

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\*

“THE Great Commandment” is the title of a new religious motion picture which will be released this fall from Hollywood. It marks a new venture in motion pictures. Sponsor of the venture is the Rev. James K. Friedrich, a clergyman of the Episcopal Church. On this page are two stills from the picture. At the left, is John Beal as Joel in the story of the time of Christ. Below, Jesus is depicted talking to fishermen on the lake of Galilee. This is the only scene where the figure of Christ is seen. His voice, however, is heard during other sequences. (More about “The Great Commandment” will be found elsewhere in this issue.)

\*



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The Hope of the World—the Cross. It surmounts many churches and other buildings in many lands and stands out today against a darkened sky. Numbers of these structures have arisen as a result of the sacrificial efforts and gifts of women of the Church through the United Thank Offering, the fiftieth anniversary of which this issue commemorates.

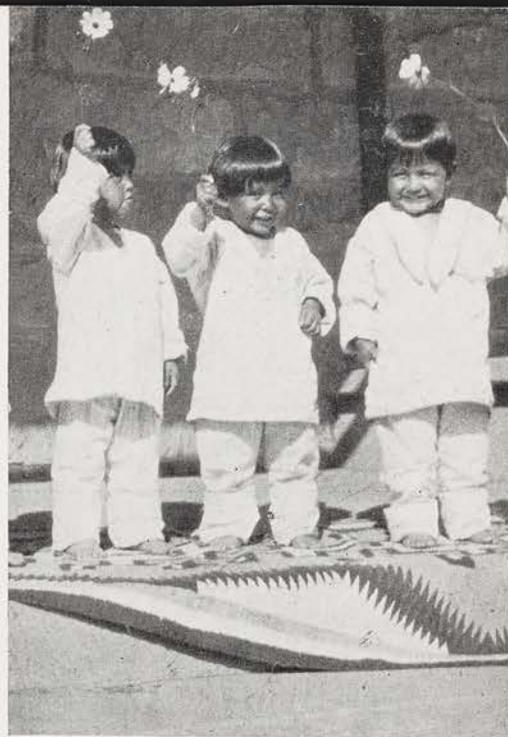
# The Spirit of Missions

Volume CIV

SEPTEMBER, 1939

No. 9

(Right) "Three Little Indians" of Good Shepherd School, Fort Defiance, Arizona, proudly show off new pajamas from a Woman's Auxiliary box.



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**THE COVER:** All sorts and conditions of children and adults are beneficiaries of the United Thank Offering, such as the three Chinese children on the cover. The legend, "I thank my God on Every Remembrance," appears on the Little Blue Box into which thousands of Churchwomen drop their offerings. This design appears on the cover of an attractive illustrated booklet, "The First Fifty Years," just published by the Woman's Auxiliary to commemorate the fiftieth anniversary of the U.T.O. Copies may be had from The Woman's Auxiliary, 281 Fourth Avenue, at fifteen cents each, or ten copies for one dollar.

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

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JOSEPH E. BOYLE, Editor

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THE first of a long and distinguished line of buildings which have been made possible by the United Thank Offering is Christ Church, Anvik, Alaska (left). This structure has been replaced by a more modern one. The photo here shows the arrival of the United States Mail, drawn by a team of seventeen dogs, said to be one of the largest teams ever used in this far-north outpost. Other churches and buildings erected by the U.T.O. are shown elsewhere in this issue.



The U.T.O. came about because a young woman, stirred by a divine discontent, proposed that the offering presented at the Triennial Meeting of the Woman's Auxiliary be devoted to a specific missionary object. She was Ida Whittemore Soule, affectionately called "The Mother of the United Thank Offering." At the right Mrs. Soule is shown on her ninetieth birthday with two grandchildren.



# “... On Every Remembrance”

by The Presiding Bishop



(Above) Philippine Boy

AN event of prime importance in the history of the American Church was the establishment of the United Thank Offering. This fall brings the fiftieth anniversary of the offering, an event which I hope will be widely observed throughout the Church.

During these fifty years, thousands of churchwomen have offered up thanks to Almighty God for His blessings, at the same time depositing in the “little blue box” contributions large and small. These remembrances in terms of money aggregate seven and a half million dollars. They have enabled the Church to send some 400 women workers to the far corners of the world, carrying the message of Christ and His Church. Doctors, teachers, nurses, social workers, evangelists, student workers and others have been the beneficiaries of the U.T.O.

It is impossible to measure the full value that has come from the Offering. But I am sure that not the least of the results has been the bringing of many into a knowledge of our Lord and Master. Many of those who know Him now probably would have remained in darkness but for the United Thank Offering. This alone amply

justifies all the time and effort which has been spent by our churchwomen on this their special contribution to the Missionary Cause.

But it seems to me that perhaps the greatest good of the U.T.O. has come to the thousands of churchwomen who have participated in it; those who daily or frequently have prayed and given. Their lives have been made richer; they have been brought closer to their Church and their Master; they have learned to share the blessings which God has bestowed upon them; they have been and continue to be Christian examples to those about them. What greater privilege could one desire?

Churchwomen have inspired the Church to go forward in many ways. The United Thank Offering has been one of the outstanding mediums for such advance. Tribute is due those who launched the Offering half a century ago and all who through the years and today share in it.

As we come to this fiftieth anniversary, humbly we repeat the legend on the little blue box which has become a daily prayer to our churchwomen:

“I thank my God on every remembrance.”  
*H. St. George Tucker.*



Ministering to the sick (above) is one of the valuable services of U.T.O. workers. The Christian doctor, like Lulu Disoway (right) in China, makes graphic God's love. Here she is shown holding twin boys born at St. Elizabeth's Hospital, Shanghai. Below left is a group at St. Stephen's Chinese Girls' School, Manila, P. I., where volunteers of many nations come daily to make surgical dressings for the wounded in China. Below right, en route to a parochial school — an opportunity opened to these and other Negro children in the South by missionaries.



SEVEN and one half million dollars have been contributed to the missionary cause of the Episcopal Church by Churchwomen during the past fifty years through the United Thank Offering. The fiftieth anniversary of the founding of the offering occurs on October 3, and on Sunday, October 1, observances will take place throughout the world.

Some 400 women have gone into the mission fields under sponsorship of the U.T.O. Nearly 200 are now working in various parts of the world. They are in China and Japan, Liberia, Latin America, the Islands of the Sea and Alaska; they are in the United States working among Indians, Mexicans, Negroes, rural folk, and college students. Some are called evangelists; others teachers, nurses, doctors, social workers and secretaries.

From a single woman missionary supported and a single simple mission chapel erected by the first offering of 1889, the U.T.O. has grown. Today it not only supports some 200 women missionaries but erects or repairs needed buildings, churches, hospitals, schools; provides training of future missionaries and cares for women who have given their lives in Christian service.

Three training centers for women workers in the Church receive support from the U.T.O.—Windham House, New York; Tuttle School, Raleigh, North Carolina; and St. Margaret's House, Berkeley, California. The heads of these institutions are maintained by the U.T.O. and also scholarship aid is provided. Thus the U.T.O. has a direct influence upon those women workers who will represent the Church in the field in the future. Since 1904, the training of women workers has been emphasized.

The story of the U.T.O. is told in a new pictorial booklet, *The First Fifty Years*, just issued by The Woman's Auxiliary. Copies may be had by writing The Auxiliary, 281 Fourth Ave., New York, at 15c a copy or ten copies for \$1.00.



**T**HE United Thank Offering today supports about two-thirds of all women missionaries commissioned by the Church. Many of those now in the field have served there for years. Typical of this group is Deaconess C. G. Massey (right) who pioneered in the Philippines. She is stationed at Balbalasang, P. I.

Around the fireplace at Valle Crucis School, Valle Crucis, North Carolina (below left). From the Southern Highlands come many selected girls to this school, to receive Christian training. They are among the groups of young Americans who regularly come under the influence of the Church as a result of the United Thank Offering. Below right, is a small Tinguian, son of Christian parents, members of the Church in Balbalasang, P. I.

Twenty years ago, the women of the Church took steps to assure women missionaries a regular retiring allowance by providing that one-tenth of the U.T.O. be reserved as a pension fund. This fund has built up to \$615,000, a little more than two-thirds of the capital sum needed. It is hoped that the required \$900,000 will be completed by additions from the offerings of 1940 and 1943. It is called the Ida W. Soule Pension Fund, in honor of the founder of the U.T.O.





**B**UILDINGS of many types and descriptions in various mission fields have been erected through the United Thank Offering. On this and the next page are a few of them.

One of the most modern of these buildings is St. Margaret's (left), only Church school for girls in Brazil. The 1931 U.T.O. provided this building.

An important work is carried on in the mountains of Virginia. Directly below is Dabney House Infirmary, located at Java, in the Diocese of Southern Virginia.

Thousands of Mexicans have come to this country and one of the Episcopal Church institutions which serves them is Golden Gate Mission (below, right), located at Phoenix, Arizona.

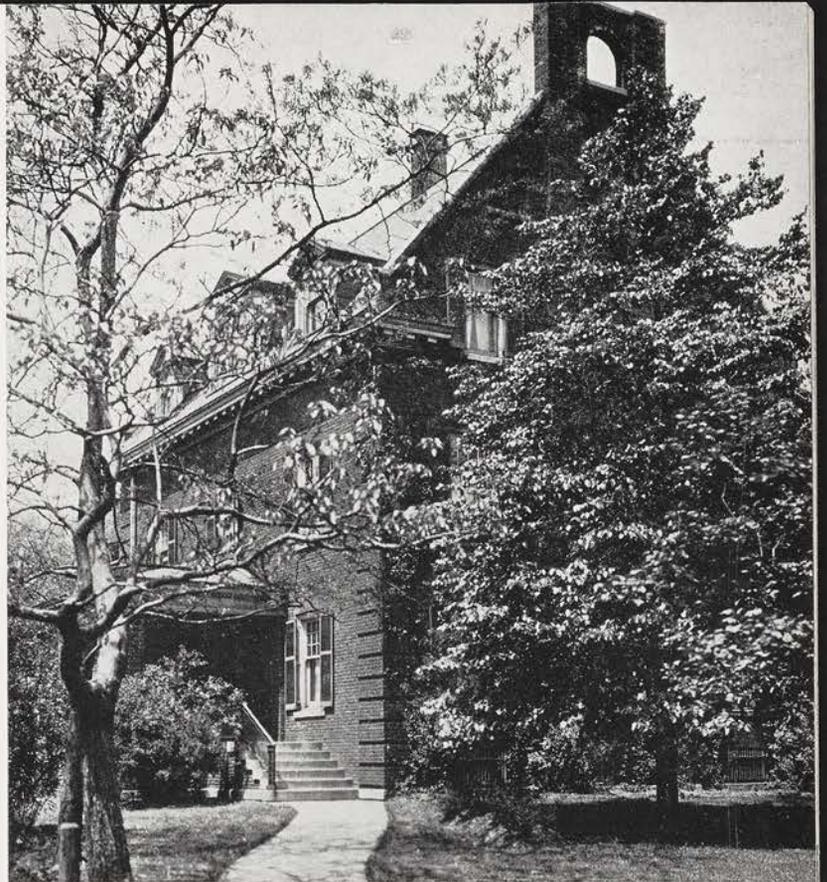
Before the present conflict in the Orient, Chinese girls fortunate enough to attend St. Hilda's School, Wuchang, gave thanks to the women of America who had given them their lovely chapel (below, left). When fighting made the school's continuance impossible the buildings became a refugee center.



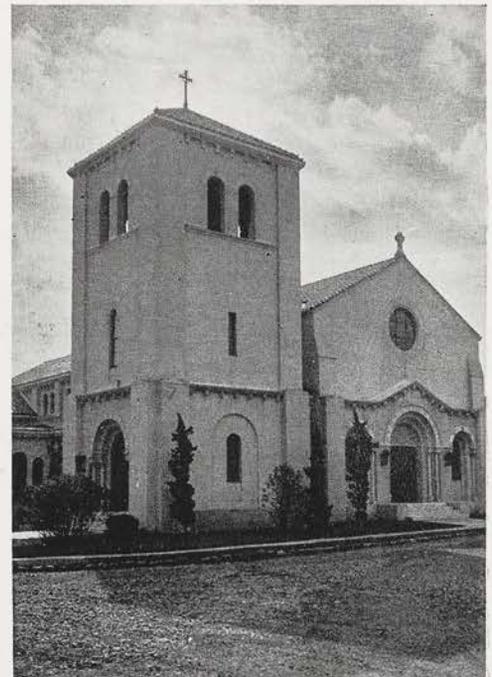
**B**RENT HOUSE (right), a national center for conference and devotion located in Chicago near the University of Chicago campus, was made possible through the U.T.O. of 1931. Operated under direction of the National Council, it is a home for building friendship and understanding among people of different nationalities and races through religious fellowship, intellectual activities and social contacts. The director of the House, Mrs. George Biller, is supported by the U.T.O.

The U.T.O. has helped meet many emergencies. In 1930, a hurricane swept through Santo Domingo and in the damage wrought was the destruction of Epiphany Church, Trujillo City. Directly below is the new Epiphany Church, erected in 1932, with funds provided by the U.T.O.

Young Negro women are trained for Church work at the Tuttle School, Raleigh, N. C. (below, left), supported by the U.T.O.



Among Christian schools for girls in Japan is St. Margaret's, Tokyo, which has found greater usefulness through buildings provided by the U.T.O. Below is St. Margaret's Chapel, scene of numerous school-girl baptisms and confirmations. The principal of St. Margaret's is U.T.O. supported.



# Army and Navy Women Take U.T.O. With Them Wherever They Go

"AN airplane landed after a foggy flight, a ship anchored, a child tucked into bed at night, a dinner party well carried off, or one of many blessings known only to ourselves, become the means by which, perhaps, an orphan is given a home in Hawaii, help is given a sick mother in China or the Philippines, God's Word is spread in Alaska, or a school is built in Puerto Rico."

Thus the new chairman of the United Thank Offering Service Committee, Miss Harriet K. Neal, of San Francisco, interprets the work of that Offering. Small sums set aside at times of thankfulness such as she mentions mount up into many thousands of dollars and help to carry forward the work of the Church's mission.

The Service Committee, first organized in 1935, is for the convenience of Churchwomen connected with the Army and Navy whose frequent moves make normal parish activity difficult. Miss Neal, daughter of Admiral George Franklin Neal, now stationed at San Francisco, writes: "No sooner do we become interested in some parish work than the Department decrees that we start packing for duty elsewhere. Through the

## The Little Blue Box

The "Little Blue Box," known to thousands of Episcopalian women around the world, dates back in one form or another almost to the founding of the United Thank Offering. Mr. E. Walter Roberts, former treasurer of the Domestic and Foreign Missionary Society, says that as early as 1865 the Society used some form of "family" mite box. At first a black walnut box was used; later this wood was covered with red paper.

Soon after the first U.T.O. in 1889, states Mr. Roberts, the Woman's Auxiliary began using a blue wood box that could be opened on the bottom and pasted up and used again. In 1891, Mr. Roberts invented the "Pyramid" box; later on, the "Keystone" box; and later still (1911), the rectangular box. About 1911 or 1912, Mr. Roberts invented the present blue box. All of Mr. Roberts' box inventions were given to the Society.

United Thank Offering Service Committee we Churchwomen of the Army and Navy are given a really splendid opportunity to have a very definite part in the Church's work and to grow spiritually ourselves."

Miss Neal's predecessor as chairman, Mrs. Roswell Blair, is the wife of Admiral Blair, who has recently been assigned to duty in Shanghai. Her report when relinquishing her office showed that the number of women contributing to the Offering through the Service Committee has increased from 21 in 1935 to 290 in 1939, while the amount thus given was \$56 in 1935, \$497.99 in 1938 and for the first half of 1939, \$340.

Working through a committee, rather than one custodian alone, follows the modern trend in United Thank Offering methods. Miss Neal's assistant chairman is Mrs. H. J. Redfield, care of Commander Redfield, *U.S.S. Concord*, San Diego. There are local Navy chairmen at Annapolis, Boston, Coronado, Dahlgren, Va., Great Lakes, Long Beach, Newport, Norfolk, Philadelphia, Washington, Shanghai, Canal Zone, and local Army chairmen at Manila, Hawaii, Puerto Rico and Washington.



The first United Thank Offering was presented on the altar at the left, on October 3, 1889. It was then in the Church of the Holy Communion, New York. Today it is in the Church of the Holy Communion, Buffalo, N. Y. It was given to the Buffalo parish by the New York parish. The altar itself is said to be more than 100 years old. From the initial Offering in 1889 of \$2,188.64, the sum increased until it was over a million dollars at both the 1928 and 1931 Triennials. While the 1934 and 1937 Offerings declined, women of the Church are looking forward to a substantial increase in that which will be presented at the General Convention in Kansas City next year.

THE SPIRIT OF MISSIONS

U.T.O. Worker in Oregon  
Deals with

## Waterfalls, Snowy Peaks and Human Problems

by

JANE K. CHASE

*If great-grandfathers could look ahead a hundred or so years and see what their great-granddaughters would be doing, sometimes it would be a gratifying vision. In 1819, Philander Chase became first Bishop of Ohio; later, first Bishop of Illinois. In 1939, his great-granddaughter, Jane K. Chase, is United Thank Offering secretary for rural work in the Diocese of Oregon. Miss Chase tells of her work in this article. Photos on this page are typical scenes in her field—a beautiful waterfall; a rugged coastline, and a farm family.*

FROM the Cascades to the Pacific, western Oregon offers such a variety of scenery as to make even travel ads seem pale. A rural worker who in her ordinary round can pause to enjoy a waterfall or thrill at a glimpse of a snow-capped mountain may thank heaven for such beauty. But the very vastness and variety of it make one conscious of the human problems involved.

Splendid forests mean isolated ranger stations, and small communities clustering around logging mills. Rivers and waterfalls mean power plants where a few families live far from the cities. The lovely cultivated valleys mean hundreds of orchards and farms spread out beyond reach of any normal parish ministrations.

And our glorious coast highway with its vistas of cliffs and sea passes through many little resort towns, full of life in the summer months, but settling down to a lonely quiet in the winter.

Distance is our big problem, and when we speak of distance in this western country we really mean distance. Lane County in this diocese stretches from the top of the Cascades to the sea, including over 4500 square miles, and in all that county we have only one Episcopal church, a parish large enough to keep its rector busy and permit of little time to extend its work out into the country. On a recent trip down in Coos County we spent an entire day, from 8 a.m. to 6 p.m., paying four calls, and they were not unduly long calls; most of the time was spent in travel. We called at ranches so isolated we wondered how their owners ever found them in the first place. Several times we had to leave the car and go on foot, sometimes crossing rivers on precarious bridges or climbing paths through pastures so filled with wild azaleas that we wondered if the cows and sheep really appreciated their privilege in grazing there.

We count ourselves lucky if we can call on some of these people once a year, and the cordiality of welcome always makes one marvel at the loyalty that can live through years of separation from the Church and still speak of it as "ours." "The last time I went to church," remarked one

elderly woman, "was when Bishop Scadding was here," and she spoke of a service of thirty years ago as if it had been last month.

The children who grow up on these farms and in smaller communities have many advantages. They are surrounded by beauty, they have plenty of room to run and play, and they have enough work to make them feel responsible and useful. Their outlook is healthy and their feet are on the ground in more senses than one. But the complete lack of corporate Church life and worship is a serious problem. Sometimes there is a community Sunday school nearby, and if this is run on conservative lines our people participate. But in many of

*(Continued on page 30)*



# "The Great Book"

Drama  
of the  
Prayer Book

The 150th anniversary of the adoption of the Prayer Book by the third General Convention occurs on Oct. 16. The House of Bishops requested Church-wide observance of the occasion and provided for the appointment of a commission on such. The Presiding Bishop has appointed Oct. 15 as the day for the observance and, on his request, the Commission on Religious Drama, the Rev. Phillips E. Osgood, D.D., chairman, has prepared an adaptable symbolic service for the occasion.

Following is the suggestive semi-liturgical Office which the Commission

has prepared. Preferably it should take the place of a sermon or may be used in connection with a sermon at Morning or Evening Prayer. Its effectiveness would be greatly increased by vesting the participants in costumes appropriate to their roles and by having the parts learned. But if a simpler rendition is desired, the parts may be read and the participants may wear vestments. The first alternative is urged.

The only furnishing required is a square pedestal or draped table, large enough to hold a dignified large book and the few properties indicated

in the text. The book, which represents the Book of Common Prayer, should have several blank pages at its beginning. On these should be drawn the symbols called for by the text, sufficiently plain and large to be seen by the congregation. If possible, a seven-branched candelabrum may be added (furnished only with very short candle-stubs, to appear as if there were only cups of wax) of the traditional Hebrew shape (with semi-circular arms). This should stand behind the pedestal. An English and American flag may perhaps flank the pedestal.



## THE PARTICIPANTS

**A Hebrew Elder.** Clothed in traditional Biblical garb—headcloth, ankle-length robe and cloak, sandals and girdle. With a prayer-shawl, like a wide stole, over the shoulders. He carries a sacred Scroll, made of a long strip of heavy paper, wound on rollers.

**A Greek "Apostle."** Clothed in a white, full-length alb and a white chasuble or similar over-garment. A fillet-ribbon about his head. He carries a Chalice and Paten. (If one cares to name him, he may be "St. John Chrysostom.")

**A Latin Friar.** Clothed in the usual garb of a Franciscan or Benedictine friar—homespun cassock, a tabard and cowl, a girdle with three evident knots. He carries a pilgrim's staff, cross-topped. (If one cares to name him he may be either "St. Francis" or "St. Benedict.")

**An Anglican Bishop.** Clothed in customary pre-Elizabethan academic or ecclesiastical garments. He wears a ruff. If in vestments he carries a crozier. If in academic garb he carries an inkhorn and a great quill pen. (If one cares to name him he may be "Archbishop Cranmer.")

**An American Patriot.** Clothed either in Continental uniform or

vested, with the proper "bands" at the neck. If in uniform he wears a sword. In either case he carries a scroll with an obvious seal, and ribbons hanging from it. (Shall we think of him as "Bishop White?")

**The Minister of the Parish.** In his usual vestments as for preaching.

The open volume representing the Prayer Book having been placed on its pedestal at the center of the choir steps before the beginning of the service, the Minister goes into the pulpit at the appointed moment and bids the congregation rise.

I.

MINISTER: Members of the Family of God in Christ, in praise and gratitude we lift up our hearts, remembering today that for one hundred and fifty years our Church has cherished its own Book of Common Prayer, given us by our forefathers for our reverent use. From its pages the generations have sung their praise of Him in Whom we live, have prayed with full heart to Him, have heard with ears and understanding heart the Scripture written for our learning, as ordained thereby. Since the beginning of our nation's life this Book has been our Church's pattern of all worship.

To commemorate the noble moment which bequeathed to us this heritage

we give ourselves to a sincere and grateful Act of Devotion. May our realization of the liberties, then new-wrought and now our stewardship, be rekindled and reconsecrated, that we may the more appreciate the never-failing contribution to our faith and inspiration the Book of Common Prayer provides. Let us therefore pray together, saying with one voice and heart:

ALL: "O God of Love, worthy of more praise and prayer than any words can utter, even that 'Holy, Holy, Holy' sung by Angels and Archangels round Thy throne in Heaven, when'er we take upon our lips the phrases of the Book of Common Prayer, attune and sensitize our souls to high sincerities. May we hear, as throbbing undertone beneath our saying, the unison of worship of Thy whole Church on earth, both now and in all Christian ages past, and likewise of Thy Church Triumphant. Deliver us from that empty or that shallow, too-familiar use which is the taking of Thy Name in vain. Be Thou Thyself the giver of that vital Faith which shall make our words all sacramental with our praying, praising lives. In the name of our Lord Christ, Who was and is the Word, in Whom is Life and Light, we pray.

Amen.

(Continued on next page)

THE SPIRIT OF MISSIONS

# 150th Anniversary of Prayer Book Occurs October 16 • Presiding Bishop Sets October 15 as Date for Celebration

(Continued from preceding page)

(The congregation is then bidden to be seated.)

THE MINISTER (*pointing to the Book*): With consecrated imagination we now visualize symbolic spokesmen of this Book's unfailing grace. Not only are we debtors for this bequest of worship's norm to the pioneers of the nation's and the Church's life in this our land, but to those of generations through the centuries long before. This Book is haloed with the lives and deaths and immortality of countless fellow worshipers who being dead yet speak herewith.

O Comrades of our Thanksgivings, Intercessions, Canticles, and Litanies and Sacraments, we claim your Presence for our insight and our inspiration now!

(From the rear of the church come the five symbolic persons, two in each side aisle and one, the Patriot, up the center aisle. They range themselves at the foot of the choir steps, facing the Book. They speak together.)

ALL PARTICIPANTS: Under God, the makers of this Book are we. Bid us and we speak our selfless share thereof.

THE MINISTER: With reverent and humble gratitude, our hearts and minds are yours to teach.

## II.

HEBREW ELDER (*mounting to a place beside the pedestal and facing the congregation*): "Hear, O Israel of God, the Lord Thy God is one God and Him only shalt thou serve. Thou shalt love the Lord Thy God with all thy heart and with all thy mind and with all thy strength. And thou shalt love thy neighbor as thyself."

THE CONGREGATION (*led by the minister*): Lord, have mercy upon us and write Thy laws in our hearts, we beseech Thee.

HEBREW ELDER: From such a synagogue as that in which the Boy of Nazareth was taught the Law and Prophets and in whose Sabbaths the Son of Man was accustomed to take part streams much within this Book. On the pattern of its worship its Morning Prayer and its Evening Prayer are shaped. Canticles and

Psalms, Commandments, Versicles and use of Scripture for our learning—these are of the ancient Hebrew Church's gift. Can we not hear the Master's voice when'er we say those words He said so lovingly?

THE CONGREGATION: Amen and Amen!

HEBREW ELDER: And on the eve of every Sabbath in each home our families drew close around their tables while the household's head broke bread and blessed a cup of wine in token of the Old Covenant with Jehovah. Which same custom the Lord Messiah wrought in the Sacrament of Living Bread to be the outward and visible form with His own inward, spiritual grace of Presence forever and forever.

THE CONGREGATION: Amen and Amen!

HEBREW ELDER: From this same source of custom before Jehovah the Lord Jesus (Whose name is Saviour) gathered petitions and, with quickening words from His own soul also, wove them into oneness. And, kneeling now, as the Saviour Christ hath taught us, we are bold to say:

ALL repeat the Lord's Prayer, after which the congregation is seated again.

HEBREW ELDER: Beneath this Book this Scroll is laid, in token that beneath its form of worship should be felt forever the cornerstone of the Covenant, once Old indeed but now made ever New.

(He hands the Scroll to the Greek Apostle and turns a page of the Book, showing inscribed on the uncovered page the so-called Star of David—two interlaced triangles—symbol of the Hebrew nation. He then lights the seven-branched candlestick and withdraws a few steps toward the Altar.)

## III.

GREEK APOSTLE: (*Mounting to the Book, he lays the Hebrew scroll across the pedestal, below the Book. He then faces the congregation.*) Gentle comrades of the Western World, out of the East came our seed of Faith, transmitted to us by Apostles of Christ. But as a seed planted

in new soil builds a plant made of that earth, to flower in beauty, so with this seed sown in our world.

Open the eyes of your hearts to perceive the candle-lit room where Christians, bond and free, Greek and alien, yet one in Christ, gather for their Love-Feast and the Eucharist Breaking of Bread.

Lift up your hearts!

THE CONGREGATION: We lift them up unto the Lord.

APOSTLE: Let us give thanks to our Lord God.

THE CONGREGATION: It is meet and right so to do.

GREEK APOSTLE (*holding up the Communion vessels*): Lo, the Chalice and Paten of the Sacrament of the Family of God. In the Mystery of Christ we find our membership one of another. The sacred Liturgy was formed by its command. Herein perpetuated. (*He points to the Book.*) As of old, so now, the Saviour's promise is fulfilled, that promise which our immemorial prayer has never ceased to effectuate; (*He repeats St. Chrysostom's Prayer.*) And too, we stand and sing the Candlelight Hymn, born in the eventides of earliest Christian Love-Feasts; lovely with the shining lives of those whose peace it speaks.

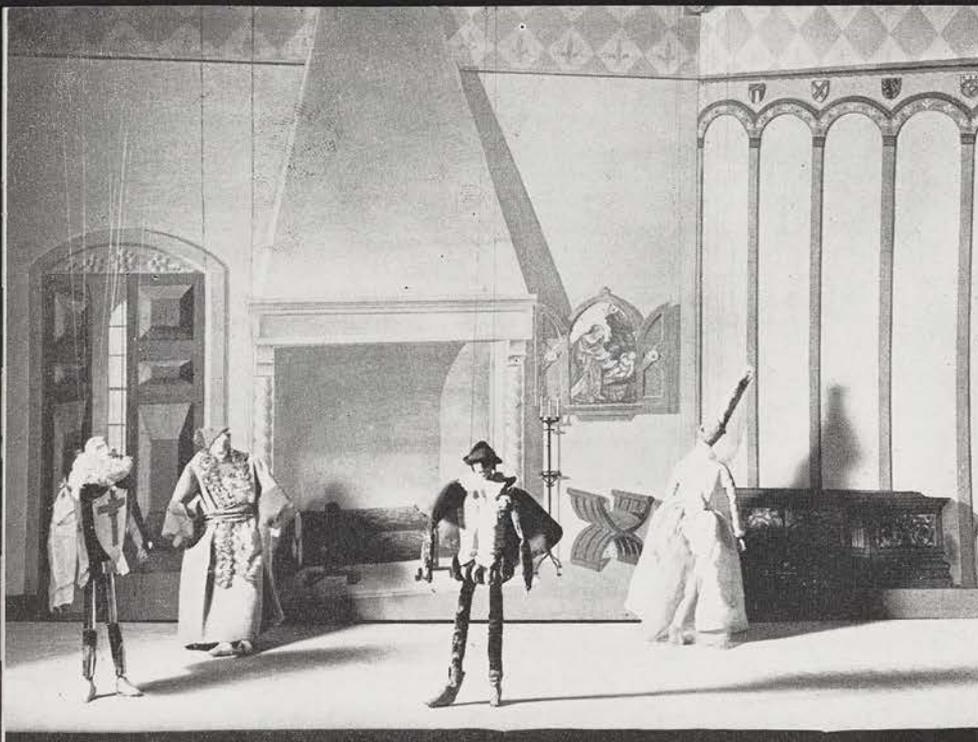
(The Choir and Congregation sing Hymn 12. The Greek Apostle hands the Chalice and Paten to the Latin Friar and turns a page in the Book to show an Alpha and Omega on the next. He then retires and stands opposite the Hebrew Elder. If there are candles on the Altar it will be appropriate that they should all be lighted during the hymn.)

## IV.

(The Friar places the vessels either side of the Book, takes his pilgrim staff and faces the congregation. But he does not remain in the choir. Instead, he starts down the center aisle, informally speaking to the congregation. He returns to the choir, however, at the completion of his speeches.)

LATIN FRIAR: A roving Friar am I, God's missionary afield. A thousand years have gone and the Church's life is grown apace. Gothic cathedrals, mighty monasteries,

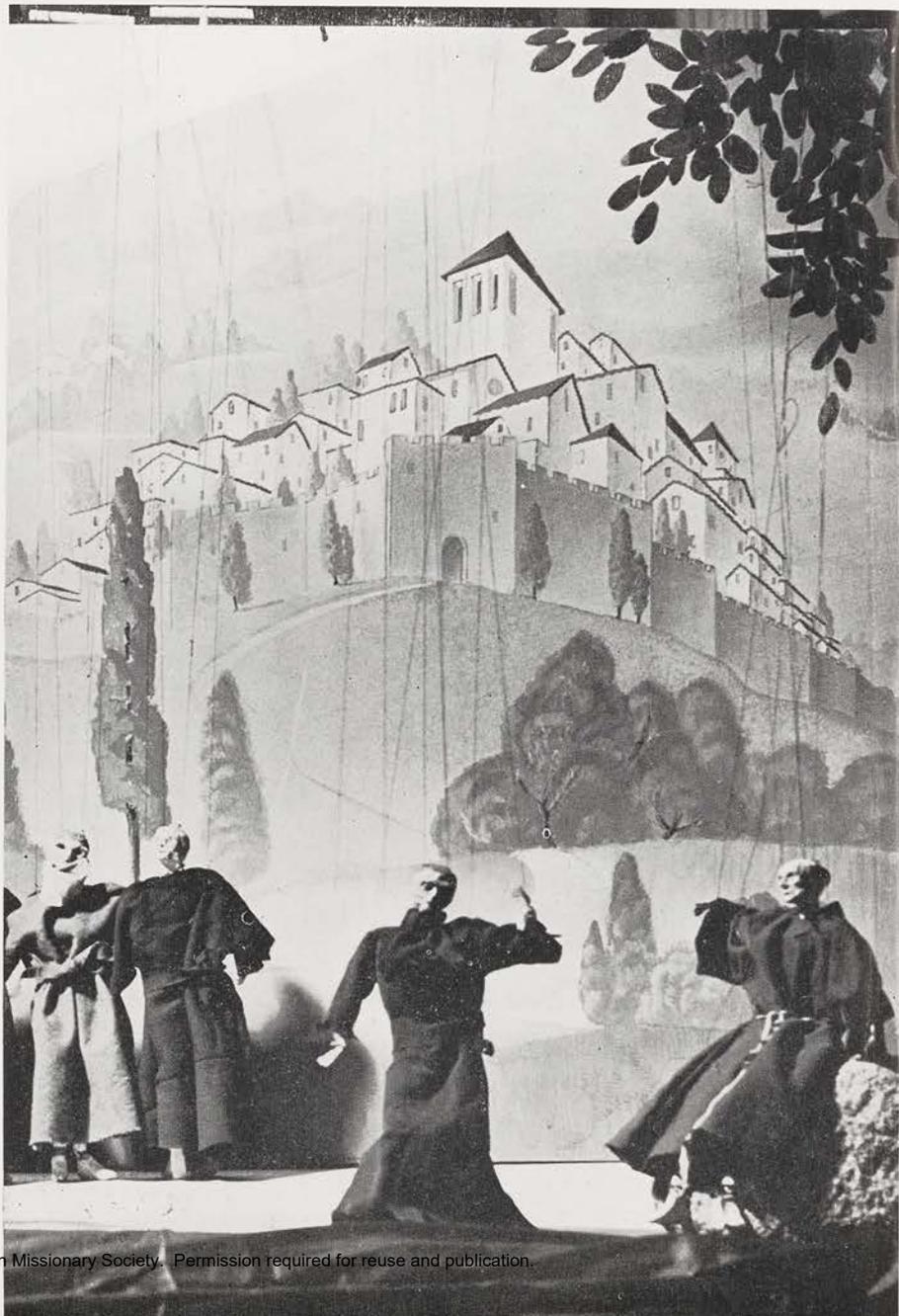
(Continued on page 32)



# Sawdust,

## YOUNG PEOPLE IN STORY OF ST. FRANCIS

Typical scenes from the marionette show, "The Life Made Perfect" are shown at the left and below. At the left, Francis is seen in his father's home as he prepares to leave for the army. Below right, is a scene on the road just outside Assisi where Francis addressed his brethren. A soldier's tin can armor is getting some repairs at the hands of Mrs. John H. Philbrick (below, left) while her husband looks on. The Rev. Mr. and Mrs. Philbrick instigated plans for the marionette show.



# Wire, Paste Help in Assisi Drama

MASSACHUSETTS PARISH FASHION MARIONETTES TO TELL  
IN "THE LIFE MADE PERFECT." • COST OF PRODUCTION IS ONLY \$16

CARDBOARD, wire, sawdust, wood and cloth; a kettle of flour paste; treasures from piece trunks and rag bags—these coupled with the ingenuity of a rector and group of youngsters and young married couples have combined to produce an unusual dramatic effect at Trinity Church, Weymouth, Mass. It is called "The Life Made Perfect," and is performed by marionettes.

In writing this three-act play depicting incidents from the life of Francis of Assisi and making the marionettes which perform it, the group learned a great deal. In the first place, it was discovered that the marionette has a precedent in the early Church. It was one of the favorite methods of teaching about Christ. Mary, Jesus' mother, was a favorite character and the puppet worked by strings thus came to be called *Little Mary* or *Marionette*.

Six weeks of hard work brought the desired results to the group at Weymouth. During this period, the members of the Young People's Fellowship of Trinity Church read books not only on St. Francis but about costumes of his day. The rector, the Rev. John H. Philbrick, and Mrs. Philbrick, prime movers in the project, worked with the group around a big oval table. When it came to the matter of the play itself, it was done largely around this same table as the youngsters discussed various phases of Francis' life and what he probably said and did. One of the girls took down the comments in shorthand and the scrip thus came into being. Later it was polished off.

The play opens in Francis' father's luxurious home in Assisi and depicts a family scene the night before Francis leaves to join the army. The second act takes place on the road leading to Assisi and shows Francis meeting the beggar and giving him his cloak; Francis as a monk, healing a leper; preaching to his "little sis-

ters," the birds; taming the wolf.

Act Three depicts the events of Holy Week, with Francis telling the story. The scene is on the hills outside of Jerusalem. This act was written by Leslie McMullen of Framingham, Mass. "As the ancient actors of the early Church discovered," says Mr. Philbrick of this act, "the marionette is well adapted to portraying the Christ. There is not the reluctance to show Him in this way as is felt about human actors and it is infinitely more satisfying to see the actual figure than simply a white light to signify His presence. Also an Ascension scene was possible."

Some forty persons in the parish worked at some part of the play. Ten persons are required to manipulate it. The acting time is an hour and fifteen minutes.

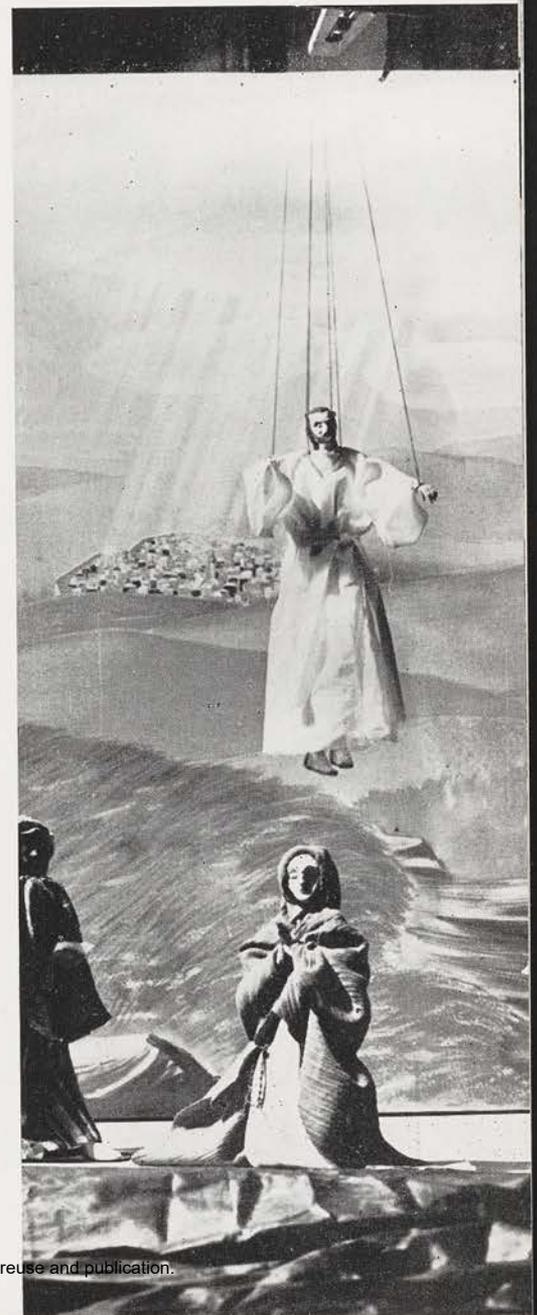
"The marionettes were made entirely of cardboard, wire, sawdust and wood, held together by cloth and sewed carefully to make them flexible," explains Mr. Philbrick. "Their heads were actually modeled with clay which we made out of a kettle of flour paste thickened with fine sawdust. Costumes were made of treasures from piece trunks and rag bags, carefully studied as to detail, so that they are historically accurate. The hands and feet were cast in lead in a wooden mould. The total cost of the production, including stage, scenery, light, and all materials used was about \$16."

Inexpensive equipment was used throughout the project: saucepans, saws, scraps of wood and snips of cloth; Christmas tree lights, flashlights and poster paint.

(Right) The Virgin Mary kneels while the chief priests and disciples (not visible) watch in wonder the ascending Saviour. The scene appears in the Third Act, where St. Francis describes the Ascension to the audience. The marionette, says Mr. Philbrick, is well adapted to portraying the Christ.

A phonograph provides the mood for the play. Stainer's *Crucifixion* was chosen as the musical setting for the Holy Week scenes.

Perhaps the greatest result, says Mr. Philbrick, is the "satisfaction of creation especially dedicated to God's glory as well as an enlarged acquaintance with a whole new circle of 'little people.' They are as real as our neighbors and they make loyal friends."





# Largest Migration in History This Month

65,000 YOUNG EPISCOPALIANS AMONG 1,250,000 TO ENTER COLLEGE THIS AUTUMN

**T**HE LARGEST mass migration in human history will take place this fall when young people leave home for college. This according to *Astonishing Things!*, just issued by the National Council, which estimates that 65,000 of the probably 1,250,000 young people who enter colleges this fall are Episcopalians; next spring, about 10,000 Episcopalians will be graduated.

One in every twenty students on American college campuses is an Episcopalian, "the greatest concentration of churchmen," anywhere in the country. College students are interstate commerce—they come from every State in the Union and go to any one of the large universities. Church weakness in any one college town affects the well-being of the whole Church.

"Secularization in higher education is the most ominous aspect of the present college picture," continues the folder. "Religion is ignored (not attacked), the Christian cultural tradition forgotten, and the individual Christian tolerated as an eccentric or one who is as remote from present actualities as a major in Sanskrit or the classics. Religious illiteracy, one of the fruits of secularization, is the one thing which college students have in common."

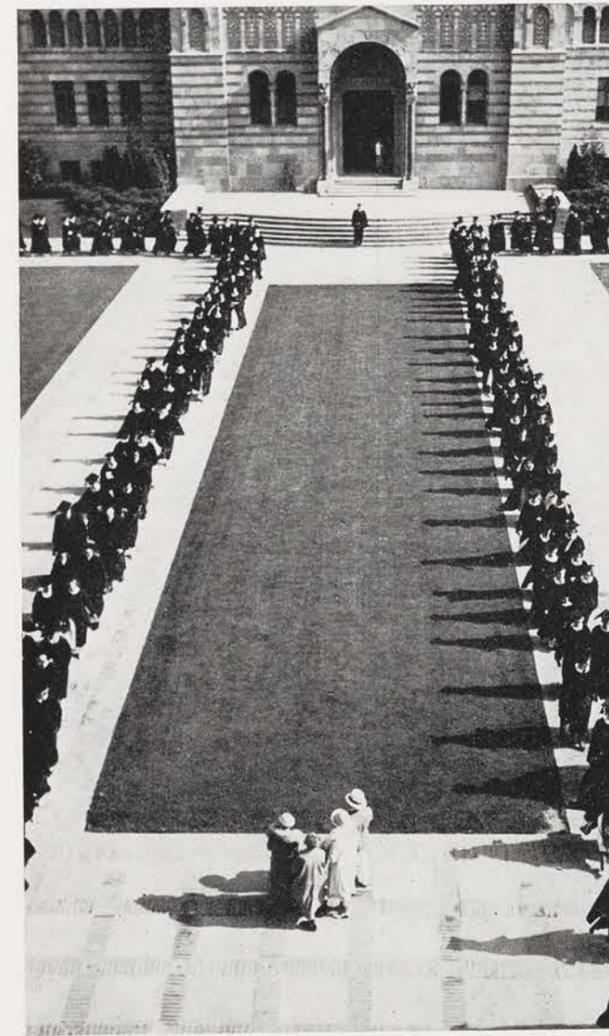
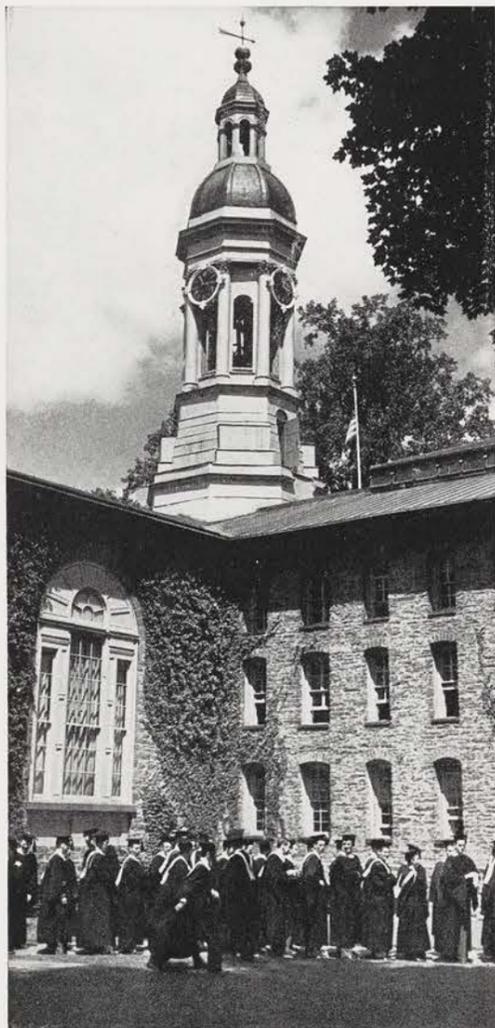
More than 400 clergymen are responsible for the religious training of Episcopalian students in various colleges and universities of the country, according to this statement. However, few of them are able, for lack of time, money, equipment or training, to do a first class job of their task. "The responsibility of the Church is to the whole academic community," it continues, "not merely to the students. Christianity is not only the cure for present social ailments but also the solution to the contemporary academic chaos. Religion has a contribution to make to higher education as such."

A large majority of college communities are being ministered to by the local parish as best it can under existing handicaps. The whole college student problem constitutes the Church's "newest mission field," says the statement. "It is so vast and so complex that it can be accomplished only by coöperative efforts of all Church members and institutions."

To accomplish the job, the National Council has its Secretary for College Work, the Rev. Alden Kelley. Re-

cently there has been established a new agency—the National Commission on College Work, made up of representatives of the National Council, the eight Provinces of the Church, the Church Society for College Work and other college work agencies.

On these two pages are photographs representative of the whole field of college work. On the opposite page, above left, are typical college students, youthful and happy; below left, is historic Nassau Hall at Princeton with a graduation procession in progress. Something of a model in Church student centers is St. Francis House, University of Wisconsin, Madison, center top. Below is a typical student gathering on most any university campus. On this page, below left, is a student procession at the University of California, Los Angeles, and below right is one of the placards in the revealing display of the Church Society for College Work. This exhibit is being shown at the Cathedral of St. John the Divine, New York, in connection with the 1939 World's Fair. Thousands of visitors have viewed it and remarked upon its effectiveness.



**THE LIGHT THAT FAILED**

**THE COLLEGE WITHOUT THE CHURCH FAILS FOR THESE FIVE REASONS:**

1. IT DOES NOT INTEGRATE THE KNOWLEDGE IT GIVES.
2. IT DOES NOT FURNISH ADEQUATE GOALS FOR LIVING.
3. IT HAS LEFT THIS GENERATION WITH A HAUNTING FEELING OF INSECURITY AND UNREIT.
4. IT HAS LEFT THIS GENERATION ABYSMALLY IGNORANT OF CHRISTIANITY.
5. IT DOES NOT INCULGATE TRUE PHILOSOPHIES, NOBLE SECULARITY WONT DO.

AT BEST THE COLLEGES ARE CHAOTIC DISPENSERS OF DISORGANIZED FACTS AND THEORIES — NO PLAN, NO SYNTHESIS.  
—PROF. JOHN D. WILD

THE CHIEF DEFECT OF CONTEMPORARY EDUCATION IS THAT STUDENTS ARE NEVER SEARCHINGLY EXPOSED TO WHAT IS NOBLE, GENEROUS AND FAITH-PROVOKING.  
—PROF. WILLIAM E. HOCKIN



Scenes of the celebration honoring Dr. Takaharu Takamatsu for his ten years' service as chaplain of St. Paul's University, Tokyo, Japan, are shown on this page.

At left, procession into service, showing Dr. Takamatsu carrying staff of the Rt. Rev. Charles S. Reifsnider, D.D., Bishop of North Kwanto.

Below left, Dr. Takamatsu is shown with St. Paul's Rover Scout leaders.

Below right, Bishop Reifsnider is shown presenting a purse to the University chaplain.

Photos by Fred Hamilton, Tokyo.

**T**EN YEARS of service to the Church, during which he has prepared hundreds of young Japanese for baptism and confirmation, were completed recently by the Rev. Dr. Takaharu Takamatsu, chaplain of St. Paul's University, Tokyo. Four hundred students, former students, faculty and friends of Dr. Takamatsu gathered in the chapel of St. Paul's to pay tribute to him.

Today Dr. Takamatsu is considered one of the Christian leaders of Japan. In his youth, he was taught to regard Christianity as inimical to his country and a favorite sport of youngsters of his age was to throw missiles at windows of a nearby Christian church. Interestingly, when he grew older and decided to study for the Christian ministry, one of the men with whom he came into contact and who had a profound effect upon his life was the

president of St. Paul's University, Dr. Henry St. George Tucker, now the Presiding Bishop of the Church.

Dr. Takamatsu's influence upon student life at St. Paul's has been far-reaching. Through his tri-weekly instructions in the University Chapel, through Bible classes and personal conferences with many of the students, he has during the past ten years brought many to Christianity.

In preparation for the important work which he now carries on, Dr. Takamatsu studied at Cambridge Theological Seminary, Harvard, Columbia University and General Theological Seminary.

At the service honoring him, Bishop Reifsnider presented him with a purse to which some 400 students and friends contributed. Many of his "old boys" returned for the celebration.





(Above) At home with a Seminole Mother and Son

## "Aristocrats of Florida" --- Seminoles

### DEACONESS BEDELL SERVES VAST EVERGLADES

**O**UTCASTS of society—yet the full-blooded aristocrats of Florida." That is the way the late Bishop Gray (Florida) described the Seminole Indians in the Everglades, among whom he started work and Deaconess Harriet M. Bedell carries on extensive activities today.

Glade Cross Mission, as the work is called, extends its activities eighty miles along the Tamiami Trail; sixty-two miles out into the Everglades, and forty miles to Immokalee. The work consists of trips on the part of Deaconess Bedell to the Everglades villages where the Seminoles live; visits along the Tamiami Trail; artcraft whereby the Seminoles are taught useful trades in their efforts to become self-supporting; care of the sick and religious and educational training.

A bit of history will give background to this interesting piece of missionary work. The Seminoles of Florida are a remnant of a once powerful tribe, one section of which was sent to Oklahoma; the other, hid in the Everglades. One group of the Florida Seminoles lives around Lake Okeechobee, about 150 in number; the other, lives in the Big Cypress and numbers about 250. The Baptist Church carries on work among the Okeechobee section, while the Episcopal Church ministers to the Big Cypress. The two groups speak a different language and while friendly, do not mingle socially to any extent.

The Seminoles are said to be the only Indian tribe which has never

sworn allegiance to the Federal Government. Even today, these Indians have no great love for the white man or his government. They say that the white man has pushed them down, down, and "pretty soon we go into the water." Commercialization has been one of the factors which they have had to contend against in more recent years. Stringent game laws have made the problem of eking out a living difficult for them.

One of the great occasions of each year for the Indians is the Corn Dance, when the Tribe Council meets and determines important matters. At this time marriages are performed and ceremonies giving boys full privileges of the tribe take place. The Seminoles wear attractive costumes and live in a primitive way on platforms,

cooking on a common open fire.

The Council is the governing body of the Seminoles who today have no chiefs. Deaconess Bedell works largely through the Council, making certain of the approval of her plans before proceeding with them. Through her kindly and helpful attitude, she has won the confidence of the Indians and today many of them come to her voluntarily for assistance.

Education is virtually unknown to them, so Deaconess Bedell started a small mission school for the Indian children. Slowly she is teaching them to read and write. A few of the young live with her for short periods at the mission headquarters and thus she is able to teach them sanitation and other modern methods.

(Continued on page 34)

(Below) Deaconess Bedell in a typical Seminole Village with a group of the Florida Indians about her. She is a friend to all Seminoles and they call on her for help.





(Above) A back-breaking job is rice planting. Here is a rice paddy at Balbalasang.

# Rain Torrents, Raging

A Thrilling Story

by

ALFRED L. GRIFFITHS

St. Paul's Mission

Balbalasang, P. I.

There it stands in the schedule of appropriations for the Philippine Islands: "Balbalasang dispensary....\$15." Ever since my visit there ten years ago, Balbalasang has had my sympathy and affection. One really could not help it; so far

away; so unspoiled by white man's doings; so lacking in safeguards for health and life. I have gone about the village by day and night; I have looked into the homes of those gentle primitive people and have seen something of their needs, phys-

"**A**SAWAK nabilog nasaketna. Wenisto. Dios ti agina." These are the words I read in a note handed to me early one morning, written in the Tinguian dialect. In English they are translated, "My wife is very ill. Please come."

Shortly afterwards our resident nurse, Miss Dorothea Taverner, and I were riding horseback over the narrow mountain trail that overlooks the Saltan River flowing some hundred feet below. When we reached the *ili* (village), Miss Taverner treated the sick woman. Immediately hope and confidence for her recovery were restored in the patient and amongst the members of her family, such trust have they in our ministrations.

After a short visit with the people, we found ourselves once again on horseback, this time turned homeward. Shortly after we mounted our horses, the skies darkened, and the rain came down in torrents. The Saltan River, which in the morning had glistened with sunlight, became a black, raging torrent, discolored with the mud that entered its waters. The heavy rain soaked through our raincoats. The trail became infested

with wood leeches which clung to us as we rode on. The small streams we had crossed in the morning deafened our ears with their swollen, roaring waters. Suddenly our horses stopped, sensing danger ahead. We urged them onward. But in so doing mine stepped back over a mountain cliff, and we went down together over the steep precipice. Soon a native boy came along and helped us out of the thick jungle growth into which we had fallen. A miracle had happened. Both the horse and I were uninjured. Mounting our horses once more we were able, with the help of some of the native men, to ride through the dangerous torrential streams.

As we approached Balbalasang, night came on quickly. The Saltan River was still to be crossed before we could reach the village and once more be home in our thatched cottages. As we neared the banks of the river, the horses again balked at crossing, but we finally got them started on their way. As we proceeded through the stream, we realized that the river had not only become deeper but that the current was very strong. The water came up first over our

stirrups and then to our saddle seats. We felt the feet of our horses barely touching the river bottom. We were in the midst of danger. Both of us thought that the turbulent stream would hurl our bodies from our horses

(Below) A typical Tinguian mother and child at Balbalasang.



# Streams, Mountain Trails

FAIL TO HALT MISSIONARIES'  
SERVICES TO TINGUIANS IN THE  
PHILIPPINES • FIFTEEN DOLLARS  
FOR TEN THOUSAND PATIENTS

ical and spiritual. I thank God that the Church has found them and that brave souls like Mr. and Mrs. Griffiths and Miss Taverner are ready to make themselves a part of the life of the people. Twenty times the present appropriation of

fifteen dollars could be effectively spent in caring for the health of the people of Balbalasang and surrounding villages.

—John W. Wood, Secretary,  
Department of Foreign  
Missions.

headlong down the river. As the horses began to swim, we buckled our legs and tightly grasped their manes, praying that we might reach the opposite bank shortly. Our prayers were answered, and we gave thanks to

(Below) Tinguian women on a home-constructed bridge.

God for once more delivering us from the dangers of the trail.

This experience is typical of those we are constantly having as we serve our Church's most isolated station in the Diocese of the Philippine Islands. We are away from doctors, hospitals, roads, stores, and the usual contacts with civilization. We have only the Church, ourselves, and a tiny dispensary.

The Tinguian people here rely on the latter for help when they are sick and in need of medical attention. Every year our dispensary serves about ten thousand patients. People bring their sick babies and children after the daily celebrations of the Eucharist. Sometimes patients are carried in from distant villages. Last week a man was brought in who had a deep leg wound caused from a deflected spear that had been thrown at a wild pig on a hunt in the forest. At all hours of the day and night, Miss Taverner is called on to treat the sick. Generally after Vespers each evening the priest-in-charge and the nurse carry their lanterns and personally visit the homes of the sick, giving medical help and leading their prayers for the recovery of the suffering.



(Above) The Rev. A. B. Parson of the National Council, and Mrs. Parson fording a stream at Balbalasang. This river is typical of the type described by the Rev. Mr. Griffiths.

Fifteen dollars for ten thousand patients! Out of this we must buy equipment for our dispensary. We must pay for our supplies which have to be transported by train for two hundred kilometers, by truck for another two hundred over hazardous mountain trails, and by men for a day's journey to our mission station.

About the only money the people have here is that which they occasionally earn by work for the mission household. They carry on trade by barter. Their riches are ascertained by the number of bundles of *palay* (rice) they have and not by the amount of money in their possession. When they are sick and come to be treated, they sometimes bring bundles of rice, an egg, or a few vegetables as their offerings for the dispensary.

Our present dispensary is a small room with only one bed. When we have several patients, it is necessary to place them in the girls' dormitory and this while never satisfactory is of course impossible during school term. We need a small building where we can house the patients who are desperately ill and need constant care.

In spite of serious handicaps, we are carrying on without lessened zeal.

# "Occupied Territory"

by

M. ALTHEA BREMER

EDITOR'S NOTE: Miss M. Althea Bremer of New York City, who has been on the mission staff in China since 1913, is head of St. Faith's School for girls in the famous old city of Yangchow where Marco Polo was governor in the 13th century. The city was evacuated in November, 1937, on the approach of the Japanese forces who entered in December and still occupy it. The mission staff returned as soon as permitted, in the spring of 1938, to looted and damaged buildings and the difficult conditions described by Miss Bremer. (Left) A child such as those served by St. Faith's.



SOME of you have complained that information is scarce, but that is only half the fact. Just one of the joys of living in "occupied territory" with a strict censorship. At first when I returned to Yangchow there were hectic days when each morning had to convince me anew that I was really here. The compound was so queerly silent, the grass grown high, the goats unperturbed over any politico-military situation—think of their coming unscathed through such an era!

Indoors the place gradually acquired a civilized look again as the furniture was put into place, furniture that the faithful servants had hid away under straw and trash in back storerooms. No soldiers had been quartered on the place this time, but various bands had entered, so there were smashed doors, broken locks, cabinets forced, with contents strewn around, while the "inspectors" hastily rummaged for valuables more to their liking than books or chalk or chemicals.

The stairways of the main building were blocked half way up with rudely constructed doors in order to discourage any more visits from armed bandits, one such having occurred three weeks before my return. (And the week afterwards a skirmish on the city wall sent a bullet through our corridors, one of many such incidents within and without the city walls.)

But it would surprise you to see how quickly one can settle down.

The students came, those who had returned from country refuge, or were not still mewed up in their city homes. Only a few foreigners were in town at the time, Mr. Stephen Green being the only one of our mission. The bishop expected us to turn our hands to whatever was possible, so we began to hold regular meetings for the women, instruction classes, etc.

Then, as the only way to make a beginning is to make a beginning, I took those who came for tutoring and tutored them. The numbers grew, and though we still have not *formally* opened St. Faith's School, we have two full-time and several part-time teachers and about fifty students in attendance. Everything runs on a monthly basis and there will be no long vacations for what has been started is too precious to risk another closing.

General conditions have shown considerable improvement. We still do not go out after 8 p.m. and there are times when we must keep off the street. Women and girls can now go about in most parts of the city in daylight hours, although parents who can afford it much prefer their daughters to live in the school. There is travel between here and Shanghai, and the railroad journey is now reduced to its original five hours, from the eleven that it took for a time. However, one must obtain a military pass to go out of the city gates and give an account of how one has spent one's time, on return.

The wonderful part of the return is that taken by the Chinese Christians themselves. They have been so splendid. Ours, when they fled, were concentrated in three different places

to the north and carried on the services while in refuge. The first service held here in the restored and cleansed Emmanuel Church was a truly glorious one! The chancel fittings are now rather crudely constructed out of the only two remaining pews; the organ, plastered up in the gatehouse walls, was undamaged by mildew or moths or mice; the altar and benches were borrowed from the Mahan School chapel. The gray brick walls were hung—splashed—with dozens of gorgeous red scrolls, on which were lettered the prophecies of the Old and the fulfillments of the New Testaments. Added to the Church were forty-five newly baptized. Of these, thirty-seven were in Emmanuel and nine in Holy Trinity, in the middle of the city. St. Faith's students were among those, including the youngest daughter of our oldest alumna.

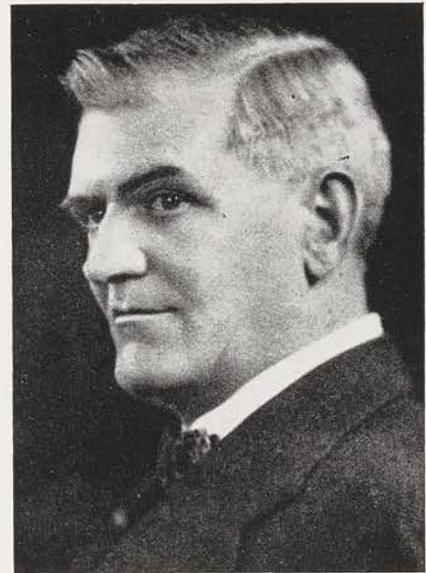
It is very plain that in God's time even the terrible losses, awful suffering and spoliation will be made right by Christ's love, beginning in our own circle, as one of the grains of mustard seed—already shooting out great branches.

We face the future with high hearts. True, we are terribly short-handed, but it is time to press on. We cannot do it alone. We ask those at home to remember China. Its present problems. Its hospital work so desperately overcrowded; the educational work that permeates all and prepares the ground in home and Church, provides for workers; the evangelistic work, which is not limited to church and chapel but is carried on continuously in hospital wards and school classrooms.

THE SPIRIT OF MISSIONS

# 1940 Convention Plans

## KANSAS CITY PREPARES FOR TRIENNIAL OPENING OCTOBER 9



(Right) W. A. Cochel, Editor, The Weekly Kansas City Star, Convention Committee Chairman

PLANS for the General Convention of the Church, which is scheduled to open October 9, 1940, in Kansas City, already are well under way so far as the Kansas City Convention Committee is concerned. The committee, headed by Mr. W. A. Cochel, editor of *The Weekly Kansas City Star*, has been at work for months on preliminary arrangements and this fall will be in full swing on final plans.

Mr. Cochel, Convention Committee chairman, has had wide public experi-

ence. He was graduated from the University of Missouri, specializing in agriculture. He taught for a time at Purdue University where he inaugurated the live stock feeding work. Later he taught at the University of Illinois and became head of the Department of Animal Husbandry at State College of Pennsylvania.

In 1912, Mr. Cochel went to Kansas State College of Agriculture. During the war he served on the advisory board of the Government Food Administration. From 1918 to 1926,

he was field representative of the American Shorthorn Breeders' Association. In 1926, he became editor of *The Weekly Kansas City Star*.

Mr. Cochel is a trustee of St. Luke's Hospital in Kansas City, vestryman and secretary of Grace and Holy Trinity Cathedral there. He is a member of Sigma Chi, Alpha Zeta, Phi Beta Phi and Sigma Delta Chi. Articles about other members of the Kansas City Committee will appear in future issues of THE SPIRIT OF MISSIONS.

The Rt. Rev. William M. M. Thomas, D.D., Bishop of Southern Brazil, has recently completed a series of visitations in the State of Rio Grande do Sul, during which he confirmed 131 persons. As the Brazilian Episcopal Church has no foreign clergy on its parochial staff, these candidates were all presented by Brazilians, either rectors of the parishes, or one of the archdeacons, or a lay catechist.

✦ ✦ ✦

The Rt. Rev. Herman Page, D.D., Bishop of Michigan, has presented his resignation to the Presiding Bishop, for action by the House of Bishops at its meeting next November, stating his age as his reason for resigning. He is 73. A native of Boston, Bishop Page was ordained by Bishop Clark of Rhode Island. After a few years in Idaho and Massachusetts he became rector of St. Paul's, Chicago, and for fifteen years was a strong and much beloved leader

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there. He became Missionary Bishop of Spokane in 1915 and after nine years was elected Bishop of Michigan. He has been chairman of General Convention's joint commission on marriage and divorce since 1925.

✦ ✦ ✦

### Churchman Heads University

Dean Malott, new chancellor of the University of Kansas, is an Episcopalian, son of M. L. Malott, senior warden of St. John's Parish, Abilene. Lawrence, Kansas, seat of the University, was named for the father and grandfather of Bishop Lawrence of Massachusetts, and Bishop Lawrence of Western Massachusetts. He gave the property to the State of Kansas for the site of the University.

The first rector of Trinity Church, Lawrence, was the first chancellor of the University. The historic stone chapel of Lawrence's first church still stands and is used as the parish house of the present church.

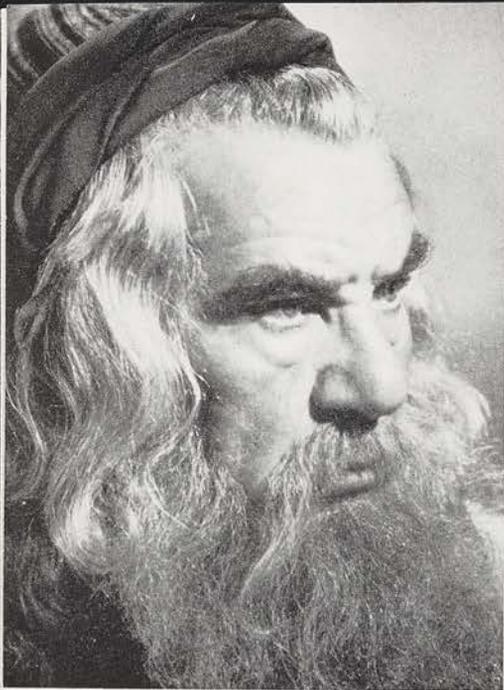
American foreign policy of non-participation in aggression was urged in a statement issued recently by the Rt. Rev. G. Ashton Oldham, Bishop of Albany and president of the World Alliance for International Friendship through the Churches. The statement was signed by some 200 Protestant, Roman Catholic and Jewish leaders, including thirty-eight bishops of the Episcopal Church.

✦ ✦ ✦

Young people in the Diocese of Alabama are seeking to get 2,000 new subscribers to THE SPIRIT OF MISSIONS!

### National Broadcast September 24

The Rev. Remsen B. Ogilby, LL.D., Litt.D., president of Trinity College, Hartford, Conn., will be the speaker on the Episcopal Church of the Air, broadcast over the nationwide system of Columbia Network on Sunday, September 24, at 10 a.m., E.S.T. The broadcast will come from the chapel of Trinity College.



(Left) The Village Scribe, played by Maurice Moscovich, in "The Great Commandment."

# "Great Commandment"

## HOLLYWOOD SEES VENTURE IN RELIGIOUS FILMS • RELEASED SOON

HOLLYWOOD is seeing something these days which may have a far-reaching effect upon the future of the motion picture industry—a venture in religious films. Back of the venture is a young Episcopal clergyman, the Rev. James K. Friedrich who is supporting the undertaking with his own personal funds. Cathedral Films is the name of the company which is shortly to release its first production, *The Great Commandment*.

Mr. Friedrich believes that the motion picture can be used to solve many of the Church's problems, including financial, and is staking his reputation upon his idea.

"Visual education, the primary aim of this project," he says, "can make

possible a means of bringing to our people the challenge of the Church in the mission field. Religious pictures can be made for the theater *without* putting what Hollywood thinks is 'box-office' attraction into them and people will be as eager to see them as any other."

Mr. Friedrich's plans began taking definite form back in 1937 after ten years' experience with 16 mm. films. He attended General Convention in Cincinnati and talked over his plans there with several Church leaders. In October, 1937, he went to California and took a position at St. Stephen's Church, Hollywood. Later, he became assistant at All Saints' Church in Beverly Hills and there he hopes to equip the parish house with 16 mm. sound equipment as an experimental laboratory for visual education.

"I believe there is a definite place on the screen for pictures of a religious nature," declares Mr. Friedrich

of his forthcoming film. "Unless the Church can bring its influence to bear in the production of films, it is losing a great opportunity. Films that will entertain yet carry the great truths of the Christian faith in a compelling way can accomplish a great deal in the life of any community. *The Great Commandment* is a story of Bible times. Future productions will deal with modern situations and incidents from Church history."

Irving Pichel, well-known actor and director, directed the production of *The Great Commandment*. John Beal plays the leading male role as Joel, and Marjorie Cooley the leading female part as Tamar. Music for the picture was composed and arranged by Hans Salter and Walter Jurman of Vienna.

It is expected *The Great Commandment* will be released to the public this month. Later on, it is planned to release 16 mm. films of the picture.

*Chicago U.T.O. Anniversary Observance.* "Fifty per cent more women acquainted with and sharing in the United Thank Offering." That is the slogan of the Woman's Auxiliary in the Diocese of Chicago in connec-

tion with the 50th anniversary of the U.T.O. Mrs. Walter Rattray is the diocesan U.T.O. custodian in Chicago and she has planned an extensive and aggressive program to accomplish the goal.

A huge three-tiered cake bearing gold leaves is one of the features. Local parishes throughout the diocese will observe October 3, the actual anniversary date. Bishop Stewart has written a letter to members of the Auxiliary, urging observance of the anniversary and an enlarged offering. Mrs. C. Colton Daughaday is Chicago diocesan president of the Auxiliary.

### Five Sons Represent Spirit of Missions

Five sons, each in his turn a solicitor of subscriptions for *THE SPIRIT OF MISSIONS*—that is the unusual and perhaps unrivaled record of Mr. and Mrs. Norman B. Livermore of California. For fifteen years now, some one of the Livermore boys has represented this magazine in his parish.

It all started at Trinity Church, San Francisco, when Norman, Jr., then fourteen, began getting subscriptions to *THE SPIRIT OF MISSIONS*. Then

when he left for college, the next son, George, took over the work. In succession John, Putnam and Robert have followed. When the family removed to St. John's Church, Ross, California, the subscription activities continued.

Perhaps there are other families with enviable records such as the Livermore. If so, *THE SPIRIT OF MISSIONS* would like to hear of them. Mrs. Livermore is a member of the national executive board, Woman's Auxiliary.

Contributions to a rice bowl for China was an unusual feature of a grandmother's birthday in California recently, reports Mrs. H. M. Sherman of San Francisco. Instead of personal gifts children and grandchildren brought to the celebration their money gifts and deposited them in the rice bowl which the grandmother held on her knee. Total gifts, \$88.90.

THE SPIRIT OF MISSIONS

# Golden Treasure Recalled by New Mission

ALL the golden treasure of the Incas which was sent to Spain from western South America by the 16th-century Spanish conquerors is said to have been carried over the King's Bridge, a low stone arch which is still standing, 400 years old, near Panama City. The famous Las Cruces trail crossed the "Lower River," Rio Abajo, by this bridge on the way from the Pacific across the isthmus to the Caribbean.

Near this historic spot the Bishop of the Canal Zone, the Rt. Rev. Harry Beal, has just opened a mission ministering to a new suburban settlement of British West Indian people. Getting out of the city's crowded tenements, about 200 Church families live at Rio Abajo.

The newly opened St. Christopher's Chapel is the first floor of a building previously occupied by a saloon. Two of the Church members have made an altar and lectern, pews have been given by St. Luke's Cathedral, An-



(Above) King's Bridge, Old Panama, built 400 years ago. It is near this bridge that the new mission of St. Christopher's Chapel is located.

con, and a portable organ is loaned by St. Paul's, Panama City. The rector of St. Paul's, the Rev. Arthur F. Nightengale, is in charge of St. Christopher's. His parish has over 1,200 members, some of whom are among

the newly organized congregation.

The fact that the ancient bridge survived four centuries of earthquakes was one argument for the location of the Panama Canal in this region.

Unofficial service rendered to the Church by officers and sailors of the British and American navies, which will certainly not be recorded in official naval records, has been the friendly contact of men of the gunboats stationed from time to time at Wuhu, China. In their free time they have visited St. Lioba's Mission, where they not only cheered the two or three foreigners and played baseball (the Americans did) with a local Chinese team, but they also patronized the sale of embroidered articles made by Chinese women, buying with such enthusiasm that the mission could not always keep up with orders.

The True Light Industrial Work, as this part of the mission activity is called, provides work which even in peace time is a great boon to the women; in war time it has meant an even more valuable source of help. Everything from gorgeous dressing gowns to small table mats has been sold. Any profits left after the women have been paid go toward the support of the mission.

\* \* \*

The long and intimate association of Church Missions House with the  
September, 1939

Rt. Rev. Arthur Selden Lloyd, sometime president of the Board of Missions, and more especially the longstanding intimacy of the Lloyd and Tucker families, was renewed recently when Presiding Bishop Tucker in the Missions House Chapel confirmed Sanford Bogert Kauffman of Poughkeepsie, fiancé of Bishop Lloyd's granddaughter, Betty Gay Symington of New York.

\* \* \*

Bishop Brent and some early dealings with the rebellious Moro people in the Philippines are the subject of a romantic but true adventure, "Blue Wings Over Sulu," by Fonrose Wainwright in *The Survey Graphic* for August, telling how Mrs. Lorillard Spencer of Newport attempted to win over a fierce Moro outlaw without recourse to arms. A later installment is to bring the story of the Moros down to date. It is especially good as background for those studying the Church's work in the Philippines today.

Miss Wainwright, who is Mrs. Philip King Condict in private life, is a descendant of the Rt. Rev. Jonathan Mayhew Wainwright, in 1852 provisional Bishop of New York. The Church has three Jonathan Mayhew Wainwrights today: the author's father, of Rye, N.Y., well known in the

Diocese of New York; the general commanding Fort Clark, Texas; and his son, an officer in the American Merchant Marine.

\* \* \*

The Rev. Hiram Kano, Japanese priest in charge of work among the 600 Japanese beet-sugar farmers of western Nebraska, no longer confines his ministry to that field but includes families in the surrounding dioceses of Wyoming, Colorado, and South Dakota, with the cordial consent of all the bishops concerned. He has found small groups and isolated families here and there, and while he cannot make frequent visits, he keeps in touch with them. He lives at North Platte.

The young people of this group are of course citizens of the United States, by birth. They have a flourishing Young People's Fellowship with 200 members.

\* \* \*

The price of one new hat per communicant would do the job of putting the missionary program of the Church on its feet financially, Archdeacon William Dawson of Milwaukee, Wis., has figured out.



# Thieves, Sickness, Death

## ACCOMPANY TREK OF CHURCH SCHOOLS TO WEST OF CHINA

*(Left) The Rev. Edward Monroe Pennell, Jr., who this month becomes rector of St. Andrew's Cathedral Parish, Honolulu. He has been for seven years rector of All Saints' Church, Brooklyn, N. Y. Previously he had been at St. John's Church, San Antonio, Texas, and St. Matthew's, Charleston, W. Va. He was born in Detroit.*

Thieves, bouts of malaria, trachoma, sunburn, and blistered heels, extra expenses, with illness and death among their traveling companions, are some of the circumstances involved for the American women who have accompanied the Hankow diocesan schools—from 200 to 400 boys and girls—in their successful attempt to keep open. War is not to interrupt the education of these young future leaders of China if the missionaries have their way.

First the schools (St. Lois' and St. Hilda's for girls, Boone Middle School and the Cathedral School for boys) left Wuchang and Hankow, in the autumn of 1937 before the Japanese military entered that area, and went off to a place called Chuen

Hsien in a neighboring province; this was inaccessible for supplies and only too accessible for bombing planes so they all packed up and moved farther west to Ch'in Lung San, Green Dragon Hill; this in turn has proved untenable and the patient crowd, students, Chinese teachers and their families, and the Americans, have been moving farther west and south into the province of Yunnan where the new school year will open at Tsen Nan (or Chennan) near Kunming, on the road to Mandalay but probably not on any map.

The most beautiful scenery in all China is said to be in the province of Yunnan, with incredible mountains like those in old Chinese paintings. At the safe distance of several thou-

sand miles it sounds romantic. The romance wears a little thin when it involves three or four days' walking in the dust and heat, or riding in trucks piled up first with boxes, then with bedding rolls, then with twenty or thirty people on top of all. Just before they started the last journey a baby was born to one of the Chinese women and died soon after; the mother nearly died.

The American women who have gone along and helped to guide the fortunes of the schools are the Misses Hazel Gosline of Baltimore, Martha Sherman of Cincinnati, and Venetia Cox of Winterville, N.C. Miss Cox is now in the United States on furlough and the other two are having a brief holiday in China.

### Academy Girls Help Missions

Girls of Hannah More Academy, Reisterstown, Maryland, do not forget their Church. Each year they have self-denial dinners as one means of collecting funds for missionary projects. Half of their Sunday offerings go to the "T. T. Fund" and during Lent a class competition for the mite boxes is held.

Usually the amount collected is \$500 or more and is divided among missionary speakers who come to the school in the course of the year. Always a sum is sent to the national Church; scholarships are maintained at St. Mark's, Nenana, and in Liberia. Alumnae of Hannah More in the mission fields are aided. A missionary Christmas box also is prepared; sewing is done for local organizations and magazines are collected for the Church Periodical Club.

The "T. T. Society," founded in 1850, is named after the first and last letters of the word "trust," referring to the trust of

the Master when He said: "Go ye therefore into all nations . . ." Margaret White has been president of the society this past year and Henrietta Carter, treasurer. Miss Laura Fowler is principal of the school.

\* \* \*

Success in a movement which he had headed was nearing just before Bishop James Wise of Kansas passed away recently. He had long sought to get control of State institutions for dependent and delinquent children out of politics and into the hands of trained leaders. "For the first time in twenty years," he wrote a few days before his death in Wichita, "I am hopeful of definite results. The Governor has appointed a Board of Advice on the matter." Bishop Wise was named chairman of this committee and had expected that definite plans would be forthcoming. He long has been a prominent figure in the Church.

W. M. Perry, newly elected principal of St. Mark's School, Birmingham, Ala., one of the nine schools in the American Church Institute for Negroes. St. Mark's and other Institute Schools will open their fall terms this month, it is expected with increased enrollments.



THE SPIRIT OF MISSIONS

# Bomb Destroys Another China Mission

## OTHER MISSIONARY NEWS FROM AFAR

**Bombs Destroy Shihnan Mission** Far out towards the western border of Hupeh, 200 miles or more from Ichang, the Hankow Diocesan Missionary Board some years ago established a mission station. The Church's work in Shihnan has been carried on by Chinese and supported entirely by Chinese offerings.

The remoteness of the city and the long overland journey on foot or by chair that is necessary to reach it, made frequent episcopal visitations impracticable. Bishop Roots occasionally visited the station, and always thought of such a visit as one of great privilege in giving him fellowship with members of the Christian Church in China whom he could not see regularly.

In June a message reached Bishop Gilman through the American Embassy in Chungking and the American Consul in Hankow that on June 7 Shihnan was bombed. Fully one-fourth of the city was destroyed. The Church of the Nine Beatitudes and our mission day school were wiped out. Fortunately the Rev. T. T. T'an and his family escaped injury. The value of the mission buildings is approximately \$2,000 U.S.

\* \* \*

**Raising of Shortage Cheers Field** Bishop Colmore writes: "The assurance that there are to be no cuts in appropriations for 1939 gave me a new lease on life. I had been contemplating reductions with nothing less than consternation. Now that the appropriations for 1938 are to be continued in 1939, I feel a tremendous relief. This is cause for congratulation to the Church at home and for thanksgiving to Almighty God."

\* \* \*

**Read "Christians in Action"** Missionaries in China are writing history in these days by their resourcefulness, faithful service, and courage in facing dangers. Chinese Christians are also writing history by their faithfulness in giving testimony under the most trying conditions to the reality of their Christian discipleship.

If you want to know more of this get a copy of "Christians in Action." The story is told by seven missionaries. The book relates how the Christians in China are facing the present situation. It gives a picture of life in the midst of war. It records personal experiences drawn from the whole range of missionary life, preaching the Gospel, teaching, caring for the sick and helping in reconstructions. The book is full of striking facts, gathered right on the spot, concerning the Church's problems and how they are being dealt with day by day. "Christians in Action" is on sale in the Church Missions House Book Store. Price \$1.00.

September, 1939



(Above) Miss Dorothea Taverner, resident mission nurse at Balbalasang, P. I., holding a Tinguian baby. (See article pp. 22-23.)

**Hospitals Carry On with Little Financial Aid** People sometimes think that missionary institutions, such as schools and hospitals, are maintained only by a large expenditure of money sent by the Church in America. The annual financial statement from St. Elizabeth's Hospital, for women and children in Shanghai, shows a total of receipts in the amount of \$222,000 Chinese currency. Of this amount just \$491 Chinese currency came from the appropriation of the Church in the United States. In addition to this small amount for running expenses, the Church in the United States did continue the salary of three American nurses and three American doctors.

\* \* \*

**Mrs. J. F. Droste Dies** The Church in Puerto Rico has lost a devoted worker in the death recently of Mrs. J. F. Droste, widely known throughout our Mission as "Dona Maria." One knows from visits to her home how true is Bishop Colmore's statement that "she was a rare soul and did her part in the Church's work most faithfully and well. Her faith never wavered." Born in Holland, seventy-six years ago, she had made Puerto Rico the country of her adoption. In the early years of St. Luke's Hospital, Ponce, she served as nurse and superintendent and later with her husband established an industrial mission of our Church in El Coto de Manati.

\* \* \*

**Leprosy Worker Dies** Japanese people affected by leprosy have lost a friend of many years by the death recently of the Rev. Albert Oltmans, D.D. For a long time he had been the representative in Japan of the American Mission to the

Lepers and had rendered great assistance to our St. Barnabas' Mission for Lepers in Kusatsu.

\* \* \*

**C. L. Pickens Returns to China** The Rev. Claude L. Pickens and his family of the Diocese of Hankow left China in 1937 on furlough. Conditions in Central China made it impossible for the family to return to China. Mr. Pickens, therefore, kindly agreed to leave the family in the United States and proceed to the Philippine Islands for work among the Moro people in Southern Mindanao. His work in China lay largely in evangelizing the Chinese Mohammedans. It is estimated that there are from ten to twenty million Moslems in Central and Northwest China. He was, therefore, specially qualified to work among the Moros. In June, 1939, Mr. Pickens returned to Hankow at the request of Bishop Gilman. His family is still in this country.

\* \* \*

**Great Opportunities in China** A woman missionary in Nanking says: "If I were writing a book about this part of China, I would give it the title, 'This Brave Old World.' That fittingly describes the condition in Nanking now. As soon as it was possible the elderly members of Chinese families came out of hiding in villages and refugee camps and returned to their shops and business. Out of charred timbers and broken bricks they built booths and homes and have taken up the burden of life once more. Such uncomplaining persistence I have never seen equalled.

"The Church has taken up unprecedented opportunities in our great city, and if our Chinese and foreign Christian leaders were trebled they could not take advantage of all opportunities that are ours. There is no other institution or organization that so commands their respect and confidence, or that is so unselfishly trying to minister to the people. Prejudices have been washed from minds and hearts through suffering, and there is a sensitiveness that makes possible the understanding of Christian truths.

"Again and again, I have said that Christianity is seen at its best in times of danger and crisis; that luxury and comfort and ease dilute its message. Only the other day in talking with a missionary friend who had come up from Wuhu to hold special meetings in two of the churches here, we agreed that if we had one hundred well-trained women workers, we would like to put them all to work calling in homes, there to sympathize with and give new courage and hope to those who must begin life again. Every door is open to us."

John W. Wood

29



Underwood & Underwood Photo

# Important Posts to Laymen

## F. B. SAYRE AND ADMIRAL W. D. LEAHY

(Left) Francis B. Sayre

the University of the South, Sewanee, in 1938.

Among many achievements of the twenty years preceding his appointment to the State Department one of the most interesting was his service as adviser in foreign affairs to the government of Siam, for which he negotiated treaties with many European countries. In the State Department he has been in charge of negotiating American trade agreements. He has been chairman of the United States Interdepartmental Commission on the Philippines since 1934.

He is the recipient of high honors and orders of merit from Siam, the Netherlands, Denmark, Spain, Por-

tugal, Norway, Italy and France.

\* \* \*

Admiral William D. Leahy, newly appointed Governor of Puerto Rico, is a vestryman of St. Thomas' Church, Washington, D. C. Born in Hampton, Va., and a graduate of the United States Naval Academy in 1897, Admiral Leahy has seen service in most of the disturbed quarters of the world in the past forty years, in the Spanish-American war, in the Philippines, in China during Boxer troubles, in Nicaragua, Haiti and Mexico. He served as commander in the World War and since January, 1937, has been chief of naval operations.

**F**RANCIS BOWES SAYRE, new high commissioner to the Philippines, is the latest of many Churchmen who have held high office in those Islands. Assistant Secretary of State since 1933, Dr. Sayre made a memorable address during the meeting of the House of Bishops in Memphis last November. He was born in South Bethlehem, Pa., graduated from Williams College in 1909, and has received degrees from many other institutions, including a D.C.L. from

## Water Falls, Snowy Peaks and Human Problems

(Continued from page 13)

our smaller communities the only religious services are those of an extremely emotional type, and the obvious lack of reasonable teaching could warp a child's interest in religion for life.

It is because of this need that we put our strongest efforts into our Correspondence Church School, trying to supply attractive and interesting lesson material, even though we cannot give them the experience of corporate worship and the Church atmosphere we should like them to have.

We supply *Forward—day by day* to all our isolated families, and through the generosity of the New York Bible and Common Prayer Book Society we have been able to send out many Bibles and Prayer Books. "We used to have a Bible," wrote one child, "but Genesis fell out." We have replaced that worn volume and supplied others where there were none before. If my orthodoxy is ever questioned I shall produce a thank-you note from another child who wrote: "I like my Bible. It goes

so nicely with my Sunday school lessons."

It is as difficult to evaluate this as any other Church work, but the need is so obvious that one can only hope that it will continue to grow steadily as it has this past year. From their home at a power plant far from other families came a monthly report from two little girls. The mother wrote: "The story the children liked best was 'Jesus and the lonely,' I suppose because they know what loneliness is here."

### **Solved:** The problem of Parish or Organization news bulletin.

A new off-set printed, four-page bulletin, with two pages devoted to a pictorial presentation of the Church's work around the world. Two outside pages left for mimeographing or printing local news or program. Every Parish should have a constant flow of information to parishioners, declares the Presiding Bishop—and the **new** and **better** Partly Printed Parish Paper solves the problem.

Available for weekly, monthly or special occasion use, at only fifty cents a hundred, postpaid. Send trial order—any quantity needed—or ask for samples.

**THE NATIONAL COUNCIL**  
281 Fourth Avenue New York, N. Y.

### 100 Per Center!

St. Alban's Parish, Washington, D. C., the Rev. C. T. Warner, rector, this month joins the class of 100 per centers on vestry subscribers to **THE SPIRIT OF MISSIONS**.

The Presiding Bishop has expressed the wish that every vestryman in the Church regularly receive the official National Church magazine. Responding to this suggestion, the list is growing monthly. Who will be next?

# Wind Destroys S.D. Chapel

AT CORN CREEK MISSION

(Right) No, this photo isn't upside down; but the church—All Saints', Martin, S. D., is, as a result of a windstorm.



All Saints' Chapel at Martin, South Dakota, was totally destroyed by a windstorm recently. The chapel is one of four in the Corn Creek District under the care of the Rev. Vine V. Deloria, a young Dakota Indian priest, assisting the Rev. Dallas Shaw on the Pine Ridge Indian Reservation. Mr. Deloria's rectory, badly damaged, was next to the chapel.

Economic disasters, lack of good living conditions, lack of health facilities and recreation, have all contributed to many problems Mr. De-

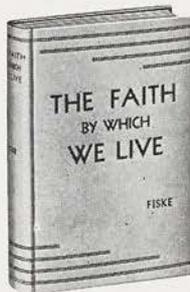
loria has to meet among his people. Low salaries and few conveniences for housekeeping tend to hamper the work of the mission staff; most of all, the lack of adequate travel allowance for upkeep of a car, absolutely necessary for these widely separated chapels, greatly reduces the effectiveness of the Church's ministry here as in other mission fields.

About 1550 Indians and 150 white people are on the membership roll of the whole Corn Creek Mission. Mr. Deloria celebrates the Holy Com-

munion at one of his four chapels each Sunday morning, returning at night for Evening Prayer at All Saints', using this service as part of the training of a large group of young people.

A vested choir of 25 boys and young men, serving also as acolytes and in other ways, are said to be the largest Church group of this age in the State.

As missionary, adviser, administrator and friend, Mr. Deloria carries on a varied and vigorous work.



## FREE! Act at Once!

### The Faith By Which We Live

by the Rt. Rev. Charles Fiske, D.D.

A copy of this beautifully bound Church classic, published by Morehouse-Gorham Co., will be given free as a reward for prompt action to each person who sends us a new one-year subscription to THE LIVING CHURCH before October 15, 1939.

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NOTE: Order must be made at full subscription price and must be accompanied by this coupon. Payment must accompany order. This offer is not good for renewal subscriptions.

# "The Great Book"

(Continued from page 15)

carven minsters covered Europe. The Latin liturgies multiplied with the centuries, written in illuminated volumes of services, diverse and often intricate. But how were the wandering Friars to go forth and minister unless they carried only one book containing all they would need? We asked a Brief Book, a Prayer Book, a book for use out 'mongst the people—simple and pungent and apt for God's troubadours in the fields and forests.

Thus came the Breviary, the Prayer Book of Europe, the forerunner of your own—a voice in the wilderness where'er the Church has made its journey of glad tidings.

*(He is back at the choir. He holds his pilgrim staff aloft.)*

Oh, Brothers and Sisters of the Body of Christ on earth, this Book holds us by its mission to our mission. It cries out, "Go ye into all the world and preach the Glad Tidings to every creature!" Make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

*(He hands his pilgrim staff to the Englishman and turns a page, showing a scallop-shell drawn on the next leaf. He*

**(Below) A rugged cross being fashioned for an outdoor chapel at the annual conference of the Missionary District of North Texas, held recently at Buffalo Gap, Tex. The workmen are Thomas Perkins of Plainview, Tex., and Alanson D. Brown, Jr. of Lubbock, Texas.**



*then withdraws to a position beside the former speakers.)*

V.

**ENGLISH BISHOP** (*affixing the pilgrim staff upright to the pedestal*): A language understood of the people must be the tongue of Common Prayer. A new Pentecost must come, of pen and parchment now. To give this Book to those of English speech, however, was no mere quiet labor of translation accomplished in the million-windowed libraries of mellow Oxford. 'Twas at the price of prison, of burnings at the stake, amidst a time of human tempest and of fierce agonies of spirit, while nations rocked with Reformation struggle. 'Tis rebaptized with martyrs' blood—this manual which now ye read in your own tongue, mayhap so placidly. Our English nation's own authentic Church bequeathes its stately formulary to its daughter-church. Bought at great price, wearing its scars with humble pride, vocal with your mother-nation's deep-soiled, sturdy culture of a great people's mind and soul since Glaston and Sarum, or Columba and Augustine.

To your knees, O children begotten in this faith of Anglia, and pray from Cranmer's Litany these ever-timely petitions, worn smooth to fit the lips of any era by the generations' repetitions—

*(Here follow sundry versicles and responses from the Litany. The following are suggested:*

*The first three.*

*From all blindness of heart.*

*In all time.*

*That it may please Thee to bless and keep.*

*To give to all nations.*

*To give to all Thy people.*

*O God, our fathers have declared unto us.)*

*(The English Bishop puts down his ink-horn and pen and takes the Book into his hands. Holding it that the congregation may see, he turns the page, showing on the new page a heraldic, simply-drawn mitre and crossed crozier and key, or, if preferred, the cross of St. Andrew and St. George as in the English flags.)*

**ENGLISH BISHOP** (*holding out the Book to the Patriot*): To you of the New World, America, this Book comes down. To make your own. With reverent freedom to make it

serve your life of faith as your New World has need and use. Your liberties are not only of the nation but of faith. Yet you may ne'er forget the rock whence ye were hewn. In all things may you learn the law of liberty in the bond of peace. For liberty is neither whim nor license nor each man for himself; and true democracy is but the love of neighbor as oneself in all relationships. Therefore for august standards and discipline of high ideals, the Spirit of the Christ must ever be the animating inspiration. To aid these shared nobilities of soul this Book is dedicated by its past.

**PATRIOT** (*stepping into the choir and holding up his scroll*): The faith of the founders of our nation was reverently religious. The Republic founded by the Declaration of our Independence and the Constitution was likewise founded on the hope that it might be a Republic of God. Exactly in accord with this our nation's Constitution, written in the self-same pattern and largely by the self-same hands, at the same moment of our history, our membership one of another in the Church was molded.

*(He lays his scroll on the pedestal and takes the Book. He turns to the congregation.)*

O people of this Church, this Book bequeathed to us by all the people of our God through all the centuries is a stewardship not lightly to be taken. It is not ours so much as we are creatures of its genius. It is the ancient, timeless, universal voice of prayer and praise which claims our lips and tongues and hearts and minds and praying, praising lives. Turn with me to the title-page of this our version of the evolved best of all historic worship; and note with grateful reverence precisely what is printed there since first we phrased it one hundred fifty years ago. Read with me its humbly proud inscription, acknowledging our stewardship of an holy treasure.

*(The congregation reads with him):*

THE BOOK OF COMMON PRAYER

*(Continued on next page)*

THE SPIRIT OF MISSIONS



The Episcopal Church delegation to the Amsterdam Conference of young people, on board ship. Some fifty young people and leaders of youth represented the Church at the session which considered world problems of youth.

"Death at Tea-time" would be a good title in the current fashion of murder stories but unfortunately there is nothing humorous about it. People were drinking their tea and chatting in a tea-house at Chungking, China, one afternoon recently when the air alarm sounded. They were too far away to reach the nearest dug-out so they stayed where they were. One of the bombs hit the tea-house and killed them all. Hundreds of others were killed

at that time. Hilda Waddington, an English woman on the Hankow diocesan staff now working in Chungking, went out to help move the wounded and saw many of the dead, beyond recognition.

The Church school of St. James, Alexandria, Louisiana, has a school of approximately 250 members. This is the only Episcopal Church school within 70 miles in all directions.

### "The Great Book"

(Continued from preceding page)

and Administration of the Sacraments and other Rites and Ceremonies of the Church

According to the Use of the Protestant Episcopal Church in the United States of America.

(The Patriot goes toward the Minister, who comes from the Pulpit to meet him. He gives him the Book.)

PATRIOT: You are the minister of this Family of God, symbolic of the ministry throughout our Church to its whole people. You and they are of today and of tomorrow; I and these about me are spokesmen for the past. From generation to generation this Book moves on, sacramental with the Grace of the immortals who still join in the unison of its hallowed words with those who gather together in Christ's name in every time and clime.

Take you this book, thus sanctified by ageless faith, and aid to bring it to fresh ministrings.

(The Minister takes the Book, goes to the Altar and places it on the Book-rest. The participants go to the Communion-rail and kneel. The congregation kneels likewise.)

MINISTER: Let us pray. (Here he shall use such collect or collects as are set forth for this Anniversary and shall end with these words):

"It is very meet, right, and our bounden duty, that we should at all times and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God.

"Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious name; evermore praising Thee and saying,

"HOLY, HOLY, HOLY, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High. Amen."

(The Minister shall then end the service with the Benediction.)

## THE DEVELOPMENT OF THE CHURCH'S CONSTITUTION

Will be HISTORICAL MAGAZINE'S special number for 1939 in commemoration of the adoption of the constitution of the American Episcopal Church in 1789. This will be the most comprehensive, and thorough study of the constitutional history of this Church which has ever been published. The contents will be:

### The Colonial Background and Preparation

An enlightening exposition of the conventions and convocations of the colonial clergy.

By Edgar Legare Pennington

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These state conventions and the diocesan constitutions resulting therefrom had a powerful influence on the first national conventions and the making of the Church's constitution.

By Walter Herbert Stowe

### The Interstate or General Conventions of 1784, 1785, 1786 and 1789

The process and the resulting constitution by which the first offspring of the Church of England set itself up as "a free Church in a free State" is important. The principle of the separation of Church and State is the supreme contribution of American Christianity to Christendom.

By William Wilson Manross

### Constitutional Developments Since 1789

The most important features of this period are the growth of agencies, at first voluntary, for carrying on the Church's work in special fields, and the growth in power of the House of Bishops which, in the original constitution, was looked upon and treated with suspicion.

By Percy V. Norwood

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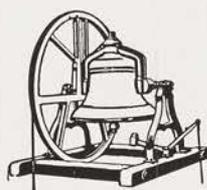
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## Aristocrats of Florida

(Continued from page 21)

Deaconess Bedell makes regular trips, sixty-two miles out in the Everglades. The Indian villages are about fifteen or twenty miles apart. She sleeps on an open platform, using a mosquito net and bedding which she carries in her car. There are no roads and not infrequently the Deaconess' car gets stuck in the mud. A jack is of no use; a log is placed beside the wheel and a long pole put over it and under the hub. Indians then sit on the pole, lifting the car so that palmetto leaves can be packed under the wheel.

Headquarters of the mission are located at the small town of Everglades. The late Barron Collier gave the house. In addition to her work among the Seminoles, Deaconess Bedell also serves fisher folk among the Ten Thousand Islands, sawmill towns and those of the tomato packing communities. The Deaconess directs guilds, adult Bible classes, Sunday schools, song and other services. She gives talks on the Church and its work; she visits the county jail; gives first aid and medical assistance, even to the delivery of babies.

At one of the white fishing villages, the Deaconess found sixty children, and at another, ninety children—none of whom would have known the Church or its great festivals except for the work of this energetic missionary.

Slowly but surely the impact of the Christian life is making itself felt among these primitive peoples and the Church's Message is given them. As Bishop Gray once said: "Here is a tribe defamed, exposed to every evil influence and yet struggling to hold itself proudly apart. This is a remnant that the Church can save, if she will."

"There is one plague that Egypt escaped, and one affliction Job did not have to endure, and that is the ignominy of living in a captured city," says Mother Ursula of the Order of St. Anne whose convent in Wuchang was bombed and who now is working in temporary quarters. "We have been favored but what others have had to endure beggars description. For weeks the refugee zone was almost without water. At last some small bathing facilities were provided and families scrubbed up bit by bit. There are now some 100,000 people packed in, no one knows how."

(Below) Deaconess Bedell with a group of her wards and friends from among the Seminole Indians of Florida, where she carries on an important and extensive work.  
Photo by Leon A. Page, Winter Park, Florida.



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