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OCTOBER, 1929

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# THE SPIRIT OF MISSIONS

VOLUME 94

OCTOBER, 1929

NUMBER 10

## A Woman's Imagination

The women of the Church through the United Thank Offering set a high example in pointing the way to glorious new opportunities

By the Right Rev. Charles Lewis Slattery, D. D.

*Bishop of Massachusetts*

DAVID, HARD PRESSED and weary, said one day to some friends that he longed for a drink of water from the well at Bethlehem. These friends, at the risk of their lives, brought back to him a cup of water from the home of his boyhood. David was so deeply moved by their love that he could not drink the water; for it had been made sacred by their sacrifice. So he poured it out to the Lord. David and his men had imagination.

Centuries later a woman, perceiving our Saviour's loneliness, and, with woman's instinct, feeling that tragedy loomed before Him, showed her sympathy and her adoration, not by words, but by breaking her most precious treasure and pouring the ointment of spikenard on His head. Our Lord, deeply moved, was strengthened for His own impending sacrifice. He blessed the woman for her imagination.

Now, in our day, the women of the Church, year by year, do more than they are asked to do, and, of their own free will, make lavish gifts for the work of Christ in the world. They see that there are deeds which the Church might do, if only Christ could have in our time what the water from Bethlehem meant to David, what the breaking of the alabaster box of ointment meant to Jesus of Nazareth in the days of His flesh. They have that same glorious gift of imagination.

In my Minnesota parish there was a woman of fine character and benevolence

who refused to have anything to do with missions. I believe that she had had a rich aunt from whom she had expected a substantial legacy; every penny of that aunt's property was bequeathed to foreign missions. My parishioner felt that her family had done all that was necessary for missions; her disappointment kindled her prejudices and she would go to no meeting of the Woman's Auxiliary, she would not even go to church on a missionary Sunday. One day I met this woman on the street. She stopped me to tell me of the plight of her grandchildren who lived in a South Dakota town, where there was no Episcopal church. She shivered as she spoke of the calamity of her grandchildren's growing up in a community without the privileges of the worship and teaching of the Church which she loved. Then she looked appealingly at me, and said, "Do you suppose the Cathedral could do anything to help my daughter start a church in Sisseton?" Instantly I answered, "Of course we could; but you know, don't you, that that would be missions?" "You don't mean that missions is like that!" she exclaimed. Her imagination was opened, and from that day 'till she died, she was an enthusiast for the missionary cause.

So far as we read history we know that all that is best in our civilization is due to the missionaries who, from St. Paul's day onward, brought the spirit of Christ

## THE SPIRIT OF MISSIONS

into Europe, first into the Mediterranean world and then into the woods of the northern wilderness, where most of our ancestors lived. There is much of our civilization of which we cannot be proud; but we can rightly rejoice in all that is Christlike. That is the part which we strive to pass on to our children. In so far as we value it, how can we be so selfish as to be satisfied to keep it for ourselves alone? If we believe that we are brothers to all the world, how can we dare to wrap our talent in a napkin and bury it in our own immediate neighborhood? We need imagination.

When I hear men speculating about the possibility of war between America and Japan, I think of one of my dear friends who is a Christian minister in Japan. I can not think that the nation which he loves should ever fight with the nation which I love. When we teach a people who does not know Christ to enter into the joy of His fellowship we bind that people to ourselves with links stronger than links of steel. We tend to make the hideous jealousies and misunderstandings which lead to war impossible. We are alive and together in the love of the same Christ. Statesmen ought to have imagination when they think of the international power of Christ.

When our country took over the responsibility for the Philippines, the Church sent Bishop Brent to care for our sons who went out to help in the government of the islands. The mothers who had not hitherto cared much what religion the people had in the islands of the sea were immediately grateful that the Church accompanied their sons on their long journey. They suspected the temptations which beset men in the Far East. They rightly trembled for their beloved. They saw what it would mean for those whom they loved to have the friendship, the counsel and the warnings of a righteous and strong friend like Bishop Brent. They believed on that day in missions. Their imaginations were opened.

Now all this opening of the imagination is the self-imposed task of the women of

the Church. They are pointing the way with their United Thank Offering year by year. They are imagining the places where there should be new churches, new schools, where especially, the gracious ministry of Christian women should be increased beyond the bare necessities. The women of the Church are setting the whole Church a high example.

Last June, President Lowell read to the alumni of Harvard College the list of the gifts which, he said, "had trickled in" during the year. He meant by that that these were gifts which had come by the wholly voluntary desire of the givers. There had been no campaign for money. The gifts represented simply the trust and imagination of many people who believed in Harvard University. These gifts reached the amazing sum of thirteen and a half million dollars. As I listened to the grateful voice of the president, I wondered why the work of the General Church could not arouse a similar trust and imagination. We may rejoice that the great universities of the land are entrusted with enormous gifts, but who will catch the priceless value of what the Church of Christ is doing with its clergy, its doctors, its nurses, its teachers, its Christ-filled lovers of mankind? The Church is as bold as the universities in its search for the truth, taking not merely an academic risk, ready to give life itself in the quest. The Church sends its very best to the distant places, that Christ may come to the stranger through the transparent medium of men like Bishop Roots and Dr. R. B. Teusler. The Church sees opportunities far beyond our present work. The Church, dreaming dreams, has always led the world in visions of the glorious future of mankind.

May the United Thank Offering stir the imagination of the daring friends of the Davids of our day that they too may bring to Christ the water from Bethlehem; above all may it lift the hearts of those who love the Lord Christ to break each his alabaster box of precious ointment and pour it forth for His glory and for the happiness of mankind.

## A Mid-Triennium Reminder

Tremendous need for women workers throughout the world calls for more givers that the U. T. O. may render greater service



By Grace Lindley

*Executive Secretary, Woman's Auxiliary*



LET US REMEMBER that the actual money of the United Thank Offering works for the Church as well as the women who serve and the women who give. Of course, that is only another way of speaking of the work of the women who serve and of the buildings which serve too, for the money is expressed through lives, and lives sometimes use buildings through which to render their service.

A year ago, the women of the Church gave \$1,101,450.40 in the United Thank Offering of 1928. One-tenth of this was set aside to be added to the permanent trust fund for the support of retired United Thank Offering workers; \$165,000 was designated for buildings in the mission fields. It is a fascinating dream to try to follow the \$391,725.17 disbursed and allocated in the first six months of the present year; fascinating, but impossible, for who can follow all the big and little things done by the ninety-four women who have worked in the continental United States? White and colored women in schools, hospitals, in social service and other work render a long and beautiful service even in six months. If it is impossible to follow in any detail those at work in our own country, how much more the ninety-six serving in extra-continental and foreign fields? Again, it would be difficult to follow the seven women now in training through the days of their busy preparation. But not even here can we stop. The twenty-seven on "the retired and disabled lists" do not mean twenty-seven women who have ceased *serv*ing.

Headquarters knows something but not nearly all, of their prayers and gifts and quiet help, for it is abundantly true that "they also serve who only stand and wait." Add to persons the service rendered by them through the buildings being or to be erected by the Offering of 1928, and imagination must be stretched again, for if the whole story is to be followed there must be added all the combined stories of the Indian boys and girls at Cass Lake, Minnesota; the mountain children at Penland, North Carolina, the congregation soon to worship in the new church at Delray Beach, Florida, the Porto Rican girls training at St. Catharine's School, San Juan, the women training at St. Agnes' Hospital, Raleigh, North Carolina, and the Japanese girls who will worship in the new chapel at St. Margaret's School, Tokyo.

Happy as are such dreams, they will not satisfy. Less than two hundred women are not an adequate number either in face of the need for trained workers throughout the world or in face of the giving capacity of the women of the Church. We are beginning the middle year of the triennium 1929-1931. Of course, we shall increase the number of givers and the amount given. That is not to be questioned. The question is, how many more women will give and by how much will their gifts increase the total to be offered in Denver, September, 1931, over that offered in Washington, October, 1928? And most important of all is "In what spirit will the gift be given?"

# U.T.O. Supports Training Center

U.T.O. gifts enable St. Margaret's House in Berkeley, California, better to give the volunteer worker an adequate training for her task

By Anna G. Newell

*Dean, St. Margaret's House, Berkeley, California*

LAST OCTOBER, IN Washington, the women of the Church made a gift of twenty thousand dollars from the United Thank Offering of 1928 to a building for St. Margaret's House, the Training School of the Pacific, in Berkeley, California. In so doing, they continued the trend begun at their triennial meeting in Portland, some six years before, when they recognized their responsibility for the training problem of the Church by undertaking to raise one hundred thousand dollars for the Bishop Tuttle Houses.

Also in so doing they seemed to indicate in some measure the national character of St. Margaret's House. This was no entirely new development. For a number of years the salary of the dean of St. Margaret's had been met by an appropriation from the United Thank Offering, and very recently Miss Leila Anderson was appointed on the United Thank Offering as student-secretary for St. Margaret's.

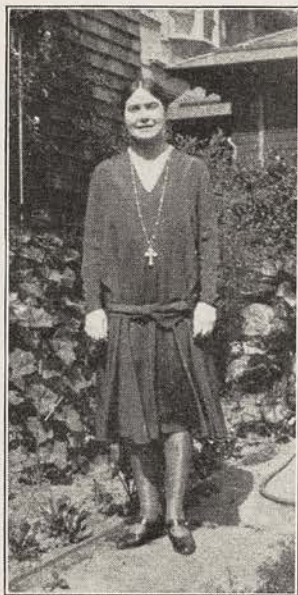
The women of the Church thus have a stake in St. Margaret's House and it becomes their concern. It is their right to know its policies and plans, its problems and accomplishments, and it is St. Margaret's need to have their thought and counsel. For a Church training center is a corporate thing. There is concentrated the spiritual intention of the

Church to win its furthest objective. Into it must flow the purpose and the interest of the home base, into it must flow the experience and the problems of the front and from it must flow the power and devotion of the firing line. This is the lesson learned from the war, that every victory was fought out at home and the power of the firing line exists in essence in the training center.

Founded as a deaconess training school in 1909, the training project is still the heart of St. Margaret's life and work. But to start here, except historically, is to approach the St. Margaret's of today from within out. St. Margaret's is a complexity of response to environment, of service to the life of which it is a part. St. Margaret's House must be thought of largely as a center of activity, a service center.

To the dean, St. Margaret's has seemed a living thing, a purposive expression of the Spirit in response to need, having within itself the character of its expansion. Those in charge of St. Margaret's have not so much to decide what St. Margaret's shall be, as to enable it to be what is inherent in its nature and in the nature of its environment, the environment of its day, its Church and its setting.

Set in the midst of student life, it is its local environment that gives to St.



DEAN NEWELL

## U.T.O. SUPPORTS TRAINING CENTER

Margaret's House its opportunity in training and a wide field of service. For the facilities at hand in the University of California, the Pacific School of Religion, and our own Church Divinity School of the Pacific, and the spirit of cooperation at work enable St. Margaret's House to set a high academic standard for its students-in-training and to lift preparation for the service of the Church to the same level of scholarship and skill as is demanded in other areas of service. For detail as to requirements of entrance and methods of training, there is no space here. The Year Book published in June will give information to those interested.

And it is the nature of St. Margaret's as a training center that enables it to meet the challenge of student life. A group of fellow students, occupied in the work of the Church, expressing in their common life their religious faith, with doors open to their environment and with the same student tradition, a religious, not a social, settlement in an academic world, this is a somewhat different thing from a student center. St. Margaret's House exists for reasons of its own, is there for its own purposes, is occupied in its own activities, and from these purposes and these activities springs the atmosphere into which student, undergraduate or doctor, is brought. For this purpose of contact, the student-secretary; for this purpose of contact, the resident university students, but the life of St. Margaret's has a validity of its own and becomes a part of the life about it.

And because of its identity with student life and its common interest in student problems and student needs, St. Margaret's becomes a part of the wider student movement. Through its staff, St. Margaret's served this June the three student conferences of the West, at Asilomar, Seabeck and at Estes Park, aggregating an attendance upward of eight hundred students. This winter the student-secretary is committed to intensive work for the Church on several of the western campuses. Here is the contact between the Church and the student, a natural outcome of the principle of response to

environment. Environment's need becomes opportunity; opportunity, obligation, and obligation fulfilled, enlarged opportunity.

And in this case, the enlarged opportunity is already at hand, and is perhaps St. Margaret's greatest challenge and its greatest opportunity. No one can visit the campuses of our universities, as I did this spring, without realizing the interest of thoughtful students, many in positions of leadership in undergraduate life, in the spiritual interpretation of life and the content of religion. Many are interested, if not in the service of the Church, in finding a place where they may investigate religion and its validity as freely as they have studied other departments of human experience and thought. Such is the opportunity our School of Religion offers to the graduate and senior student of any communion, to give some part of her student life and thought to the study of religious experience and the foundations of Christian faith, in an atmosphere that is at the same time understanding



STAFF, ST. MARGARET'S HOUSE  
*Dean Newell is second from the right*



## THE SPIRIT OF MISSIONS

of her doubts and quandries and yet itself transfused with religious faith and practice.

In the life and work of the Church, St. Margaret's is developing in the same rhythm of need, response and enlargement. The School for Christian Service, a staff of trained and experienced women to supervise the student in her practice work, the problems of Church work pressing upon them from the field, to realize the logical connection between training center and service center, one need only turn by analogy to our universities and note the developments of field service in the departments of agriculture or the growth of university extension.

An illustration is given in the activities of St. Margaret's staff this summer when eight Church conferences or summer schools were served. This signifies far more than the immediate teaching value of the courses given, though this itself is of no small service to the field. It means the putting of St. Margaret's into the local problems of the field, the carrying of these problems back to St. Margaret's, to her chapel and to her study, and the opening to the field of the continuing service of such leaders, conversant with local conditions and committed to their service.

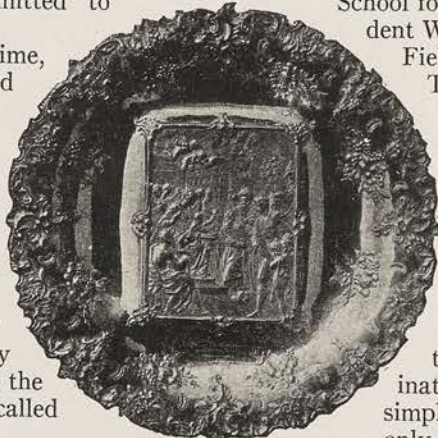
At the present time, Miss Avis Harvey and Miss Mildred James form St. Margaret's staff in religious education, Miss Harvey acting as Secretary of Religious Education to the Diocese of California and Miss James giving part time to a parochial activity and part time service to the Church in the West, as called upon by local needs.

Through such service, St. Margaret's is making a vital

contribution to the life and work of the Church in the West. Such service in turn is making more effective the training project of St. Margaret's House. Those responsible for the professional efficiency of the student have thus personal contact with the difficulties and the problems she will meet, intimate knowledge of the needs and opportunities of the field. Also through association with such a working staff the student learns that which cannot be learned in other ways, just as good teaching is not so much the result of classroom theory as of good teaching itself.

Finally, from St. Margaret's contact with the field comes the challenge of an enlarged training project. The work of the Church is, and will always be, in the hands of the volunteer, not the professional leader. This is the crux of the training problem, to give to the volunteer work of the Church equipment for its task. To this end, St. Margaret's receives, for shorter or longer periods of residence and training, women of the Church who are committed to any task of leadership in the life of their parish. The Summer School of Religion also serves this end.

Thus Deaconess Training School, School for Christian Service, Student Work, School of Religion, Field Service, Extension of Training, Summer School of Religion, ever-widening circles of service, these form the complex thing that is St. Margaret's House. For St. Margaret's House is a complexity. But life is complex and when we simplify there is apt to be eliminated some of life. True simplicity, does it not come only through acceptance of complexity and the unifying power of life itself?



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By *Bertha Richards*

*Dean, Bishop Tuttle Training School, Raleigh, N. C.*

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The beautiful building provided by the Woman's Auxiliary was ready for occu-

pancy in the fall of 1925. The school had the unspeakable happiness of Miss Tillotson's presence all that first year when policies and standards and ideals were forming, and always shall we have that blessing in our inheritance.

The living room was named as a Thank Offering for Miss Jennie McIntosh by the Massachusetts Auxiliary branch that gave the money it cost to build it; one of the classrooms is a memorial by a Kentucky Auxiliary to a Negro priest, the Rev. Harold Percival; the office is the Newark Auxiliary room; the dining room, the New York room for Bishop Greer. St. Thomas', New York, built the kitchen and pantry for Bishop Stires, and with the money left over named a bedroom for him that is just across the hall from the double bedroom that the Long Island Auxiliary named for Bishop Burgess. Another bedroom is a Thank Offering for Dr. and Mrs. Henry Lubeck and its first occupant was Mrs. G. M. Plaskett who spent four months with us as a convalescent two

## THE SPIRIT OF MISSIONS

years ago. The dean's sitting room is a Thank Offering for Miss Claudia Hunter, and the matron's bedroom, a real center of the home, is for Miss Grace Lindley. All the bedrooms are single rooms but two, and the girls make them as distinctive and interesting as their own personalities. I often wish that those who gave them and those whose honored names they bear, could watch the life that fills them. These descriptions mean gifts of money for "upkeep" as well and it is a plan by which we are able to relieve the pressure on our appropriation and do things that need doing but for which we could not otherwise pay.

We have been most fortunate in the teachers who have held high the standard during these four years of growth. The teacher and supervisor of social work has laid a strong foundation in the fundamentals of case work that has been highly approved by the Church Mission of Help employing two of those so trained. She has been the Negro Public Welfare worker of the county, too, and through her and Mrs. Bickitt in whose office she is employed, State and County agencies have warmly cooperated, and many contacts in conferences and institutes, and in lectures

from professors from the University of the State have resulted. The Annual Institute for the Negro Social Workers of North Carolina was held at the school in March.

The school is open to students who have completed the two years of junior college or its equivalent. The work covers a two-year period and the diploma is awarded after a year's successful experience in a position. To quote a description written by one of our recent graduates: "This building has been constructed with the idea of serving as a school and home. There are cooperating St. Augustine's College which offers courses in biology, sociology and physical education; St. Agnes Hospital, through which agency we take practical nursing, doing the practice work in the hospital. The senior girls report every Friday and whenever possible during the week, to the Wake County Welfare office. There are assigned to each girl cases of follow-up work, juvenile court work, family adjustments and any other conditions that might be handled by a student worker. Strong emphasis is placed upon the reading of case records. . . . Our student body, which seems like a large family, is com-



THE MASSACHUSETTS ROOM

*This attractive living room was given by the Massachusetts Woman's Auxiliary as a thank offering for Miss Jennie McIntosh*

## THE BISHOP TUTTLE TRAINING SCHOOL

posed of eight young women from various parts of the country. Of the seniors, two are graduates of St. Augustine's Junior College, coming from Georgia and Arkansas, another from Maryland, a graduate of Howard University, one from Kansas, a graduate of Washburn College, and one from Colorado, a graduate of Denver University."

The three juniors were North Carolina girls. One of them so described other parts of the course at the annual meeting of the North Carolina Woman's Auxiliary: "The course in Bible is vitally interesting. The first of the session we studied the Old Testament, the prophets, the social and political background. Now we are studying the life and public ministry of Christ. The students have practice teaching in conducting the Bible Class." (The senior year carries on through the Acts and Epistles and Christian history to the missionary problems of the present day, and includes a study of the Prayer Book.) "Through

psychology taught by Miss Snodgrass, we are taught why people act as they do, and the possible remedies for the same. The junior class has taken over the neighborhood Sunday school as our project. Under the direction of Miss Snodgrass." (This class also includes abnormal psychology, mental hygiene and thorough grounding in modern methods of religious education.) "The students carry on the house work. We are responsible

for the planning and preparing of the meals. Budgeting and household accounting are taught."

The matron has made the course in home management of much value, for on this home life and home spirit we base all the "social" structure the students are learning to build. So the family life counts greatly and the entertaining we do, and the bills we pay, and the

family gatherings in the living room, as well as the cheerful uproar, while dishes are washed "before chapel," all enter into the spirit of what we hope will animate their touch on the lives and homes of those among whom our graduates are to work. The life approaches home life as nearly as we can bring it. Our theory is that what a girl does in a well-ordered home she ought to be able to do here. If she cannot hold her life within wise bounds we should know it before she leaves, and as one of them said: "I want to learn while here how to behave." So they go downtown, ac-

cepting many of their invitations, which are always to the very nicest entertainments—"No one would dream of inviting the Tuttle School to anything else!"

We have our daily morning prayers in our own chapel that bears the memory of Bishop Lines and in time we hope it will be the real spring of all we do and think. The students lead the prayers on Saint's Days and during Lent, one plays the little organ lent us by Miss Baker, a

**T**HERE is probably no more interesting work on the campus of St. Augustine's College, Raleigh, North Carolina, than that of the Bishop Tuttle School. To me, this is so, partly because the school is a Woman's Auxiliary project; partly because it is newer to the campus than I am so that I was able to marvel at its growth from the very beginning, until it stood as it stands today, a gracious house with a personality of its own, and partly because we of St. Agnes' Hospital were to have a part in the preparation of the students for their much needed work among their own people.

Soon after its opening, the school became the gathering place for the people of the campus and the neighborhood. The Woman's Auxiliary meets there; one sees baby carriages outside and knows that the Mother's Club is meeting, or on Sunday mornings, one can see the St. Agnes' nurses entering there for their Bible class.

No one can say how far-reaching is the influence of the Tuttle School. Its students come from widely separated parts of the United States and go back to their homes to render Christian service either through the Church or the State.

Nothing gladdens the heart of Miss Richards more than to find some new way in which the school can be of service. She does not wait for opportunities to be presented but goes out to seek them and seeking, finds so that the school is not standing still but is ministering yearly to an ever widening circle composed in great part of under-privileged people who need exactly the type of help that the graduates of the Bishop Tuttle School are so well prepared to render.—MRS. FRANCES A. WORRALL, R.N., *Superintendent, St. Agnes' Hospital, Raleigh, North Carolina.*

## THE SPIRIT OF MISSIONS

beloved former teacher of St. Augustine's, and we try to learn the new hymns mingling them among the older familiar ones. In the late afternoon we gather with college and school and nurses in St. Augustine's Chapel on whose altar guild our girls serve, and watch with critical eyes the arrangement of the flowers, some of which may have gone over from our own garden.

Some of us are almost as much interested in the outside of the house as in the part within. We have set out as many things from the woods as we have been able to bring and the native dogwood is growing so sturdily that we hope it will suggest how easy it is to have beauty that need not be paid for with money. Exchanges have brought our garden near those of our neighbors and the mothers' meeting members watch our pansies and report on their own, ask for cuttings of our roses, and generally admire everything. The mothers are the younger generation of those Mrs. Hunter gathered years ago and who have been led by successive workers since. They take their place now in our field work and are responding to the new management with its plan for "one Friday a

month to sew," one for a Bible discussion under their own leadership, one for a lecture, one to play games. It has been hard to find Fridays enough for the things they want to do. The quilt they have just finished is one of two they have pieced this year, and it is to go as their gift to the school for delinquent girls at Efland, N. C. The house is growing into the community center we long to have it and everybody turns to it who has any claim on our hospitality.

The first graduate as traveler's aid in Raleigh has transformed the station from a fearsome place for girls to enter to an atmosphere of cheer and safety. The three graduates of last year received their diplomas at this commencement and the credentials sent by their employers on which we base this completion of their year of successful work have filled us with joy in their faithfulness.

There are good prospects for next year's class, and we shall be especially glad to welcome two of the graduate nurses from St. Agnes. Positions are open the country over, and for a life of earnest usefulness, this training ought to appeal to the best and strongest in young Negro womanhood.

### College Girls Serve Wyoming in Vacation-time

THREE COLLEGE GIRLS have been spending the summer at Encampment, Wyoming, doing a general missionary and settlement work under the wing of the Wyoming missionary, Miss Lillian M. Skinner. In the foothills of the high Rockies, with the picturesque Medicine Bow Range bounding the valley to the east and the peaks of the Great Divide in view on the west, Encampment is, as one of the girls puts it, "living in its prosperous past, with rows of empty houses and rows of empty stores; sky and mountains, mountains and sky, and the silence of the brilliant sunshine." This volunteer staff has attacked with much vigor and enthusiasm the problem of indifference to Church and religion, and has won an eager response from the children and an increasing interest and sympathy on the part of the older peo-

ple. Religion just "isn't done," in many such places, both west and east. It is said that before Miss Skinner began her work in one of the towns along the railway, the only sign of Sunday was that the newspapers thrown off from the train had colored pages. The girls have been conducting a general campaign of friendliness and recreation, with simple Church services and a Church school. They issued personal invitations to almost every citizen, indifferently received for the most part. "Well, if I haven't anything else to do, I'll try to come." Eighteen came to the church on the first Sunday and fifty-one on the next. "What we want," says one of the girls, "is to give an enlarged view of life's meaning." As a valued by-product, the young missionary staff is receiving an unforgettable introduction to the meaning of the Church's Mission.

# Emery Fund: A Boon to Women Workers

Woman's Auxiliary fiftieth anniversary fund is a practical evidence of the affection of the women at home for those in the field

By Evelyn M. Randall

*Member, Executive Board, Woman's Auxiliary*

IN 1871, GENERAL Convention authorized the organization of the Woman's Auxiliary to the Board of Missions. The first secretary was Miss Mary Emery, whose duty it was to "bring together and harmonize the women's societies already at work and to develop them and others that might be formed along diocesan and parochial lines." In 1876, upon her marriage to Dr. A. T. Twing, Secretary of the Domestic Committee of the Board of Missions, her sister, Miss Julia C. Emery, was called to succeed her. For forty years, Miss Julia C. Emery guided and directed the work of the Auxiliary, endearing herself during that time to women all through the Church and laying wisely the foundations of the organization and, to a large extent, building the superstructure. She was ably assisted by another sister, Miss Margaret T. Emery, for many years in charge of what was then called the Box Work, but is now called the Supply Department.

When in 1921, the fiftieth birthday of the Woman's Auxiliary approached, there was a keen desire on the part of the women of the Church to mark in some constructive way this anniversary. Accordingly the Triennial of 1919 proposed that a commemorative fund of fifty thousand dollars be raised. Very fittingly, it was called the Emery Fund, in honor of the three sisters to whose initiative and wise guidance and loving devotion, the Woman's Auxiliary owed so much of its success in spreading Christ's kingdom on earth. It was also decided at this Triennial that the income from the fund should be used for the benefit of women missionaries at home on furlough, to pay their

board, when necessary, to provide medical attention, facilities for study and opportunities for recreation.

It is a well-known fact that the salaries of missionaries are sufficient to cover ordinary expenses only, not emergencies and never luxuries. After several years of strenuous work, often in isolated places and under trying circumstances, they are entitled to consideration and thoughtfulness on the part of those of us at home and should be relieved of anxiety and financial worries. Here was the opportunity and here the need for such a fund.

Everywhere throughout the Woman's Auxiliary, the plan was received with enthusiasm and when October 16, 1921 arrived, not fifty thousand but ninety thousand dollars had been given. As no time limit was set, the fund has kept on growing until it now amounts to ninety-three thousand dollars.

For eight years, the fund has been working and the income, amounting to about forty-five hundred dollars a year, has brought cheer and comfort and realized hopes to many of our faithful missionaries. A report of the Emery Fund is made at every meeting of the Executive Board. During the last triennium the sum of \$17,550.58 was used for the benefit of missionaries on furlough. The gifts of small sums to missionaries at Christmas time and the scholarships granted for summer conferences call for the largest expenditures in the months of December and June. But more telling than the figures are the accounts of some of the concrete instances where the Emery Fund has supplied without delay some urgent need. When many of our missionaries were

## THE SPIRIT OF MISSIONS

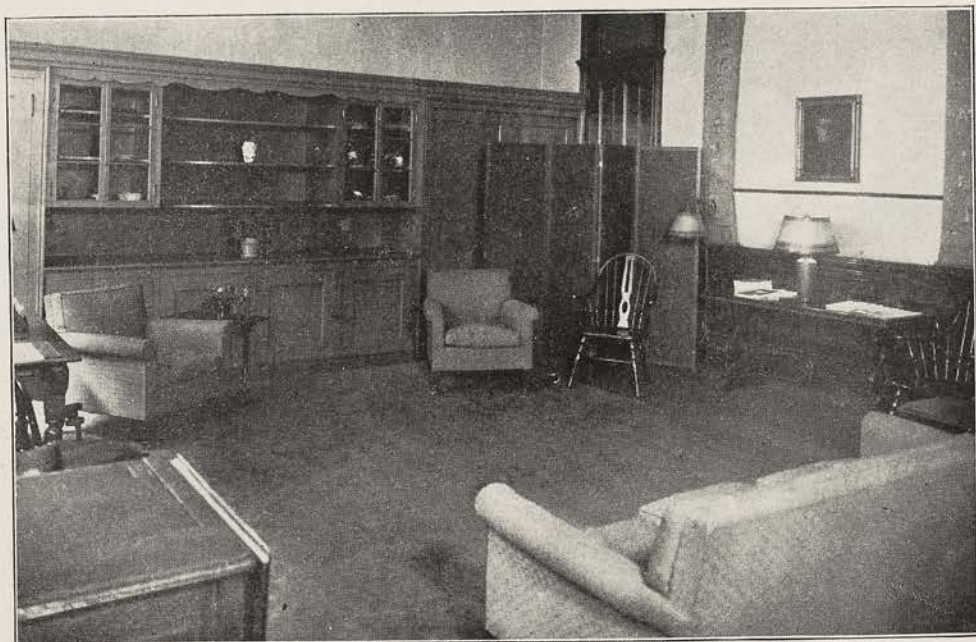
obliged by the revolutionary conditions in China to leave their posts very hurriedly in compliance with the urgent request of the United States officials, some of them arrived in Shanghai with little else than the clothes they wore. There they were supplied by the National Council with funds to replace their outfits and when they reached home it was a delightful thing to be able to place in the hands of each woman some extra money from the Emery Fund to add to the new outfit or to do with it what she liked.

A missionary who could not return to China and who wanted to take a course at one of our training schools, which was paid for by the National Council, received a grant of fifty dollars from the Emery Fund which enabled her to purchase what she called luxuries, but which we would consider necessities.

Another returned missionary, "just scratching along and making ends meet", found it necessary to undergo an operation. The money for the operation and the hospital expenses was provided by the

National Council, but the Emery Fund supplied some of the many little extras which made her stay at the hospital a little more comfortable and brought the joy of having a little extra money in her purse. A gift of fifty dollars to her brought a letter of real gratitude to the Emery Fund Committee. A former United Thank Offering worker, at home on furlough with her missionary husband who was ill, came well within the province of the Emery Fund and a similar grant was made to her.

Another woman whose husband was ill, and who will probably never be able to return to the missionary field, was designated as one who would welcome a gift from the Emery Fund. It is for just such emergencies as these that the fund was established. The report of the treasurer of the Emery Fund for December 1928 shows items of Christmas gifts from ten to twenty-five dollars to forty-six missionaries. These are not large sums but they convey the loving thought of the members of the Woman's Auxiliary.



THE EMERY ROOM, CHURCH MISSIONS HOUSE, NEW YORK

*This room on the second floor of National Headquarters is maintained by the Emery Fund in memory of Miss Julia C. Emery, for the use of women missionaries whenever they are in New York*

## EMERY FUND: A BOON TO WOMEN WORKERS

When the time for the last General Convention drew near and the eyes of the whole Church were turning towards Washington, quite naturally, the workers in the mission field longed to attend this great gathering of Church people from all over the world. Grants were made to many from other sources to enable them to have this pleasure, but, in addition, it was possible to make gifts from the Emery Fund and thus provide some extras which added to the comfort and happiness of the recipients.

Then there are the summer conferences. I wonder if we appreciate how much it means to some of these women who have been working in far-away fields to have these opportunities for renewing old friendships and making new ones, to catch up with some of the new trends in Church work, with the new developments in religious education and social service. They, too, make their contribution from real experiences to the discussion on the Program of the Church in which they are such a vital part.

Gifts from the Emery Fund have enabled many to take courses at these conferences, the Racine School of Religion and at rural conferences.

In memory of Julia C. Emery and from the income of this Fund, a small reception room at the Church Missions House has been attractively furnished and provides a pleasant place for the missionary passing

through New York to rest or meet her friends. Miss Flanders with her cordial hospitality is only too happy to greet them with a pleasant welcome and a cup of tea.

The members of the Woman's Auxiliary have learned the joy of corporate giving in the United Thank Offering, and to have a share in that wonderful gift is one of our greatest privileges. At every Triennial since we shared with so great joy in the ingathering of this beautiful tribute to the Emery sisters, we have been given the opportunity to share in another Corporate Gift. Thus we may regard the Emery Fund as the forerunner of the Bishop Tuttle Memorial, which resulted in the Bishop Tuttle Training School for colored workers in Raleigh, North Carolina, and Windham House in New York; and the Corporate Gift of 1923-1925 which has made possible five projects in the Advance Work of the Church; and our present corporate effort to raise fifty thousand dollars by January 1930.

So the loving interest and devotion of the Emery sisters lives on and is extended year after year in these practical evidences of the affection and interest of the women at home for the missionaries from the field. They in turn, return to their posts happy in the recollections of some pleasures and advantages which have helped refresh them and made them more fit to continue in their Master's service.

## Philippine Islands Honor Bishop Brent

ON SUNDAY, JULY 21, in the Cathedral of St. Mary and St. John, Manila, a congregation that filled the large building paid its tribute to the memory of Charles Henry Brent, first Bishop of the Philippine Islands. (See May SPIRIT OF MISSIONS, page 297). The gathering was unique in that there were brought together men and women who had been baptized by the Bishop; couples who had been married by him; those who had helped him to build firm foundations of the Church in the archipelago; Filipinos, Moros, Igorots, Americans, English and Dutch, Spaniards, French and Serbs. In

one section were students from Brent School, Baguio, which was founded by the Bishop and has become famous throughout the Orient for its work and influence. Elsewhere were several Filipinos, who had entered the first training classes for nurses at St. Luke's Hospital, Manila, when nursing as a profession for women was a new and untried field. A plan is now under way to place in the Cathedral of St. Mary and St. John, Manila, two memorial windows, one in memory of Bishop Brent and the other in memory of Governor General Leonard Wood.



# Behind the United Thank Offering

More than buildings, there are in every land  
trained women, the outward and visible sign  
of the love and faithfulness of the Church

By Frances C. Boynton

*Member, Executive Board, Woman's Auxiliary*

TO HUNDREDS OF women who were present in Washington last October eleventh, the United Thank Offering means a glorious service in the great cathedral at Mount St. Alban, fellowship with Woman's Auxiliary representatives from all over the world, and an offering of over a million dollars laid on the historic golden alms basin.

To the many who actually *use* their blue box, that offering represented thanksgivings for days of special blessings; safe return from journeyings, deliverance from threatened danger, birthdays, anniversaries, and also the joys that come from a normal happy life.

But when that service was over and the women had returned to their homes, then began a work which if it could be recorded would be far more thrilling than anything experienced in Washington.

Up in Anvik, Alaska, stands Christ Church built with one-half of the first United Thank Offering of 1889. Down in Delray Beach, Florida, a small but beautiful church is building which will represent one-half of one percent of the offering of 1928. In Wuchang, China, the chapel at St. Hilda's School recalls the triennial of 1919, while at St. Margaret's School, Tokyo, Japan, the chapel will not only serve the school but the community as well, and will be a reminder that nine years later the United Thank Offering presented in Washington had reached the goal set of a million dollars.

Naturally schools have been closely connected with the women's thank offerings. At St. Augustine's, Raleigh, North Carolina; Hooker School, Mexico City;

Valle Crucis, North Carolina; in Cuba, China, Japan and other lands girls are being taught to be better able to meet the obligations of modern life, while the special training of women for Church work which began in 1907 when ten thousand dollars of the U.T.O. was used for a training school for Bible women in Sendai, Japan, was stressed in Washington when St. Margaret's Training Center in Berkeley, California, and St. Catherine's School, San Juan, Porto Rico, each received a large appropriation. Thus the devotional life is expressed by the chapels and the intellectual life by the schools; while on the physical side there was given in 1922, fifteen thousand dollars to the nurses' home of St. Luke's Hospital, Tokyo, and, in 1928, thirty thousand dollars toward the nurses' home at St. Agnes' Hospital, Raleigh, North Carolina.

But does the U.T.O. mean chiefly, churches, schools and nurses' homes? Does it not suggest first and always women, trained for service who are to be found in every land where the Church is represented?

If one wants to make the offering live, take seven workers in any of seven fields and for six months follow their daily life. THE SPIRIT OF MISSIONS will provide most unexpected bits of information, leaflets on various phases of missionary work will take on a personal tone and at least seven of the one hundred and seventy-six U.T.O. missionaries will be no longer names but real people, and as has been suggested "the outward and visible sign of the love and faithfulness of the Church".

# The Rebirth of Crippled Lives

Veteran worker among outcasts of humanity  
in Tokyo tells how through Christ he brought  
the joy of life to two downcast souls

By the Rev. Yoshimichi Sugiura

Founder of True Light Church, Tokyo, Japan

A LILY, HIDING FROM the public gaze, grew, blooming and spreading its perfume in the secret garden inside the walls of stone and steel, and I looked after it for fourteen years.

It was in October, 1914, that an old lady called on me one day to ask assistance. Seemingly disheartened and full of grief, she told me this story:

She had come from her native city about fifty miles north of Tokyo. A few months before on the day when the family was holding a farewell dinner for her elder son, who was about to start abroad, her younger son returned from Tokyo where he had been for some years. Naturally, with much pleasure he was invited to join the entertainment. That night, however, much to the surprise of the family, he was summoned to the local police station. When he was not released for some days their uneasiness increased. At last, to the astonishment of the whole family, it became known that he had committed a murder in Tokyo. After the preliminary examination, which lasted for some time, he was sentenced to penal servitude for life, and was sent under guard to the Kosuge Prison, Tokyo.

The family was well off and reputable in the city and it had never known such disgrace since its founding.

Thrown into dread and shame but driven by her motherliness, she had followed the boy to Tokyo, without any will or plan in her heart, and only an introduction to a priest in Tokyo, who told her to come to me. It was clear to me that she was hungering for the consolation of a sympathetic friend.

I made my way to the prison at once and saw the boy. He wondered at first to see me, a total stranger, but our conversation led him into some light, and washing his face with tears and gnashing his teeth with sorrow, he fell upon the ground at my feet and sobbed for a while. He then asked me to take his heartrending apology for his past undutifulness to his dear mother. The lady, who was waiting for my return, was much pleased to hear the condition of her son. I told her that I

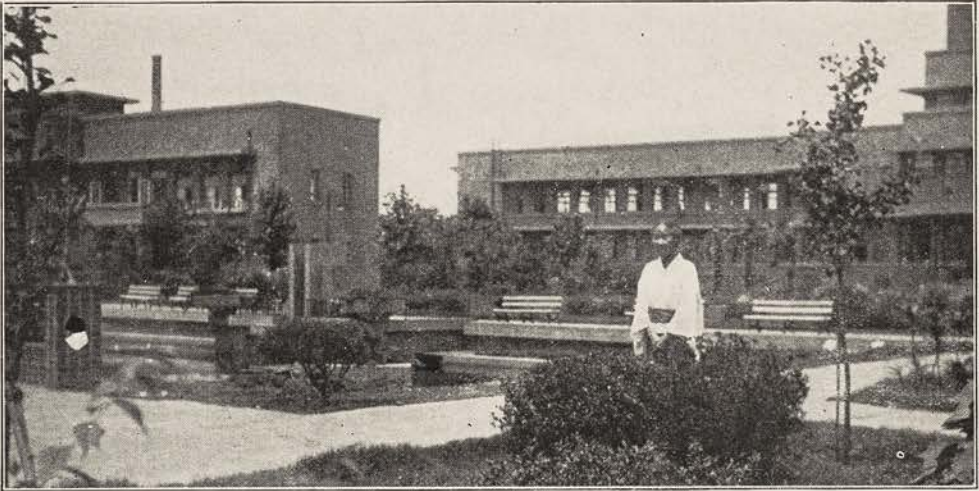
would visit her son as often as possible as long as he or I should live on this earth, and she was somewhat consoled. So she went home with gratitude and consolation in her heart, trusting her son to my care.

Her eagerness to pray for God's mercy upon her son and herself led her to attend our church in her city. My good report about her son and the letters of her son himself, that reached her from time to time, brought her nearer and nearer to



THE REV. YOSHIMICHI SUGIURA  
*Has worked among the derelicts of the  
Tokyo slums for almost forty years*

## THE SPIRIT OF MISSIONS



THE DORMITORIES OF THE GOVERNMENT HOME FOR THE AGED OUTSIDE OF TOKYO

*Here Mr. Matsuzaki carries on his work assisted by Mrs. Honda who is seen in the picture. She was baptized many years ago in the Diocese of Kyushu and has been assisting in this work since the death of her son a few years ago*

God, until she was baptized. Four years later she was called to Heaven in a most happy manner, leaving a good Christian example to her neighbors.

Kosuge Prison, which stood at the outside of Tokyo was my secret field, where I was looking after this single lily. But whenever I visited there I had to preach in a small room to a very queer audience of three persons, a prisoner, an armed officer and a Buddhist chaplain. I know too that the prisoner's mother must have been among them. After the death of his mother, the change of the character of the son was obvious. It was the answer of God to the prayers of a woman in after life and of her son in prison, meeting together before Him.

The robber who once killed a woman became so gentle and diligent that he was recommended three times by the prison authority as a model for others prisoners and he saved so much money by his work there that he was able to start his trade in the world. At the end of last year the authorities, seeing no need of detaining such a good fellow any longer in prison, set him free. To my surprise he appeared before me at my church on the Sunday before Christmas. It was a grateful reward

from the Lord for my labor of fourteen years and one which I never expected to see in this world.

### II

My experience in rescue work induces me to welcome the sinners who come from the prison rather than those who come from churches. The Christians who, through the knowledge of our Lord, have once escaped the defilement of the world, and then have again become entangled therein, make almost all my exertion for them of no avail. They are well prepared to speak elegant words of repentance and conviction, only for the purpose of pulling my leg. Of course I never repel them, for I wonder if there is one true son of the Lord in one hundred.

Lately, I have found a poor eighty-year old Christian named S. Matsuzaki, whom I have helped for fifteen years. In his youth, while an official in Hiroshima Prefectural Office and drinking too much, the governor, Mr. T. Senda, who loved him, earnestly advised him to become a Christian. For six years he studied the Bible and was baptized in the Hiroshima Presbyterian Church, at the age of thirty-four.

He is the kind of person who cannot conceal God's grace and keep the salva-

## THE REBIRTH OF CRIPPLED LIVES

tion for himself alone. He started his own mission work at Kure, a naval station near Hiroshima, and then at Etajima, and founded the churches there. The church at Miyoshi in Okayama Prefecture is also the product of his later labor.

In 1895, he came to Tokyo and continued to do mission work, which was welcomed by both the foreign missionaries and Japanese pastors of various Christian bodies in Tokyo, Yokohama and prefectures of Ibaraki and Yamanashi.

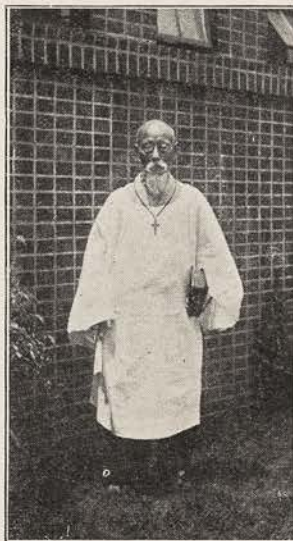
As he advanced in age he gradually became more inactive as his time and strength were taken by his sickly wife, who had malignant rheumatism. When I became acquainted with him he was a poor childless old man, trying to support himself and his sick wife by selling religious books among his old friends. I wondered at first at the coolness of his old acquaintances toward him, when I found him in such a miserable condition. I examined carefully, but I found no wrong on his part. Nay! more than that, his poverty come as a result of his self-sacrificing life. But let man abandon him as he would, God never forgets. I saw that this was the very man I was looking for, the one in one hundred.

One day when he called on me as usual, I said: "Mr. Matsuzaki, you have served your Lord faithfully since your new birth, but you are so poor now at this age that you have nowhere to rest. You should not, however, be worried, for He is preparing a good home to take you in, when you grow weak. I can say it with a sure confidence according to the promise of the Lord and knowing your special need." He was much pleased to hear it and was encouraged enough so that despite his heavy handicap he could carry on his pilgrimage joyfully.

A few years passed. The great earthquake visited Tokyo and all the buildings were shaken down or burnt. No home for hundreds of thousands! When I visited him soon after the earthquake, I found that his house, though it had escaped the fire, was badly damaged, and the merciless rain came in through the roof and all things under it got so wet that I had to have the roof seen to at once to save the poor sick woman from a further blow.

When the energy of Mr. Matsuzaki was almost exhausted, a large asylum for poor old people was built by the government in a picturesque spot outside of this city. And I brought this old pair into it at the beginning of 1927. Thus they escaped all their bodily trouble, and after having received good and careful medical care, Mrs. Matsuzaki entered her eternal happiness last year.

Now Mr. Matsuzaki has entered into the last stage of his mission in life. There are five hundred people staying in the asylum. They are men and women, single and in couples, all over sixty years old, secluded in this isolated part of the world. They are human driftwood driven away from the vast ocean of earthly life, but most of them are too blind to see the shore. They only know how to grumble about the misfortunes in their by-gone days. They come and go and disappear swiftly. Standing amidst this ignorant multitude, Mr. Matsuzaki understood that God had given him this new ideal home to allow him to continue his mission to his life's end. He is joyful and hopeful in the house God has thus prepared. And now the poor people who have been saved in my work and living in this city, are collecting pennies to help his work. This is another lily in a valley hidden from the world.



MR. MATSUZAKI

# The Call to Peace

## AN ARMISTICE DAY MESSAGE

**A**RMISTICE DAY comes this year at a time when more than ever before in history, we can hope for world peace. This hope will become an actual fact only if the peoples of the world support the movement for world peace. Therefore the observances of Armistice Day assume an extraordinary importance.

The success or failure of permanent peace rests squarely on the shoulders of the mass of the people of the countries. The followers of the Prince of Peace have a unique and special responsibility. We can do something to discharge this responsibility in the way we keep Armistice Day. The citizens of all our cities and towns ought to plan that the next Armistice Day, Monday, November 11, be kept by the whole community, as the day on which the present situation and the peace program of our country be presented and definitely supported. It ought to be possible to bring together all men of goodwill, whatever their religion. A national expression of this kind will be of great help in strengthening the hands of the leaders of the governments of the world.

On Sunday, the day before Armistice Day, the Church can well remember the subject of world peace, and in many localities, Sunday afternoon will be the better day on which the whole community can be united in one great mass meeting.

And further, the faithful of our Church may well take their place in the community in promoting, planning and carrying to success an Armistice Day celebration that will express to our President our intense and earnest support in his great work for peace.

O, Blessed Jesus, Saviour of all mankind, at whose birth the night was filled with heavenly radiance; lighten the thick darkness of the world, and the gloom of our miseries and fears; have compassion upon the peoples of the earth stumbling in confusion, and guide our feet into the way of peace; who art with the Father and the Holy Ghost one God, World without end. Amen.

# The Indian Writes to His Government

Assembled in Niobrara Convocation, the Indian, beginning to study himself, appeals for aid in overcoming obstacles to his development

EVERYONE IN THE CHURCH has heard of the Niobrara Convocation of South Dakota. Always its proceedings are picturesque, sometimes decidedly significant. Two years ago, when President Coolidge made a brief visit to this gathering at Pine Ridge, the Memorial which was presented to him sounded a high note and created widespread interest. This year, the Convocation was held near the little town of Mission on the Rosebud Reservation on the grounds of Hare Industrial School, our Indian institution for making Indian boys self-reliant and effective citizens.

The sessions and services were much as usual, perhaps a little more earnest and effective. There were Confirmation classes, the creation of catechists and helpers for the lay ministry, an ordination to the priesthood, and the usual generous offerings.

In addition to these a significant utterance was addressed to the new Secretary of the Interior, and through him, presumably, to the Commissioner of Indian Affairs, touching on a subject which Christian workers among the Indians feel to be of increasing importance, the difficulty of bringing the Indian to that stable citizenship which is the ideal, when white men are continually tempting him for their own selfish purposes, to relapse into habits of barbarism. Perhaps the most significant feature of this Memorial is the fact that the Indian is beginning to study himself and to recognize not only his possibilities but the pitfalls which beset his path.

After rehearsing the present situation, including the observance of certain customs that are not conducive but a decided hindrance to the development of the best citizenship, and recalling the services of the Government for Indian advancement, the letter to Secretary Wilbur reads:

WE ARE ASSEMBLED here in the fifty-sixth annual Convocation of the Indians of the Episcopal Church in South Dakota. The Episcopal Church has expended large sums of money for our advancement. The Church has not been meagre in her gifts of either men or money. White missionaries have gladly made the sacrifice. We are deeply grateful for what these white friends have done for us. And we, through all these years, have been struggling in our feeble way to extend among our people Christ's Kingdom of peace and love and good will, and to develop among our people that true discipleship which means self-respect, honest labor and love of God and man.

We think that the Episcopal Church in this country and the members of the Episcopal Church among the Indians of South Dakota have done a great deal to help the Government in its great undertaking to civilize the American Indian. We are grateful for what the Government is doing, but we are not so sure that the Government is mindful of and appreciative of what the Church has done in what should be considered a common undertaking.

The Government and the Church—and that includes other denominations—have spent and are spending huge treasures in men and money for the advancement of the Indian. We wish to make it clear that it is for the advancement of our people, to turn them from the old way to the new, from the barbaric way to the way of Christian civilization. And yet the Government has permitted and continues to permit the observance of ancient Indian customs which are a detriment to the Indian from every point of view.

When some nearby town or distant town wishes to observe some anniversary—the founding of the city, the discovery of gold in the Black Hills, the arrival of

## THE SPIRIT OF MISSIONS

the first white man in some locality, etc., etc., they put on a great celebration and then, that they may draw the crowds so they may exploit them, they draw the Indians and commercialize barbaric habits and customs hundreds of years old. The white man would not care to be entertained by what was done in the dark ages of his past. But the Indians, with the consent of the Government, are asked to forget their pigs and cows, and tilling of the soil, the many years they spent in government school, to turn their eyes away from a future of industry and independence and to turn back the pages of a wild and unenlightened past. What a fine inspiration for the Indians to see their wild life displayed on every moving automobile weeks in advance of one of these celebrations! How it must increase his self-respect! How it must inspire him to make progress along these industrial lines that the Government is spending so many hundreds of thousands of dollars to teach him!

It is a matter of common knowledge that no little town in all this region can have its annual fair in the fall of the year without the Indians. Always he is called in. His home and the affairs of home that make home are neglected and he is demoralized.

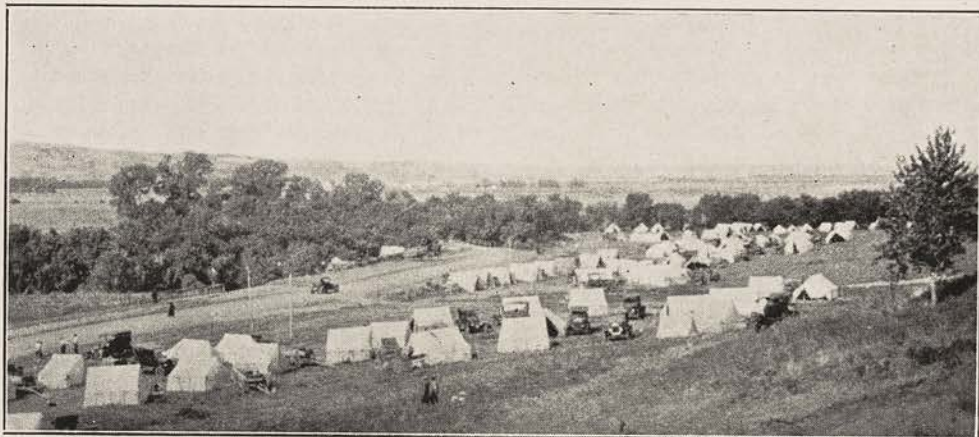
Thirty years ago, when old Indians gathered in log buildings tottering with

age and danced the Omaha we looked on with tolerant eyes. We thought it would pass away with the old generation. But now after two generations, when the Government and the Church have put into the cause of civilization untold treasures in men and money we behold new Omaha houses erected here and there, some of them frame buildings and within rifle shot of what we should call Indian universities. We are not unmindful of what may be the cost to maintain these boarding schools. We are aware of the splendid men and women (white and Indian) in these institutions, of their hard work and fine influence in the cause of Christian civilization. And so when we see these new Omaha houses of the Dark Ages springing up we look on with very intolerant eyes.

We see excellent work done in our day schools by both white and Indian teachers. We see boys and girls give promise of a happy and useful future. We know the cost to the Government must be considerable.

We see the superintendents and farmers of the Indian Department putting forth considerable effort to teach the Indian the ways of industry; and this again is a charge either on tribal funds or the funds of the Government.

And so we look on and wonder. We cannot understand the policy of our Government that uses one hand so lavishly



INDIAN CAMPS AT NIOBRARA CONVOCATION

*From all over South Dakota, Indians come to Convocation traveling by any and every means available. During the three days of the annual meeting they live on the plains in tents such as these*

## THE INDIAN WRITES TO HIS GOVERNMENT

and apparently so sincerely for our betterment in the material and intellectual things of life and yet withholds the other, as though it were paralyzed, from any interference with the observance of those habits and customs that belong to the Dark Ages of Indian Life. We wish to make it very clear that we do not consider the war whoop, the war paint, the war dance, and the tomahawk emblems of industry, of settled God-fearing homes, of Christian civilization. Yes, we should really like to understand what the policy of our Government is or *is likely to be*. It cannot be, after using the best brains you can get for the Indian Service and after the expenditure of huge sums of money either from tribal funds or otherwise, that our young men and young women of the third generation are to be graduated into the Dark Ages amid the applause of a sordid element of white people whose only aim and desire is to exploit the Indian and to keep him in ignorance that the exploitation may continue indefinitely.

Truly we had hoped for better things when Commissioner Burke called the superintendents and the missionaries and native clergy together for consultation in Pierre, South Dakota, some years ago. There were present with the Commissioner and superintendents not only our Bishop and our missionaries and native clergy, but the ministers of the Congregational Church, the Roman Catholic Church and the Presbyterian Church, who have borne their full share of the burden and heat of the day. It was a splendid meeting. Men spoke freely and none more freely than the Indian clergy. Matters were threshed out. We thought a new day had come to our Indian people. We came away with renewed hopes and firm resolutions. Mr. Burke's program was fully endorsed by the best element of people both white and Indian.

Indeed we hoped for better things than we see today. If our observations are correct, and we believe they are, there appears to be a wider and more frequent

observance of Indian customs today than twenty years ago, and we do not believe since the Indians were brought in from the roaming life and given reservations for their homes that we have seen more, if as many, people traveling from home by auto, wagon and train in and out of reservations for the entertainment of the sordid element of our white—shall we call it civilization? God forbid.

Why the failure of the Burke program? The Indians never had a better friend in public life than the Honorable Charles Burke. We wish to record here and now that no boarding school child in South Dakota is underfed, unmercifully beaten or hitched to a plow like a mule. But why the failure of the Burke program as outlined in Pierre, South Dakota? The only answer we have is that the Interior Department did not give the Commissioner the necessary support during the awful criticism that was heaped upon him by people who did not know the needs of the Indian or who hoped never to see the day arrive when the Indian problem would be solved.

We are not speaking in sarcasm but in all sincerity when we say that if it be necessary from any point of view to preserve the Indian customs of the Dark Ages of Indian history, let there be an Indian Zoo located, say, in the Black Hills or in Yellowstone Park, have no expense of schools and hospitals with teachers and nurses, let it be a real live zoo and conducted on a paying basis for the entertainment of the low and curious whites and let the proceeds be used by us who are in God's name doing what we can to become industrious, independent, God-fearing citizens, an honor to our Government and to our native land.

With great respect,

Most sincerely yours,

Nevill Joyner, *Missionary*,

Clayton High Wolf, *Assistant Priest*.

For the Episcopal Convocation of Sioux Indians assembled at Mission, South Dakota, July 19, 1929.



# Educating Indian Boys and Girls

New educational projects carried on by the Church in South Dakota continue the tradition of sound policy established by the older schools

By the Rev. K. Brent Woodruff

*Standing Rock Mission, Wapakala, S. D.*

**W**HY EDUCATE THE INDIAN? Is it worth while? And what does it mean? How many times have these questions been asked, and how many people would like to know the answer!

In South Dakota where more than twenty-three thousand Indians live, the Church is carrying on an educational program which has won, and is winning, admiration from leaders in various fields whose opinions are worth while. We have in South Dakota some unique schools, which are doing more to solve the Indian problem than any other single activity. Through the four educational institutions for Indians maintained by the Church in South Dakota a contribution is being made, not only to the future of the Church, but to the general welfare of the Indian people and to the country at large.

Each of our Indian schools is of a different type and each is trying to solve a particular problem in Indian education; each has also progressed to a point where its value has been demonstrated. When the Commissioner of Indian Affairs in Washington says of an institution, as Mr. Burke recently said of St. Mary's School, "The good work done by your school in helping these girls to secure an education is appreciated by this office," the statement gives value to what we are doing.

St. Mary's School, Springfield, South Dakota, which is the only one of our schools not located on a reservation, is the only accredited boarding school for Indian girls in the country. Picked girls from throughout the state are received and trained not only for leadership among their own people, but also to take positions, if they so desire, in white communities. One of the great problems in the

Indian country is the Indian home. The recent survey of Indian Affairs made by the Institute of Government Research under the direction of Lewis Meriam pointed out that Indian women are, as a rule, poor home-makers. St. Mary's has as one of its purposes the training of home-makers, thus aiming directly at one of our greatest needs.

An official government report by the district superintendent concerning St. Mary's School says:

"The school is quite complete in every particular, even to the extent of giving a very thorough course in Home Economics. It is rather remarkable that a school so small and with rather limited finances could assemble so able a faculty . . . A half-day spent in visiting the class rooms of this school convinces me that the teachers are not only skillful, but earnestly interested in the welfare of their students. There was a ring of more sincerity, more patience and more concern, than is common in some of our government schools. On the other hand the students seem to appreciate the efforts that the faculty are making in their behalf, and this brings about a refinement and culture that surely will make better women of these girls and develop leaders.

"The dining room plans and arrangements are in keeping with the academic department. The family-like spirit is evident. The food served is plain but wholesome, and the menus are prepared by a skilled dietician. The health of the children is well guarded; a physician examines them and prescribes for them when in need of medical attention. The school is supported wholly by the Church, except that each student is expected to pay fifty dollars a year."

On the Standing Rock Reservation, near Wapakala, is located St. Elizabeth's

## EDUCATING INDIAN BOYS AND GIRLS

School for Indian boys and girls. Here we cooperate with the consolidated public schools in the town. Training is provided from the kindergarten through high school. In fact, this is the only Indian boarding school in the country where a boy has the opportunity to receive an accredited high school education. From the second grade on the children attend the public school with the white children of the neighborhood. The advantages of an arrangement which permits white and Indian to grow up and develop side by side in the naturalness of childhood, is already beginning to pay big dividends in clearing away many of the misunderstandings which have existed in the past. Mr. Meriam told me last fall that he knew of only one other Indian school in the country that was following this plan of cooperation with the local public school.

It is natural to ask how the Indian children compare with the white children in the classroom. The principal of St. Elizabeth's reports that last year, of the thirty-eight Indian children receiving instruction in the public school, only one failed to be promoted, and several were among the leaders in their respective classes.

Although the children receive their intellectual training in the public school,

the most important phase of their education, their character training, is given at St. Elizabeth's. Through religious instruction and the normal, healthful surroundings of a home they learn the art of Christian living.

Last fall, on the Crow Creek Reservation at Fort Thompson, there was opened what is known as the Crow Creek Dormitory. The Rev. David W. Clark says: "After one school-year of work the results of the new project at Crow Creek have proved decidedly satisfactory and successful . . . The immediate object is to provide a Church home, where girls who live too far from the public schools on the reservation to travel back and forth over snow-covered prairies, can live throughout the winter." Twenty-one girls were provided for in this manner.

The report further states that every one of the girls in the Dormitory went from underweight to overweight. When one realizes that in many cases the extreme poverty and ignorance of Indian parents makes it impossible for them to provide proper food and clothing for their children living at home, the importance of this increase will be appreciated, especially when we add the statement of Mr. Clark that "the malnutrition which Indian children suffer between the ages of



GIRLS OF ST. MARY'S SCHOOL, SPRINGFIELD, S. D.

*This school is the only accredited boarding school for Indian girls in the country. Picked girls are selected from all over the state and trained for leadership among their own people*

## THE SPIRIT OF MISSIONS

five and fifteen leads directly to tuberculosis and death between fifteen and twenty."

Every girl in the Dormitory was promoted in school last year, and like the children at St. Elizabeth's, they are in daily contact with white children. In fact, two of the girls in the Dormitory were the daughters of white ranchers, which is significant of the attitude of both races.

The results in character training have been notable because the children themselves recognize a change in their own standards. The atmosphere of the Dormitory has been that of a fine Christian home. Surely such an achievement is worth while, and must be continued.

Mr. Clark's concluding remarks point the way for the future, and sound a serious note: "Local government boarding schools have been abandoned on five reservations and the non-reservation schools cannot take care of the younger children. If every Indian child is to have an opportunity to attend school the Church will have to provide dormitories near the best public school on each reservation. For more than five years we have done nothing to meet this need; two generations, parents and children, will be saved or lost physically, mentally and spiritually, by what the Church does, or leaves undone, in the next five years."

Another new project launched by the Church last fall was the Hare Industrial School at Mission, on the Rosebud Reservation. Although its formal opening was so recent, it has been in the minds of workers in South Dakota for many years, and only lack of funds caused the long delay. Its avowed objective is to train boys in trades which they can follow after their return home. Requirements for admission are that a boy be not less than fifteen years of age, and that he shall have completed at least the fifth grade in school. He signs up for a three-year period of attendance. It is a thoroughly modern feature of this school that there is no summer vacation. As the chief emphasis is on agriculture, attendance during the summer is imperative, and the

year-round training fits the boy for the year-round job he will later hold. Of course, short furloughs are permitted, but the plan is to give the student an intensely practical experience, closely related to the industrial or agricultural life in which he must achieve independence. The school is receiving very favorable comments from the Indian Bureau and local government officials, as well as from other friends of the Indian, who feel that its auspicious beginning gives great promise.

In his first annual report, the Rev. Robert P. Frazier, the Warden, tells of the activities of the twenty-three boys who were enrolled when the school opened its doors October 23, 1928: "In the academic department, the grades from the sixth to the ninth were taught, and after the final examinations were all in, it was found that there was only a very small percentage of failures. In the industrial department, regular classes have been conducted in agriculture and carpentry, and the boys have enjoyed that side of the work very much. James Driving-Hawk took second place out of 240 boys in the hog-judging contest for the high schools of the state held at the Agricultural College at Brookings. It was a great incentive to the other boys to put in more work on their agricultural studies. We are particularly fortunate in our agricultural instructor, who has a wide and varied experience in agricultural lines, from a farmer to County Agent."

These brief summaries point out the varied nature of our educational institutions for Indians in South Dakota. Each one has a distinct purpose and is filling a real need. Each is a Church institution and is dependent upon the Church for its support and continuance. Surely we must not retrench at this critical time during the period in the life of the Indian, when the work of such leaders as Bishop Hare will either be crowned with success or will drag to a disgraceful conclusion. The workers in the field believe in these schools and are putting their hearts and lives into them. Will the Church make success possible by giving support?

# "The Seventy" to Crusade for Christ

Bishops and priests meet at the College of Preachers to inaugurate evangelistic effort authorized by the last General Convention

THE TIDE OF EVANGELISM continues to rise throughout the Church. This was evidenced in Washington during memorable mid-September days when "The Seventy," a group authorized at the last General Convention met to stress the need for the prophetic office and to plan for determined effort in this field. More than fifty men, bishops, priests and laymen, attended. They had been selected from every part of the country and from every school of thought and practice. They communed in perfect fellowship. They pooled their resources of mind and heart. They separated presently each to be a focal point, uniting in himself rays of zeal from every source only to radiate these again that the clergy may give full proof of ambassadorship and that the laity accept complete responsibility for the ministry that centers in the pew.

There was little thought of organization. The Right Rev. Irving P. Johnson, D.D., Bishop of Colorado, long a prophet of prophets though not himself of "The Seventy", was asked to continue a chairmanship that grows out of the fact of his long service as head of the sub-committee on School of the Prophets of the National Commission on Evangelism. The need for his rugged leadership was voiced unanimously.

No campaign is planned. To be sure, the thought of the Church will be directed toward evangelistic prayer and effort in the pentecostal season of the Christian year. Each of "The Seventy" meantime will give each year two weeks of his time to be at the service of diocese, parish or mission that has displayed vital interest in the cause, that possesses willingness to pray and a real desire for closer union with God. Into such a situation, "The Seventy" will eagerly fling themselves to

convict sinners, to enlighten the ignorant, to arouse the careless, to strengthen the faithful, and to bring to pastor and people renewed strength and readiness to rise to a permanently higher level of life and work.

In the main, the parish mission will be stressed—the inspirational mission, the teaching mission, the preaching mission—each adapted to the personality and distinctive message of the leader as well as to the individual preferences of the parish.

The gathering of "The Seventy" was preceded by a session of the National Commission on Evangelism presided over by the Right Rev. Thomas C. Darst, D.D., Bishop of East Carolina, who since the General Convention at New Orleans has led a movement which, beginning with the blessed influence of the Bishops' Crusade, now proposes to capitalize the interest thus aroused into a constant stress by all of our people upon the love of God in the destiny of man and the fatal consequences of sin. The meeting of the Commission exceeded any held heretofore in the quality of earnest zeal displayed and proved a fitting overture for the rich experiences which followed in the combined sessions of Commission and "The Seventy".

Both gatherings were held in Washington, D.C. The conference center was the library and the assembly hall of the Cathedral School for Girls. Hospitality centered in the refectory of the new building of the College of Preachers, this unit alone being ready for use. The work of the Commission on Evangelism and its sub-committee on the School of the Prophets are in exact accord with the purposes of the institution at Washington made possible by the Cochran gift, and close cooperation is proposed for the future.

# Racial Unrest in Jerusalem

The Church through its work in Palestine can play an important part in welding diverse elements into a peaceful, harmonious group

By the Rev. Charles Thorley Bridgeman

*Educational Chaplain and Honorary Canon, St. George's Cathedral, Jerusalem*

PALESTINE PRESENTS ONE of the most highly complex political and religious problems in the world. Forty different languages are spoken in the country, of which twenty-nine are in current use in Jerusalem. The three great monotheistic religions, Christianity, Islam and Judaism, unite in calling Jerusalem the Holy City. Each of these in turn is subdivided into racial and sectarian elements. The recent conflict between the Moslems who make up seventy per cent of the population and the nationalistic Jews numbering twenty per cent of the population, is a slight indication of the highly inflammable social condition which any government of Palestine must seek to control. The great problem confronting the government and the world is that of trying to unite into a more or less peaceful and harmonious group these diverse elements. Toward this end the Anglican Communion through its work in Palestine is playing an important part.

The innumerable religious and racial divisions of the country have been perpetuated for generations by a system of education and training which has taught each group to put its own religious or racial privilege ahead of any consideration of nation or state. Education in Palestine under the Turkish regime and in large measure under the post-war British mandate, has been on strictly sectarian and racial lines. The Jews, for instance, have their own schools in which the Jewish religion, the Hebrew language and Jewish political aspirations are being inculcated. The Christian groups have likewise provided special educational facilities for their own people where, in isolation from

the rest of the population, they have developed their own ideas along a dozen sectarian lines. That leaves the Moslems who, curiously enough, are almost the only ones who attend the State schools and which in turn they tend to color with their own point of view.

The reason for this is that under the Turkish regime the Moslem majority were not afraid to send their children to the State schools because the government was of their own religion, whereas the Christians and the Jews, even though certain provisions were made for their religion, felt that as minorities they must try to protect their children not so much from the political as from the religious influence of the Moslem majority. Since the war the mandatory government has stimulated State education and sought to place it on a basis where children of every race and creed may be assured of fair treatment. But neither Jews nor Christians have been content with the situation, because the religious provisions in the schools are regarded by them as inadequate. What is the result? "The young idea" growing up in Palestine today thinks of itself as Jew, Christian or Moslem, and only as an afterthought remembers that Jew, Christian and Moslem alike are citizens of one country which they all hope will in time enjoy self-government.

To us in America it would seem good policy to prohibit all private sectarian schools and center attention upon the State schools. Such action is impossible in Palestine. You cannot compel people to trust one another and to cooperate until they have learned how to get on together. Here it is that certain for-

## RACIAL UNREST IN JERUSALEM

eign schools, notably those of the Anglican Communion, have been able to do invaluable work for the country. The schools of the Anglican Communion are not, as one might imagine, centers for proselyting. They devote themselves to education in its best form in an atmosphere of Christian tolerance and good will. Here Moslems and Christians, Jews and Arabs, Turks and Armenians meet on a common ground, study the great problems of modern life, play together on the athletic field and by this means learn what it means to cooperate as citizens of a common fatherland, Palestine.

In Jerusalem alone the Anglican Communion has six excellent schools. There are three boys' schools and a girls' school and two colleges preparing men and women for the degree of B.A.

St. George's School has one of the best reputations of any school in Palestine. Founded in 1899, by the Bishop of Jerusalem, it now numbers upwards of 250 boys of whom one hundred are boarders. Some forty per cent are Moslems; there

are a goodly number of Jews, and Christians of every Church but more particularly those of the Eastern Orthodox Church. The masters are Englishmen, native Arabs both Christian and Moslem, Armenians and special instructors of other groups.

The keynote of the school is fair play. To say that the classrooms take their cue from the football and cricket field might seem strange, but is psychologically sound. The boys who have learned to play fairly in rough games, to sink differences of race and religion in the cooperation of the football or cricket team, to feel pride in the accomplishments of the schoolmate of another race or religion, have learned a lesson which will enable them to interpret the facts of history, the business world and political life, in a new spirit of mutual respect and cooperation. St. George's School is a leader in sports and a leader in the new spirit which must be developed in Palestine. It is not without reason that the most important Moslem families, for instance that of the



© Publishers Photo Service

JERUSALEM FROM THE MOUNT OF OLIVES

## THE SPIRIT OF MISSIONS



INTER-SCHOOL SPORTS, JERUSALEM

*The boys of St. George's School participate in athletic contests with the boys of neighboring schools and learn valuable lessons in how to live together*

Grand Mufti, whose name has figured so largely in the papers recently, should have sent three or four generations of its youth to St. George's, and in like manner the leading Christian and the chief Jewish families.

Bishop Gobat's School, with a record of more than sixty years behind it, the Jerusalem Men's College, and the boys' school of the Church Mission to the Jews, have similar records.

Women in the East are just beginning to find a place commensurate with that which they hold in the West. The Jerusalem Girls' College is one of the most powerful influences in the education of the young woman of Palestine, be she Jew, Moslem or Christian. Though no revolutionary policies are pursued, the young women are being given a sound English education such as will fit them for whatever career they may elect, be it home keeping, teaching or a liberal profession. It is amazing to see the Moslem girls taking an active interest in education with a view of being teachers, or fitting themselves to be mothers of a more enlightened generation. And it is yet more amazing to see them working and playing on terms of friendship and intimacy with Christian and Jewish girls.

The soundness of this educational policy is seen in the fact that a disproportionately large number of the native-born

government officials and clerks are graduates of the Church's various schools. When the Daily Vacation Bible Schools initiated four schools in the neighborhood of Jerusalem this summer, the Jerusalem Girls' College, offered fifteen trained volunteer workers, an earnest of a future interest in social service.

The American Church has a share in all of this. Through the contribution of fifteen thousand dollars a year from the Good Friday Offerings to the work of the Anglican Bishop of Jerusalem, the American Church is participating with other parts of the Anglican Communion in promoting this new spirit. It is the conviction of those engaged in the Church's work in Palestine that the great contribution of Christianity to the eventual unification and spiritualizing of the country is to be rendered not only through individual converts to Christianity but through teaching those large principles of brotherhood and love which characterized our Saviour's dealings with the people of His own land. A striking witness to the value of this method is that Moslem and Jewish parents entrust their children to our care, to schools where the Bible is part of the curriculum and the Divine Person of our Lord is set before all the scholars, confident that in His spirit of love none may find harm.

# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



STREET IN THE JEWISH QUARTER OF JERUSALEM

*About twenty per cent of the population of this Holy City of Mohammedans, Jews and Christians, are nationalistic Jews. They have their own schools in which the Jewish religion and Jewish political aspirations are inculcated.*





THEOLOGICAL SCHOOL FACULTY AND STUDENTS, ST. JOHN'S UNIVERSITY, SHANGHAI  
*Although other departments of the University were closed during the recent disorders, the Theological School carried on uninterruptedly. There are three Boone and five St. John's graduates in the present student body*



NURSES OF THE CHURCH GENERAL HOSPITAL, WUCHANG, AT PLAY  
*The women nurses are now caring for the men's as well as the women's departments of the hospital. This arrangement, new to China, was begun under the leadership of Dr. Samuel C. Y. Lowe and has proved most successful*



BOY ARCHERS, ST. MARK'S MISSION, NENANA, ALASKA

*The Indian lads in St. Mark's Mission School not only receive regular schooling, but training in Christian living, how to care for himself and his home as well*



ST. MARK'S MISSION, NENANA, ALASKA

*At this far interior station on the Tanana River, the mission buildings provide suitable quarters for carrying on an effective ministry among the Indians of the region. The school has thirty-five pupils ranging in age from seven to eighteen years*



FACULTY AND STUDENTS BRENT SCHOOL, BAGUIO, PHILIPPINE ISLANDS

*Begun in December, 1909, as the Baguio School for Boys, the Brent School had a checkered career until its reopening, in 1921, by Bishop Mosher. The following year, it was renamed Brent School in honor of its founder, and in 1925 a girls department was*

*begun, thus continuing the work of the rather short lived Cathedral School for Girls. The school has always aimed to provide an adequate education for the children of American families resident in the islands. The present head master is Mr. Harold C. Amos*



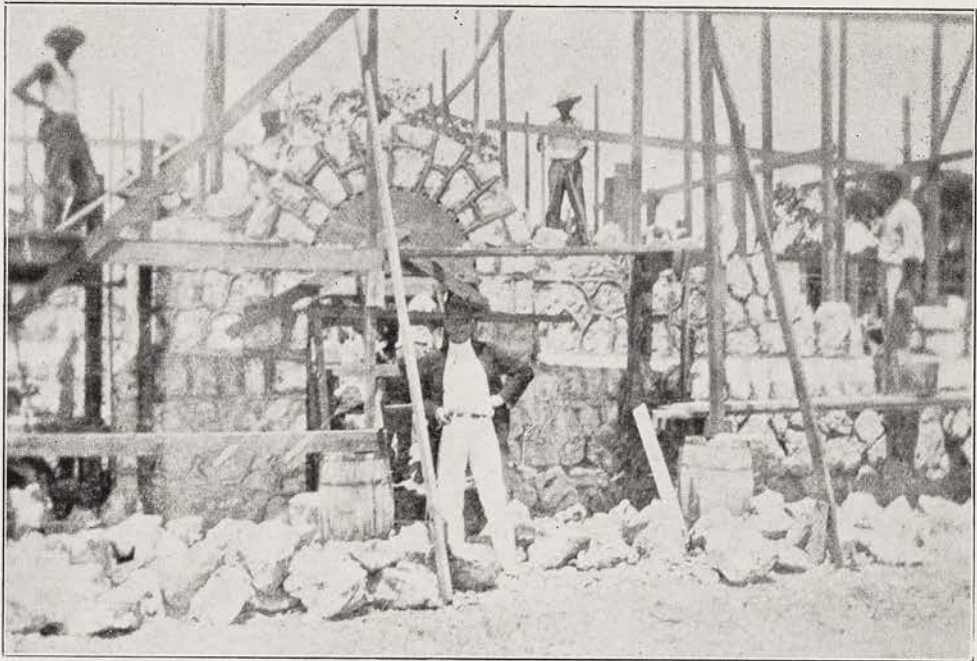
AT THE ORDINATION OF THE REV. PETER YAMAMOTO

*On July 7, Bishop Binsted ordained Mr. Yamamoto to the diaconate in Sendai, Japan. Mr. Yamamoto was the first candidate presented for ordination to the new Bishop of Tohoku*



BISHOP CREIGHTON VISITS THE CONGREGATION AT SAN MIGUEL EL ALTO, MEXICO

*This is a typical congregation in the mountainous state of Michiocan, west of Mexico City where frequent disturbances have retarded progress*



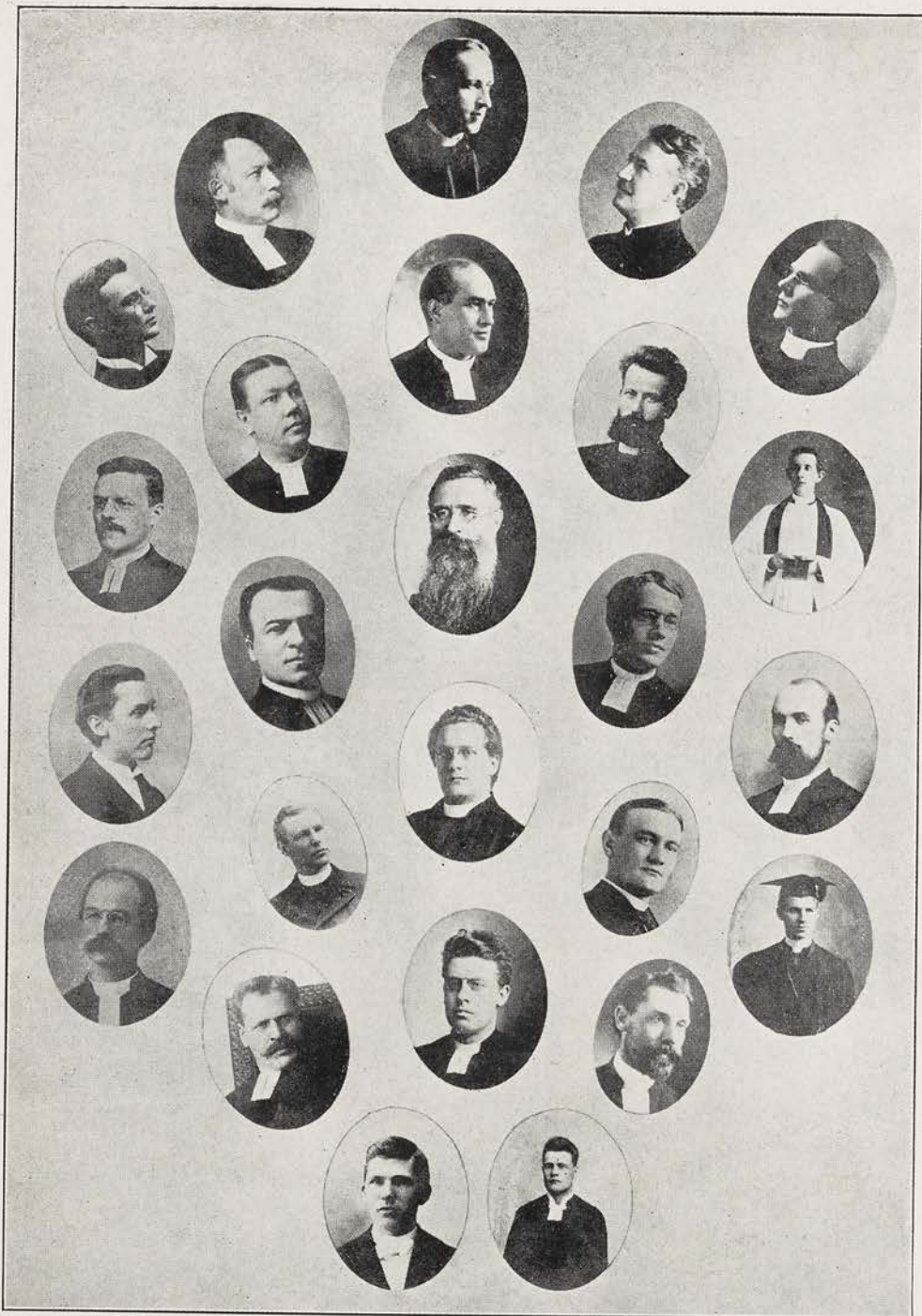
EPIPHANY CHURCH, SANTO DOMINGO CITY

*The walls are rising rapidly for this new church made possible by a part of the Corporate Gift. This view shows the side entrance*



PASSERSBY AT THE GATE OF ST. MICHAEL'S CHURCH, WUCHANG

*The story of the unique social service carried on by St. Michael's under the leadership of the Rev. Robert B. Wood was told in the September SPIRIT OF MISSIONS, pages 363-7*



SWEDISH CLERGY IN 1901

*Beginning at top, left to right, Outer Circle: Brunner, Werner, Totterman, Tofteen, Ljunggren, Nordblad, Blomquist, Regnell, Lindstrom, Wallen, Katin, Booden, Forsberg, Klarén, Ritz, Inner Circle: Alfvegren, Hammarsköld, Sundelöf, Andren, Almsfeldt, Schultzberg, Holmgren, Lindskog. Centre: Almquist, Nybladh*

# A Tour of Swedish Parishes

Half a century's work among our Swedish folk reveals one of the most remarkable episodes in the history of the American Church

By the Rev. Thomas Burgess, D.D.

*Secretary for Foreign-Born Americans, Department of Missions, National Council*

## Part II

MUCH OF MINNESOTA is a wonderful farm country developed and manned largely by the thrifty Scandinavians. I saw some of that rural field, untouched by the Church yet ripe for the harvest, in the long drive to Eagle Bend with the Associate Dean. I passed through more of it on the train later. At Eagle Bend in the Diocese of Duluth, we have had a Swedish mission for some years, but the work had diminished to a faithful few. Three and a half years ago Dean Broburg took hold of it. With his student lay assistants, he has built it up until it is now the outstanding congregation of the village. It also was the best church building. Last year the building was thoroughly repaired, the exterior painted, the interior painted and decorated, a new hall opened and well furnished, all bills had been paid and the final payment of twenty-five hundred dollars on the mortgage. A three days' mission had just been concluded. Then late one night, Dean Broburg received the telephone message, "Our church is burning down." He jumped into his car and drove wildly the 160 miles through the night. He found the church still burning and about the ruins in the early morning light were grouped the stricken parishioners. He told me: "I stood there and cried like a child."

I saw the bare foundations the evening I was there. We had service in a dingy upstairs Odd Fellows Hall where the fraternal regalia shone forth from a glass case near the temporary altar. There must have been two hundred people

there as fine and interested a congregation as I have ever preached to, with lots of young people. It was Evening Prayer in English and they sang very sweetly the familiar hymns. At Dean Broburg's request I preached an evangelical sermon for forty minutes, as he told me the Swedes always desired a long sermon. I met and congratulated the delightful parents of Elmer Johnson who this year graduated from Seabury. Bishop Bennett on his last visitation to Eagle Bend said that if Dean Broburg had done nothing else, to have given to the Church such a candidate for Holy Orders was worth all his travels. Even now as I write a new church, with the help of the ever-ready American Church Building Fund, is rising on the old foundations. The people's affliction has only increased their zeal.

I wish there were space to write of my next four days with the new and remarkable Archdeacon for White Work of South Dakota, Valentine Junker, formerly Moderator of the Presbyterian German Midwest Synod with 149 churches under his charge. But this is a Scandinavian story and I will only mention it by stating that the vast rural field with its failing sectarianism which "Val," as everyone affectionately calls him, is opening up, is quite similar, except in racial stock and lack of trees, to Dean Broburg's rural Minnesota.

I stopped half a day at Litchfield, Minnesota, with the Rev. William E. Harman, formerly Secretary of the Standing Committee in the Diocese of Duluth, and

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TRIED BY FIRE. EMMANUEL CHURCH, EAGLE BEND, DIOCESE OF DULUTH  
*Dean Broburg is here preaching to his people before the fire destroyed their church.  
The insert shows the ruins. A new church is now building*

another of our American-born Swedish priests. This spring, he consummated the union of our Swedish and American parishes in Litchfield with a combined vestry. He has long done good work among his racial brethren, and like all the rest is often called to distant places to minister to Swedes in Swedish or English. Ten years ago, he made the same Swedish-American combination when in Duluth, but in that case the two parishes took over the Swedish church building because it was the better of the two.

I next went north to Duluth, stopping over for two hours in Minneapolis to report to a member of the National Council at breakfast. In Duluth my old G. T. S. classmate, Oscar Lindstrom, met me. Alas, we had to take a trolley to the rectory because someone had stolen the carburetor from his ancient Ford the night before. However, he installed a new one that afternoon and we merrily rattled over the long, bare mountain whose side is covered with the city of Duluth, and had a wonderful view of the greatest of fresh water lakes. Lindstrom, like several others of our Swedish-born priests, has long been out of Swedish work.

In Duluth, as everywhere, the results of former Swedish efforts have told strongly. St. Paul's, Duluth, is the largest parish in the Diocese. Its rector, the Rev. B. T. Kemerer, formerly of the Field Department, reported to the Division last year that his parish was made up "very largely" of people of Scandinavian stock. Of course, no one looks upon these people as foreigners because the Scandinavians are part and parcel of the regular American population, and many are among the leading citizens. So it is all over this country where Lindbergh was brought up.

I preached for Lindstrom in his two churches on Sunday, went on a picnic Monday at his camp on the inlet of the lake with Kemerer and the Dean and hospitable Mrs. Lindstrom, who is, by the way, educational secretary of the diocesan Woman's Auxiliary. That night I took the sleeper along the southern border of Lake Superior, got off the train at Marquette at four a. m. and went to a hotel to finish my sleep. At nine o'clock Bishop Harris came and got me and all day he and the Dean showed me the beauties of Marquette. Its high



## A TOUR OF SWEDISH PARISHES

rocky shore covered with pines, balsam firs and white birches is just like the coast of Maine, only the waters of the great cold lake are a Mediterranean blue. In the evening, the Bishop drove me out to the edge of the cliffs and we meditated in the moonlight.

Next day the Bishop drove me south one hundred miles through the deep woods and mining country to Iron Mountain. Our veteran priest, the Rev. Wilhelm Blomquist, and the famous old Archdeacon Poyscor met us. Like all Swedes, Mr. Blomquist has a most refreshing sense of humor. It is great fun wandering among Swedes. The church at Iron Mountain is our newest Swedish mission. A whole congregation, including its former minister, ordained in Sweden, asked Bishop Harris to take them over six years ago. A National Council appropriation on a decreasing scale helped start them and carried them along. Now they are self-supporting. They bought and transformed a former Baptist church and ordered a gorgeous altar from Chicago. It cost them many thousands of

dollars to make over this church. The whole matter has been accomplished under Dean Broburg's wise guidance.

I never saw such an immaculate church. We tracked a little dust on the shining chancel floor and were at great pains to remove it. That evening came the service, Swedish Vespers. Mr. Blomquist preached ten minutes, the Bishop ten, the Archdeacon eleven (his standard duration), and then, heeding Dean Broburg's emphatic admonition given me before I left him, I held forth for forty-five! I preached an evangelical sermon and chose as my text that giving the nine-fold fruits of the Holy Spirit, and then followed it with a dissertation on the Swedish work of the Church. After I finished, the rector began preaching some more, so I had to bid the Bishop goodbye in the sanctuary and make my train as I had an appointment with Bishop Griswold next morning.

The rest of the trip was not Scandinavian except as I talked with Bishops Griswold and Fawcett and met at Bishop Griswold's house, where I was enter-



BETHEL CHURCH, IRON MOUNTAIN, DIOCESE OF MARQUETTE

*The people of our newest Swedish Mission bought and transformed a Baptist church. Its missionary ministers to Swedes in many other places on the Michigan Peninsula*

## THE SPIRIT OF MISSIONS

tained, the student, Mr. Franklin, whom I have mentioned before as being Broburg's new assistant. In Chicago I spoke at a U. T. O. diocesan meeting, visited the Presbyterian Jewish Mission, lunched with the Rev. F. G. Deis of the Field Department, spent an hour with the Greek Bishop of Chicago, who, by the way, is a graduate of Nashotah, and then took the train for Quincy. There I celebrated and preached in my grandfather's old Cathedral (he was the first Bishop of Quincy) and saw some more of Bishop Fawcett. After attending the Quincy Deanery Convocation, I traveled by various trains and steamers to Toronto where I investigated the Church's Jewish work and met at the Bishop's Synod reception a number of Canadian clergy. One of these was Canon Vernon, who as the head of immigrant work in Canada has long been in touch with our Division, and another, the chairman of the new Canadian Church Committee on Coöperation with the Eastern Orthodox. Then I sailed back across Lake Ontario to the United States and home.

Let me now take a glance at the past extension of the Midwest Scandinavian work, and this will lead fittingly to the work in the East. As I mentioned above, there was formerly a much larger number of organized mission stations. There have been forty-two in all. The largest number of priests in charge of them at one time was twenty-seven. The majority of these stations are now entirely Americanized. Our present number of organized Swedish parishes and missions is twelve with eight priests.

In the Midwest, four of these former organized Swedish stations were in Illinois, including Emmanuel in Chicago which united, in 1915, with Holy Cross parish. There were fifteen of these in Minnesota and two in North Dakota, some of which were started by the former Midwest General Missionary to the Swedes, the Rev. John V. Alvergen, who later returned to Sweden and is now rector of a large parish there. It was in North Dakota where one of our veteran

Swedish missionaries, the Rev. P. A. Almqvist, lost his sight while traveling over the vast prairie spaces in a driving blizzard. Totally blind, he came to Minneapolis and died there three years ago. In addition to a small pension, he and his wife were supported all these years by the efforts and in part the purses of Deans Hammarsköld and Broburg. Grace Church, New York, used to contribute regularly, as did also several individuals.

For three years, also, there was a Swedish mission and priest at the Cathedral, Denver, Colorado, at the time of Dean Hart. Dr. Hammarsköld had the following experience there. On his arrival in Denver, he found it exceedingly hot. Sunday morning came a blizzard. He waded knee-deep to the Cathedral and there to his astonishment found practically the whole Swedish Sunday school faithfully present, including the smallest tots. For five summers Mr. Blomquist has taken his vacation in the far West, Oregon and Washington. He spent much of the time visiting Swedish people and baptized and presented for confirmation quite a number and connected them with various parishes.

Now for the East, the First, Second and Third Provinces. This part of my tour has been made at odd times during the past few months. St. Ansgarius', Providence, Rhode Island, where Dr. Almfeldt was rector and where now is the Rev. Fritz Anderson, has a building copied from a thirteenth century church in old Sweden, attractively located on the corner of a little park not far from the Rhode Island Hospital. Dr. Hammarsköld began there his first work in 1887. In this parish, 1,245 have been baptized and 1,034 confirmed. A constant stream has gone forth to our ordinary parishes. Like all other Swedish parishes it never grows. New members from immigration and other sources keep the communicant lists about static and they give forth their young people year by year to other parishes. From Providence as a center five missions were established for a while and then turned their members into the ordi-

## A TOUR OF SWEDISH PARISHES

nary parishes. Bishop Perry told me he thought much of his Swedish parish and that the splendid loyalty of its people was a lesson to other parishes.

Founded by its present rector, the Rev. A. W. Sundelöf, Litt. D., St. Ansgarius' in Boston has flourished since 1893 and has ever had as its members the leading Swedes of the city. It has by last report 480 communicants. Dr. Sundelöf is a charming person and a poet of great talent. He has a boyish sense of fun. Mrs. Sundelöf has been a great help to him in his work and in the training of the choir. Recently this parish, with diocesan help, bought and refitted a large Unitarian church in Roxbury with extensive parish rooms. He needs an assistant now so that he, like the other Swedish clergy, can hold occasional services for Swedes in other places in the Diocese. There are four places in Massachusetts which formerly had organized congregations.

In Connecticut, the now abandoned Swedish stations numbered three. In one of these places, West Haven, the rector

reported on the blank sent out by the Division last year that among his parishioners were "one hundred Swedes and eighty Danes, approximately." In New Jersey there used to be one. In the Diocese of New York there were eight and one of these, Brewster, has had for years on its vestry two Swedes.

A new semi-Swedish work is being carried on by the Rev. Carl J. Ljunggren, formerly of the Seamen's Church Institute and for fifteen years rector of St. Ansgarius', Providence. At Hopewell Junction, an ordinary mission where he is priest in charge, he has occasional Swedish services. In Christ Church, Poughkeepsie, he had for a couple of years Swedish services monthly and now four times a year. The rector, the Rev. Alexander Cummins, D.D., takes a great interest in his work.

In 1889, Dr. Hammarösköld left Providence and organized a Swedish mission in St. Bartholomew's parish, New York; two years later the present St. Bartholomew's Swedish Chapel on 127th Street



ONE OF THE BEST CHOIRS IN BOSTON, ST. ANSGARIUS' CHURCH  
*For thirty-five years this has been the church home of leading Boston Swedes. Baptisms  
number 2058. A great welfare work has also been carried on*

## THE SPIRIT OF MISSIONS

was acquired. The rector, the Rev. Dr. Greer, later Bishop, was ever one of Dr. Hammarsköld's most loyal supporters in this chapel, where 2,098 baptisms and 901 confirmations are recorded. Since its foundation it has been the spiritual home of thousands of Swedes of greater New York and vicinity. The large majority have been transferred to other parishes but a number still come to the chapel for their Christmas and Easter Communion. The priests in charge have continually gone out to minister to Swedish people in Staten Island, Long Island, Connecticut and New Jersey with the result of widespread religious education, baptisms and confirmations. For the past twelve years the devoted pastor of this chapel has been the Rev. Eric Gideon Ericson.

And now for Dr. Hammarsköld's own particular work, though indeed it is all his work. Many of the parishes and missions were established by him personally and with all of them he has been in intimate touch. His statesmanlike wisdom, devotion, tireless energy, and gentle great-heartedness have rarely been equalled by any of the pioneer missionaries of the Church, and the way has bristled with difficulties. For some years now he has lived in Yonkers, New York, and has a regular Swedish congregation, with evening services only, in the chapel of St. John's Church, Yonkers, and another congregation in nearby Tarrytown. His office is in St. John's Parish House. When he is away, the Swedish priests in New York and Hopewell Junction take his services, or one of the nearby clergy. He told me the other day that he had preached in the last forty years 10,367 sermons, an average of over 200 a year. This does not count addresses. Let me quote from some of his monthly reports of the few years past. These reports are paragons of brevity. Here is a typical one: "I beg leave to report that during the month of December, I conducted twenty-three services, took part in four, and delivered sixteen sermons, six addresses, celebrated Holy Communion eight times, one public and six private,

baptized five children, married two couples and officiated at four burials."

Three other monthly reports, after giving a similar list of ministrations, say: "During the same period I visited Washington, D. C., seven towns in New Jersey and Pennsylvania, and attended to work at my missions and preaching stations." "Visited eleven towns in Massachusetts, nine places in Rhode Island and six in Connecticut." "During my western trip, I had from two to three services every weekday and four every Sunday. The average attendance at these services was 162." And another: "I beg leave to report that during the month of January I suffered from a rather severe attack of rheumatism, but I managed to conduct all stated services and with the aid of automobiles to call on 149 non-church-attending families in Westchester County. The main object of these calls has been to urge parents to at least send their children to our Sunday schools, and I have reason to believe that the results will justify the efforts made. Permit me to suggest that you make it known to our American clergy that I am anxious to visit their parishes and cooperate with them in the efforts to gather the younger generation of Scandinavians into the Church." Each year he has brought new life and courage to Swedish priests and people in various places by holding several missions of three to seven days' duration. Recently, Mr. Ericson has been recovering from an operation and the overworked Dean, who was sixty-nine years old in August, has been running his parish. He seems to have spent the hot summer having funerals in Brooklyn and elsewhere. I do not think he ever took a real vacation. Two years ago the Archdeaconry of Westchester helped him to buy an Essex car. It has been a wonderful aid to him in his work and a real recreation.

I have attempted to tell something of the little-known story of our Swedish work, its origin, rise, normal decline and glorious results during half a century. Truly it is one of the most remarkable cross-sections of our Church's history.

# Church Boys Have National Meeting



Brotherhood of St. Andrew gathers boys and young men of the Church in memorable conference at Hobart College, Geneva, New York



By Elisabeth E. Poe

Editorial Correspondent, THE SPIRIT OF MISSIONS

**A** RED LETTER DAY in the history of the Brotherhood of St. Andrew took place on September 5 at Hobart College, Geneva, New York, when the first National Junior Brotherhood Convention, the first gathering of the young boys and young men of the Church under their own leadership, convened. That group of one hundred and fifty delegates mostly from ten to eighteen years of age was representative of the youth of the Church gathered from many states and dioceses, and sufficiently far flung to include an Alaskan Indian and a Japanese student. It was the youth of the Church pledged to prayer and service by the rule of their order preparing to march in serried ranks to fill the gaps in Christ's army in the years to come. They were typical, bright-eyed, clean thinking, fun-loving American lads, wholesome and serious withal, taking precious play days from their holidays to learn the secrets of Christian living and "their bounden duty and service" as Christ's "faithful soldiers and servants."

The spirit of youth prevailed in every corner of Hobart College, either for jolly meals garnished with rousing song, for inspiring conferences on vital topics of the Brotherhood and the Church; on the playing fields where in organized athletics they learned the meaning of brotherhood, fellowship and fair play or at the impressive morning chapel hours, the twilight services and the last devotional exercises of the night out under the stars. Every minute of every day was utilized to emphasize in some way the convention keynote, *Growth*. For the most part all the speakers were under thirty-one years of age and all the officers of the Convention

came well within that limitation. Russell Lamson of Waterloo, Iowa, whose career as a Brotherhood man began in his boyhood as a junior, as general chairman; Donald Gerow of Washington, D. C., business manager, Douglas G. Turnbull, jr., of Baltimore, athletic director and the Rev. Gordon Reese of Vicksburg, Mississippi, chaplain. The convention itself elected as its president, J. Osgood Hart of Detroit, Michigan, and Compton Walsh of Boston as secretary, while John Fumio Yamamoto of Tokyo, Japan, and John Fredson of Yukon, Canada, were elected honorary presidents.

High lights in the spiritual life of the convention were to be found in the morning chapels, the twilight services with boys reading the lessons and prayers, the final devotional exercises at night held on the big campus of Hobart College, the touching service led by the Rev. John D. Hall, of New York, known as "Daddy Hall" of Wall Street, who captivated the boys with his evangelistic fervor and appeal to them to lead a Christ-like life and the testimony of many of the lads to their belief in personal evangelism and the constant emphasis by all the speakers on prayer and service as the underlying aim of the Brotherhood. Every morning Holy Communion was celebrated in the college chapel with almost one hundred per cent of the delegates communicating.

On the third day of the Convention the delegates became crusaders to promote Sunday church going in the community and distributed in person to the homes and families of Geneva more than twenty thousand cards of invitation asking them to attend service at Trinity Church next

## THE SPIRIT OF MISSIONS

day. A splendid congregation attested to the efficiency and effectiveness of this system of personal evangelism and their invitations were practically without exception received with great cordiality by the townspeople, no matter of what creed. Each day stood out in the Convention whole for some noteworthy address or happening.

Cheers greeted the reading of a letter from the Right Rev. John G. Murray, written in the Presiding Bishop's own hand:

My dear boys, young and old:

I regret that I cannot be with you in body on this great occasion. I am with you, however, in spirit and love. I am remembering you in my daily devotions. I am praying for you, one and all. Your Convention keynote, *Growth*, is peculiarly pertinent and appropriate.

The most human and gripping words we have regarding Jesus are those telling us of His boyhood growth. "Jesus increased in wisdom and stature, and in favor with God and man."

He grew in Body. He grew in Mind. He grew in Soul.

This threefold growth I covet for you all. Thousands of times I have prayed for it on boys as I have laid my hands upon them in Confirmation, and besought God to give them "Daily Increase".

May the Blessed Father bestow this great gift of growth upon you individually and collectively and make you strong physically, wise mentally and holy spiritually.

And "May the God of Peace who brought again from the dead our Lord Jesus Christ the Great Shepherd of the Sheep through the blood of the Everlasting Covenant make you perfect in every good work to do His will; working in

you that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever, Amen"

Affectionately, your friend and fellow-worker

JOHN G. MURRAY.

This letter was a feature of the opening banquet at which the Right Rev. David L. Ferris, Bishop of Western New York, and the Hon. Charles H. Tuttle, United States District Attorney for New York, spoke. The latter said that the two greatest adventures of the hour are those of the American commonwealth and of the Christian religion. He pictured the common bonds between these adventures and urged the youth present to preserve their reverence for religion as the foundation of their citizenship.

The second day of the Convention was "Athletes Day." Noted athletes prominent in Brotherhood work outlined the relation of Christian living to success in the athletic world. In a vivid speech, Douglas C. Turnbull, jr., advocated four special elements therein, prayer, intelligent Bible reading, meditation and worship. Irwin C. Johnson, director of boys' work in the Diocese of Michigan, suggested a four-fold formula embodying a more or less equal stressing of the intellectual, the physical, the social and the spiritual, based on what must have been the experience of the boy Jesus. He pointed that one's life must be God-centered not self-centered. "We may sit,"



JUNIOR BROTHERHOOD CONVENTION, GENEVA, NEW YORK

*The hundred and fifty boys and their leaders who met, September 5-8, under the auspices of the Brotherhood of St. Andrew to learn how they may better serve their Church.*

## CHURCH BOYS HAVE NATIONAL MEETING

he said, "and ponder the question of where did we come from, why are we here, and where are we going, and to seek the answer in all the areas of human experience, but it is only in that area which has to do with religion and the successful accomplishment of discovering one's relationship to God that the answer is found."

At another session, John Fredson, an Alaskan Indian who is a student at the University of the South, Sewanee, Tennessee, described the growth of Christianity in Alaska.

In his address, the Rev. Charles N. Lathrop, D.D., executive secretary of the Department of Christian Social Service, said that the heart of a parish is the group of people who are there because they find there the opportunity for a personal contact with God through Jesus Christ whom they love, and pointed out that there is a plan and purpose in every one's existence. "Everyone must consider his own life work as God's call and through and in it, our life work whether it be in the grocery store or the bank or the Church, with it as our practical framework for the expression of our personal devotion, we let God's love in us flow in its stream of love into our vocation, and make our work like God's work, my work is my vocation, like God's in His great Universe."

In the closing hours of the convention, the delegates adopted resolutions which asked the National Council of the Brotherhood meeting the following day in Geneva, to provide for direct representation from the Junior Brotherhood on that body and it also authorized the presentation of a memorial to the House of Bishops at its October meeting in Atlantic City, requesting the bishops to ask the parishes under their control to give more attention to work among young men and to aid in the development of the Junior Brotherhood therein in every way possible.

As a result of the invitations distributed on Saturday, the service in Trinity Church, Sunday morning, was well attended. The Right Rev. Campbell Gray, Bishop of Northern Indiana, in his sermon charged the lads before him with the task of recovering the liberty that "our generation has lost and thus restore order and stability." In speaking of the family he declared that it is both the germ and the foundation not only of the Church but also of the State and of all that is worthwhile and enduring in our civilization. This address, together with that of the Rev. Ernest V. R. Stires, rector of St. Thomas' Church, Bellerose, Long Island, brought the first national meeting of the boys of the Church under their own leadership to a fitting close.

### Church Hospital Named for Bishop Brent

ON MAY 11, National Hospital Day in the Philippine Islands, the name of the Church Hospital in Zamboanga, Mindanao, was officially changed to the Brent Hospital to honor the memory of the late Charles Henry Brent, first Bishop of the Philippine Islands and the founder of the hospital. Formally opened on February 7, 1914, Brent Hospital was the first to be established for the civilian population of Zamboanga. Since the establishment of a government hospital much of the charity work of Brent Hospital has been transferred to that institution but Brent still renders a large volume of free

medical assistance through its dispensary and a large proportion of the American and foreign elements of the community are cared for. The medical work is in charge of Dr. J. C. Trota, a young Filipino surgeon, who acquired his medical and surgical education in the United States and who has had a wide experience with diseases of the temperate and tropical zones. The nursing staff consists of six nurses all trained at St. Luke's Hospital, Manila. During a recent month seven different nationalities were treated: Filipinos, Chinese, Americans, Moros, Japanese, Armenians and Spanish.

## SANCTUARY

*All thy works praise Thee, O Lord, and Thy saints  
give thanks unto thee;*

*That Thy power, Thy glory, and mightiness of  
Thy Kingdom might be known unto men.*

### FOR THE UNITED THANK OFFERING

**O** LORD, OUR HEAVENLY FATHER, we pray thee to send forth more laborers into thy harvest, and to grant them thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of thy Kingdom through Jesus Christ our Lord. Amen.

### FOR THE WOMAN'S AUXILIARY

**A**LMIGHTY GOD, OUR HEAVENLY FATHER, bless, we pray thee, our work for the extension of thy Kingdom, and make us so thankful for the precious gift to us of thy beloved Son, that we may pray fervently, labor diligently, and give liberally to make him known to all nations as their Saviour and their King: through the same Jesus Christ our Lord. Amen.

### FOR HIS KINGDOM

**L**ORD JESUS, WHO DIDST stretch out thine arms of love on the hard wood of the Cross that all men might come within the reach of thy saving embrace; clothe us in thy Spirit, that we, stretching forth our hands in loving labor for others, may bring those who know thee not to the knowledge and love of thee, who with the Father and the Holy Ghost livest and reignest one God. Amen.



## Jottings from Near and Far

SEVERAL NATIONAL CHURCH centers, St. Margaret's House, Berkeley, California, Bishop Tuttle Training School, Raleigh, North Carolina, Windham House, New York, and Taylor Hall, Racine, Wisconsin, are intimately connected with the United Thank Offering. It is therefore peculiarly fitting that we publish in this issue (pages 624-630) articles treating the first two. The work at Windham House was described in the May SPIRIT OF MISSIONS (pages 299-303), and we hope to publish in the very near future an article on the work at Taylor Hall, our national center for conference and devotion.



IN ADOPTING THE REPORT of the Commission on the Revision of the Lectionary, the last General Convention not only accepted the Lessons but approved the short introductions suggested by the Commission. The sentences of introduction for each Lesson were framed with great care in order that the attention of the congregation might be caught at the very beginning. Without such an introduction, people not sufficiently familiar with the Bible are apt to spend the time when the first few verses of the Lesson are being read, in wondering what it is all about. This dissipates interest and much, if not all, of the value of the Lesson is lost. These introductions together with the new Lessons are published in two volumes entitled *Sunday Morning Lessons for the Christian Year* and *Sunday Evening Lessons for the Christian Year* by Houghton Mifflin Company at \$1.50 each.

As an example of these introductions let us look at the First Lesson for the twentieth Sunday after Trinity (October 13):

### THE FIRST LESSON

*Here beginneth the eighth verse of the sixth chapter of the Second Book of the Kings, wherein we learn how, in the time of Elisha the Prophet, the unseen host of God aided a people in peril.*

The Lessons themselves scrupulously follow the Christian year but on a Sunday

when there is no special event in the life of our Lord to be brought before the people, the Commission strove to emphasize some Christian teaching showing the same truth, or the advance of the New Testament over the Old. For the most part the Lessons are shorter than in the old Lectionary, the effort being made to follow the traditional length of an Epistle or a Gospel of the Holy Communion; that is, to give one thought in each lesson rather than attempt a whole chapter.

In addition to their formal use in the regular services of Morning and Evening Prayer, these volumes of *Sunday Lessons for the Christian Year* are exceedingly useful for individuals who cannot go to church and wish suggestions for Bible lessons which they may read at home, and for young people whose interest in the Bible and the Church may thus be stimulated.



BEREA COLLEGE, Berea, Kentucky, has long been known as a center from which a great deal of good has gone forth into the Appalachian highlands. One of their newest ventures, now four years old, is the publication of a magazine, *Mountain Life and Work* (\$1.00 a year), in the interest of fellowship and mutual understanding between the southern mountains and the rest of the nation. Anyone who is interested in our southern highlander and who would keep in touch with the existing and changing conditions of this great region, will find this magazine of exceptional interest.



MISS ELEANOR VERBECK, for a number of years one of the members of the mission staff in Japan, died suddenly on July 29 in Sacramento, California, where she had worked among Japanese at St. Barnabas' Community House since ill health compelled her to return to this country. She was the daughter of the Rev. Guido Verbeck, one of the pioneer missionaries to Japan. After the re-opening of Japan in 1854, he was to a con-

## THE SPIRIT OF MISSIONS

siderable extent responsible for drafting the plan of public construction which Japan has developed so remarkably. Although

Dr. Verbeck was a member of the Dutch Reformed Church, his children found their way into the Episcopal Church.

### Arrivals and Sailings of Missionaries

#### ALASKA

The Rev. Henry H. Chapman, returning after furlough sailed from Seattle August 17, accompanied by Miss Jean D. Jones and Miss Estelle O. Wilcox, new appointees to Anvik and Allakaket.

#### CHINA—ANKING

Miss Lila Stroman arrived in New York August 20.

Dr. Harry B. Taylor and family arrived in Shanghai August 27.

Deaconess Caroline Pitcher and Mr. B. W. Lanphear and daughter, returning after furlough, sailed from San Francisco August 16; Mr. Lanphear arrived in Shanghai September 6. Deaconess Pitcher is remaining in Honolulu for the present.

Mr. P. C. Gilmore, returning after furlough, sailed from London August 22.

The Rev. and Mrs. A. W. S. Lee arrived in Shanghai August 24.

#### CHINA—HANKOW

Miss A. J. Lowe and Mr. Edward M. Littell arrived in Shanghai August 24.

The Rev. A. M. Sherman, D.D., and family, and the Rev. Walworth Tyng and family, sailed from San Francisco August 23.

Miss Catherine M. Bennett returning to China after service in the Philippines, sailed from New York via the Panama Canal September 12.

Miss Violet L. Hughes arrived in New York September 2.

#### CHINA—SHANGHAI

Miss Grace West Brady and Miss Mary Standing, arrived in New York August 20.

Miss Catherine C. Barnaby arrived in New York September 5.

Mr. Maurice Votaw arrived in Shanghai August 24.

Miss Geraldine R. Rennie, returning after furlough, sailed from Vancouver August 29 and arrived in Shanghai September 13.

Miss Mildred S. Capron arrived in Shanghai September 16.

#### HAITI

Bishop Carson sailed from Port-au-Prince for New York September 12.

Mrs. W. R. Royce sailed from New York for the field August 16.

#### HONOLULU

The Rev. and Mrs. J. L. Martin, returning after furlough, sailed from Los Angeles August 23.

Miss Alice J. Leekley, Miss Frances H. Heist and Mr. Robert E. Merry, new appointees, sailed from San Francisco August 29.

Miss Edwina F. White, a new appointee, sailed from Los Angeles August 31.

#### JAPAN—NORTH TOKYO

The Rev. and Mrs. Charles H. Evans, returning via Europe after furlough, sailed from New York August 9.

Miss Mabel R. Schaeffer arrived in New York August 19.

Miss Emma M. Johnson and Miss Grace E. M. Staple, new appointees, sailed from San Francisco August 30.

#### JAPAN—TOHOKU

Miss Dorothy F. Hittle arrived in New York August 19.

#### LIBERIA

Bishop Campbell arrived in New York September 6.

#### PANAMA CANAL ZONE

Miss Alice C. Lightbourn, returning after furlough, sailed from New York August 29.

#### PHILIPPINE ISLANDS

The Rev. and Mrs. H. E. Studley, returning after furlough, sailed from Seattle September 7.

The Rev. E. L. Souder and family arrived in New York September 10.

Miss Frances Jane Olin, going out to marry the Rev. Vincent H. Gowen, sailed from Vancouver September 12.

#### BRENT SCHOOL

Mr. Harrison H. Hole and Mr. James L. Cogar, new teachers, sailed from San Francisco August 16 and arrived in Manila September 12.

#### PORTO RICO

Miss M. Margaret Rothrock, a new appointee and Mildred Gingrich, employed in the field, sailed from New York August 22.

Miss Jean McBride, a new appointee, and Miss Lucena M. Andrus, employed in the field, sailed from New York August 15.

The Rev. Aristides Villafane arrived in New York August 19.

The Rev. and Mrs. J. F. Droste and Miss Ethel M. Stevens-Droste, returning after furlough, sailed from New York September 5.

### USE SUBSCRIPTION BLANK IN THIS ISSUE

You know THE SPIRIT OF MISSIONS to be indispensable to intelligent churchmanship. Will you not introduce the magazine to your friends who do not subscribe and send us their names on the enclosed blank together with one dollar for each subscription? Your friends will appreciate your thoughtfulness and an increased readership will enable us to give you a better magazine.

And remember it is not too early to be making up your Christmas list. What better gift than a year's subscription to THE SPIRIT OF MISSIONS?

# The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

## Appointments of the Presiding Bishop

October 1-2-3—House of Bishops, Atlantic City, N. J.

October 8-9-10—Meetings of Departments and National Council, Church Missions House.

October 15—9 A. M., Celebration for Woman's Auxiliary.  
6 P. M., General Theological Seminary, New York.

October 16—Indianapolis, Indiana, Synod of the Province of the Mid-West.

October 20—Consecration of the Cathedral, Spokane, Washington.

October 26—Dinner at the University of Illinois, Champaign, Ill.

October 27—Chapel of St. John the Divine, University of Illinois, Champaign, Ill.

October 30—Evening address to the Women of Southern Virginia, St. Luke's Church, Norfolk, Va.

October 31—Quiet Hour, Women of Southern Virginia, St. Luke's Church, Norfolk, Va.

### Department of Missions and Church Extension

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

#### Across the Secretary's Desk

WHEN THE NURSING College connected with St. Luke's Hospital, Tokyo, began its new term six hundred young women applied for the twenty-six vacancies. All of them had graduated at least from a high school. Of the twenty-six fortunate ones, fourteen were Christians and twelve were not. Bible classes have been started by the Japanese Bible woman and all the non-Christians have entered for instruction.



MY FRIEND, Bishop Jenkins, who, a few months ago was consecrated Bishop of Nevada, presented a very real dilemma in a recent letter:

"I am in great need of an automobile for my own use, but having been required to reduce the automobile item by \$250, I do not see very well how I am going to get one. With the highways open and the mountain passes clear, I could save considerable time could I have a

machine now. Perhaps you might know someone who would like to make Nevada a present of such a useful article."

The original appropriation for automobiles in Nevada was \$1,000. The enforced reduction brings it down to \$750. Bishop Jenkins knows full well that that will be insufficient to provide his missionary clergy with the assistance they need in the way of missionary motors.

One of the outstanding features of the late Bishop Hunting's work in Nevada was the long automobile trips he used to make to out of the way places to minister to people, some of them of our own Church, some of other communions, some of none. Bishop Jenkins is eager to do just the same thing but he cannot do it without a machine.

I ventured to suggest to him that if Nevada would provide \$400 of the amount needed, I was sure friends outside of Nevada would gladly give the other \$400. The Bishop now writes that Nevada has given its \$400. I am confident that the good friends who let me talk to them, month by month *Across the Secretary's Desk* will give \$400 quickly.

## THE SPIRIT OF MISSIONS

WHEN BISHOP CREIGHTON received word from the Department of Missions that it was necessary that the appropriation made by the General Convention for Mexico must be reduced three percent because so many of the dioceses had failed to give assurance that they would give the full quota for 1929, he was obliged to reduce the salaries of all the Americans and all the Mexican workers. This fact came to the attention of an anonymous friend. Very shortly after, the treasurer of the National Council received a special gift of \$1,691 to restore all these salary reductions. It has lifted a great load from Bishop Creighton, for, as he said in making the reductions: "I have not heart for such work. The salaries in the District are small now and many of our clergy have a struggle to make ends meet with large families and the expenses of travel which they bear. However, the wretched task has to be done."



GOOD NEWS FROM the Pension Fund! A letter from the secretary of the fund tells the Department of Missions that the trustees of the fund in their endeavor to secure in every possible way the largest benefit for the retired clergy and their dependents have arranged to pay to themselves from surplus income, back pension assessments as if the Church Pension Fund had been in operation before March 1, 1917.

This action applied in the case of the widow of the late Ven. Elliott H. Thomson, formerly Archdeacon of Shanghai, increases Mrs. Thomson's pension to \$600 a year from September 1, 1929. Heretofore the annual amount going to Mrs. Thomson has been \$500. In 1926 it was \$450; and in 1925 it was \$400. When originally granted in 1917 it was \$300. That is, the Pension Fund has been able to double its original pension to Mrs. Thomson, whose husband was ordained in 1859.

In acknowledging this very pleasant information Mrs. Thomson informs the Secretary of the Department that "the regularity and promptness with which I

receive my checks, without anything to do on my part, has been a great comfort to me, and I do appreciate it, especially as the added years do not bring added strength."

### Foreign-Born Americans Division

THE REV. THOMAS BURGESS, D.D., *Secretary*

THE FOREIGN-BORN Americans Division is planning a much needed handbook. Its purpose is to help our clergy understand sympathetically and minister effectively to the people of various racial origins within their cures. The book *Foreigners or Friends* and the bulletins *How to Reach the Foreign-Born* and *The Immigrant Child in the Church School* are out-of-date. Our Church has learned much and accomplished much since their publication. Our parishes in all parts of the country are now ministering to Americans of forty-five different races, directly as our own, or in the case of members of the Eastern Orthodox and Apostolic Churches coöperating with their clergy.

God's ways through His Church and the needs of the souls of men are fundamentally alike for all mankind. The ordinary ways are the most important. Our Church has persistently tried to do away with the idea of foreign differences. Nevertheless there are certain differing racial and religious heritages, attitudes and customs that ought to be known that we may look over barriers and definitely reach our neighbors in Christian love and service.

We need specific advice from those who know as to what to put into this handbook in regard to each of the various races. This new handbook will attempt to detail concisely such things as are peculiar to each race and will be useful for our clergy to know in order that they may the better win the confidence of and duly minister to people of each racial origin.

We hope that a number of the readers of this column will send us their ideas as to what this handbook should contain.

**Religious Education**

THE REV. JOHN W. SUTER, JR.  
*Executive Secretary*

BRASS TACKS

WE CONCUR IN THE opinion that religious educational leaders should "get down to brass tacks".

There can be, however, different ideas as to what the brass tacks in religious education are. Some clergymen and lay readers of religious education in parishes use the phrase to describe lesson-leaflets or other printed materials which are to be placed in the hands of teachers and pupils. According to this point of view, brass tacks are made of paper and ink. It is true of course that paper and ink are concrete and definite. You can hand a leaflet to a pupil and tell him to read it, or memorize it, or color it, or sing it, or take it home, or put it in a loose-leaf cover. If you have a piece of material for every pupil in your school for each Sunday of the year, and if each piece of material is self-explanatory, you may then be said to have a system which works by itself and which enables you, the leader, to forget your Church school except on that great day once every year when you sit at your desk and make up your mind which publishing house you will write to for a system.

The trouble is that printed leaflets are not necessarily "brass tacks" at all. They are theoretical. Very often they remain almost completely detached from the child's everyday experiences. For it is the pupil himself who knows what his own religious brass tacks are—his temptations, his fears, his dealings with playmates, brothers, sisters, parents, school teachers, his delight in beautiful things, his rapidly growing acquaintance with the world about him, his hopes, his ideals, his prayers, his own thoughts about God. These are samples of the actual items in the awakening religious life of any young pupil. They are the stuff of which his religion is made. They are the authentic

brass tacks that we have got to get down to, if we are going to venture with our pupils into those everyday realms where their religious lives are really lived.

The educational leaders of a parish are charged with the duty of studying the children of that parish, studying their thoughts, their activities, their feelings, their awareness of God, their capacities for worship, their social attitudes, their Church loyalty, their growth in Christian character. The function of a national department of religious education is to assist and encourage these parish leaders in making this study. Consequently in our pamphlets, our speeches, our letters and our personal interviews, we deal chiefly with the religious experiences of learners and teachers, thus getting down to the real brass tacks. It would be much easier to erect a paper system. In this way we would, as it were, turn a big crank, each diocesan leader would turn a diocesan crank, and the Church school superintendents and teachers would turn countless little cranks. It would all be one vast machine which would to all intents and purposes run itself, playing one tune and grinding out one brand of produce. The trouble with such a scheme would be that the actualities of the religious lives of the pupils would seldom, if ever, be touched.

Many educational leaders in our parishes are more concerned with lesson systems and grading than with observing and guiding the spiritual growth that is actually taking place in the members of the school, pupil by pupil. They are content with getting down only half-way to the bottom of the matter, busying themselves with the supposed brass tacks of printed material instead of with the real brass tacks that affect the pupils' lives. One reason for this is that the former way of looking at the educational task is much easier. It makes very little demand on thought and requires a minimum of effort. Another reason is that the true brass tacks in religious education are so elusive. They are of the spirit. This makes them real, but it also makes them hard to deal

### Read a Book

\**Aggrey of Africa* by Edwin W. Smith. (New York, Doubleday, Doran, 1929, \$3.00).

*Japan in the League of Nations* by Masatochi Matsushita, Ph.D., Instructor in St. Paul's University, Tokyo, Japan. (New York, Columbia, 1929, \$3.00).

\**A Preface to Morals* by Walter Lippmann. (New York, Macmillan, 1929, \$2.50).

\*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

Books may usually be secured either from your local book store or from the publishers, but The Book Store, 281 Fourth Avenue, New York, N. Y., will be glad to secure copies at the price noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

with. Who can know what a thirteen-year-old boy is really thinking? Who can fathom his highest ideals or describe the aspirations and hopes that are most precious to him? Who can understand what God really means in this boy's life?

The ultimate mystery in life is personality. No parent can really describe his son, nor can a son describe his parent. You do not really know your best friend. Nevertheless when all this has been admitted the fact remains that it is in this elusive realm of the spirit that we must do our work if we are teaching religion. Granted that we can never make a perfect job of it, yet that is the *kind* of job it is. Religious teaching in the Christian sense is an attempt on the part of one person to share with another person, within the fellowship of the Church, some of those things which have been found to be most worthwhile and most precious, to the end that the learner may the more readily grow in those attitudes and abilities which constitute Christlikeness. Religious growth is something that one personality accomplishes in company with other personalities. It is therefore a delicate and partly indescribable process, like falling in love. Every Church school teacher is therefore primarily a friend, a guide, a

sharer of spiritual experiences; and to talk about anything else except these spiritual experiences is to leave the vivid ground of actuality and wander off into the fogs of theory.

### Adult Division

THE REV. T. R. LUDLOW, D.D., *Secretary*

"OF MAKING MANY BOOKS THERE IS NO END"

THE OLD SAYING is more true now than ever before. Statistics showing the amount and variety of the reading of the American public today encourage one to believe that through education, order may eventually be brought out of chaos of present day problems. Those who know write out of their knowledge for the benefit of those who want to know, and from this working together, adult education has taken a great leap forward.

The history of libraries is a long and fascinating study, through which can be traced the growth of man's interest in himself and in the relation of other personalities to his own. In the large, it can be taken to mean that man has become less selfish as shown in his desire to know more about his neighbor's life and problems and to see in them a similarity to his own. In this way we approach the possibility of a deeper understanding of world friendship.

The Church Missions House Library seeks to encourage and to stimulate reading, that through knowledge, the Church may be brought into a more intelligent conception of service. The policy of the library has undergone a rather radical change in the past few years. From being almost entirely a missionary library, it has been broadened to cover all the various activities of the National Council today. The collection of books on the mission field remains a major interest, but there is a growing collection of well selected books on such subjects as church unity, social service, student problems, church history, and personal religion.

Since a library is known by the books it has, it might be well to speak of some

## THE NATIONAL COUNCIL

of the books which have recently been added. For leaders and those who come into contact with children and young people, we have a number of books on adolescent psychology. A recent addition to this collection is Hollingworth's *Psychology of the Adolescent*, which is being recommended by the Department of Religious Education. Of interest both as a biography of a most interesting man and as a study of the Negro, *Aggrey of Africa*, by Edwin Smith, the author of *The Golden Stool*, is well worth reading. *Middletown*, by Robert Lynd, presents a cross-section of American life and problems and is recommended by the Department of Christian Social Service. It is invaluable as a background for the social worker and for all who are concerned with American social and economic conditions. In *The Warrior, the Woman and the Christ*, Studdert-Kennedy gives, in his inimitable style, his own interpretation and solution for some of our modern problems. It is of added significance because it was the last book published before his death. By contrast to this, it is interesting to read an American's viewpoint on the same problems. Walter Lippmann, in *A Preface to Morals*, presents modern conditions in such a lucid, readable and provocative way that it has become one of the most discussed and widely read books of today. There is not room here to speak of all of the new books. But from time to time mimeographed lists of the books added to the library will be sent out to those who request them.

Through the kindness of the Society for the Home Study of the Holy Scriptures and Church History, a library has been given for the special use of those, who because of distance or inability to reach either churches or schools, are unable to get the instruction and reading which they should have. This library will be used entirely in connection with the work of Miss Edna Eastwood, Secretary for the Home Study of the Isolated.

The library now includes this larger variety and yet maintains its standard of being a specialized collection of books

covering all the fields represented in the work of the National Council. There are more than six thousand volumes, including all the standard reference books, a vast amount of material on missions, a growing collection of books for children, Bible and mission stories, and books for leaders and Church workers. There is no printed catalog of the books in the library, but bibliographies on any subject will be made up and sent upon request. It is indeed growing, evidence of this fact is best shown by figures. Nearly two hundred books have been added to the library since April 1929, and the circulation of books each month has almost doubled the monthly circulation of last year. But the library is not fulfilling its function unless it is serving you and your parish. May we help?—Margaret Johnson.

### A MUSTARD SEED

THERE ARE MANY projects in our Church which have been a labor of love and which have grown from small beginnings. One of these is the Church Book Shop in Minneapolis.

A number of years ago, a devoted Churchwoman in Minneapolis, Mrs. F. E. Olney, saw the vision of what the reading of religious books would do to help mission study. So she quietly set to work and organized a circulating library under the auspices of the Woman's Auxiliary, in coöperation with the diocesan educational secretary. In time, this grew to be too much for her home and in the autumn of 1924, she rented a small downtown office and opened a little shop which she called The Church Book Shop. In the nearly five years since then, it has grown to be a real business, with customers all through the sixth province and elsewhere.

Now, Mrs. Olney, because of poor health, has felt obliged to give up this work, but the Church Book Shop remains as a monument to her enthusiasm and ability, and the Diocese of Minnesota may well be proud to have an institution of such service to its parishes which has grown out of the devotion and love of one member.

**Christian Social Service**

THE REV. CHARLES N. LATHROP, D.D.,  
Executive Secretary

THE SUMMER HAS been spent by the officers of the Department traveling about the country either preaching in summer schools or talking to other similar groups of people. We have been amazed to find the number of splendid parish programs that are built on coöperation with the community, and the projection of the Christian life into activities which make the community a better place to live in; but there are still a number of fields into which the parish as a whole seems to have made little or no entrance.

We suggest that now that the vacation period is over it is the proper time for the parish rector and his workers to look over their community field and see what the parish can do to raise the existing level of social work, or to fill the many gaps which still exist in every one of our local communities. We hope that most parishes will plan on definite study courses for their people along social service lines.

It is our experience that it is an extremely hazardous thing for a parish to try to function at all without a definite educational program, both for the children and the adults. It is equally hazardous to try to build a parish unless this educational program is well rounded. It is perhaps outside of our province to talk very much about this, as we have a department of the National Council whose specific task is the promotion of educational courses, but we are interested in seeing that such a program includes not only education for the Christian life and for the extension of the Kingdom, but also how to live among, and how to help the people of one's own family and community. The senior high school classes and young peoples' fellowship, as well as the Woman's Auxiliary, should study the book, *Building the City of God* in order to see what is happening in their own town and how they can help to make it more like the Kingdom of God. There

should be other definite courses on family relations, child care and similar topics as an integral part of the parish life.

We are going to have a good deal more to say about this during the winter, especially about study courses on family relations. It is perhaps sufficient to suggest now that in organizing for the winter a due place be given in the program for social service as the other third of a full expression of the Christian life.



IN ORDER TO STIMULATE interest and provide materials for use in building up the Church's rural work, the Division for Rural Work of the National Council will offer the following

AWARDS

- \$25.00—For the best play or pageant on *The Church and Rural Life* suitable for use during the Rogation Days.
- \$15.00—For the best Poster on *The Church and Country Youth*.
- \$10.00—For the best actual or possible *Program for a Parochial Celebration of the Rogation Days*.

RULES

Plays and pageants may depict the main theme or some phase of the same. They must be original and must not have been previously published. Full length plays should require not more than two hours to present; one-act plays about thirty minutes.

Posters may depict either the main theme or some phase of the same. They must be original and inspirational.

Programs for parochial celebrations of the Rogation Days may describe celebrations already held or suggest programs possible in the future.

Plays, pageants and programs must be typewritten on one side of the sheet and must contain the author's name and address.

Posters should be made on one side of the sheet only and be in the colors intended for the finished poster.

All plays, pageants, posters and programs submitted for award are to become the property of the Division for Rural Work and must be sent to the Rev. H. W.



## THE NATIONAL COUNCIL

Foreman, Secretary for Rural Work, 281 Fourth Avenue, New York, N. Y., on or before the fifteenth of December, 1929.

The Commission on Pageantry and Drama of the Department of Religious Education, will cooperate with the Executive Committee of the Joint Commission on Rural Work in judging the plays, pageants and Rogation Programs.

The staff of the Publicity Department of the National Council will cooperate with the Executive Committee of the Joint Commission on Rural Work in judging the posters.

Awards will be made as soon as decision is made by the judges.



WE HAVE LISTED AS under the care of the Episcopal Church a total of seventy-eight hospitals with a total bed capacity of 8,130 and a staff of nurses numbering 2,571. In seventeen cases where we sent this questionnaire there was no mention made as to the number of nurses, and seven hospitals neglected to give us their bed capacity.

It is an interesting thing to note that the total number of nurses available in these seventy-eight hospitals averages one nurse to every 3.12 patients, which tends to show the excellent care administered by our Church hospitals, as the usual maximum is one to ten patients.

Aside from this summary the Church hospitals are steadily increasing their facilities, and, as will be found in most cases, there is a continued expansion in their building programs. Old buildings are, when possible, fixed and refixed, but in many cases, such as the Church Charity Foundation of Brooklyn, modern and completely equipped buildings are steadily taking the place of the now obsolete equipment and facilities of many hospitals.

Since the last survey we find a drop of nine hospitals. These hospitals have been closed up permanently because of such reasons as: lack of funds to continue, equipment insufficient to meet the needs of the community, and in one case, work assumed by another group.

FOR SIX WEEKS from the middle of October until late November, the Rev. H. W. Foreman, Secretary for Rural Work, plans to tour parts of the fifth, sixth and seventh provinces seeking information concerning the Church's work in the almost limitless areas of the West. He will study as much of the rural field and participate in such conferences, both individual and group, with bishops, departments, organizations, clergy and laymen, as time will permit.

### Field Department

THE REV. C. E. SNOWDEN,  
*Executive Secretary*

IT IS WITH A KEEN sense of loss that we chronicle the death of the Rev. Edward J. Owen, D.D., rector of St. John's Church, Sharon, Pennsylvania, Diocese of Erie, an Associate Secretary of the Field Department of the National Council. So far as our record shows this is the first death within the Field Department since its organization.

It is hard to realize that he is gone and doubly hard because we anticipated the close relationships of an active service together during the coming fall and winter.



#### LITERATURE LIST

- General Church Program, 1929-30-31, 40c  
*Every Member Canvass*  
Financial Pledge Card (2051)  
Parish Finance Chart (Analysis of Receipts and Disbursements) (2117), 30c per 100  
Parish Finance Chart (Analysis of Pledged Income) (2118), 30c per 100  
How One Parish Did It (2120)  
A Parson's Handbook (2121)  
Every Member Canvass—Before, During and After (2130)  
An Adventure for God in Two Churches (exemplification of the Every Member Canvass) (2145)  
The Work of the Church Among the Five Races (2147)

## THE SPIRIT OF MISSIONS

- Graphs: a. Trends in Giving by General Church to apply on the Quota for General Work, \$2.00 per 100  
b. Trends in Giving by Diocese on Quota. A graph for each Diocese, \$2.00 per 100  
c. Trends in Giving—Contributions of the General Church for all purposes, \$2.00 per 100  
d. Trends in Giving—National Church per capita, \$2.00 per 100

### *Textbooks*

- Speaker's Manual (2138), 15c  
Our Common Life (Stewardship) (2143), 50c

### *Parish Organization*

- Small Facsimile of Organization Chart (see below) (2126), 50c per 100  
Group Discussion (2125)  
Parish Program Conferences (Bulletin 12)  
Group Organization in the Parish (Bulletin 40)  
The Parish Organized for Service (Bulletin 52)

### *Information Leaflets*

- Do You Know? 1928 (2144)  
Budget Dollar — Triennium 1929-31 (2146)

### *Parish Conferences*

- The Diocesan Training Institute for Leaders of Parish Conferences on the Church's Mission (2091)  
Guide to Leaders of Parish Conferences on The Church's Mission (2092)  
How to Prepare for Parish Conferences on The Church's Mission (2093)

### *Miscellaneous*

- Prayer Leaflet (published quarterly) 25c per year  
Bible Readings and Prayers (2028)  
Opening Service for Preaching Missions (2110) 50c per 100, \$4.50 per 1000  
The Church's Program (reprint of Bulletin 34) (2112)  
Prayer Card (2122)  
A Parish Institute on the Church's Mission (2123)

Concerning Appeals for Designated and Special Gifts (2133)

### *Maps*

Set of two, one of the United States and one of the world. Wall size, 60c set  
Missionary Map of Anglican Communion, 98 x 41 in., \$3.75

### *Charts*

Parish Finance, wall size, enlargement of 2117 and 2118, set of two 60c.

## Speakers Bureau

J. M. MILLER, *Secretary*

**R**EQUESTS FOR THE SERVICES of missionary speakers should be addressed to the Speakers Bureau, 281 Fourth Avenue, New York City.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

The telephone should be used only in clear emergency. And don't hold back your request until it gets into the emergency class! A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The secretaries of the various departments of the National Council are always ready, so far as possible, to respond to requests to speak on the work of the Church. Address each officer personally at Church Missions House, 281 Fourth Avenue, New York City.

## The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

### THE OPPORTUNITY ONE U. T. O. MISSIONARY FACES ALONE

SAN JUAN ON THE DESERT is the name given to a little mission in New Mexico among the Navajo Indians. The mission stands in the midst of the great American Desert, thirty miles from a railroad and fifteen miles from a telephone. Great oceans of sand and sage brush and beds of cacti stretch for miles on every side. There are no trees, grass or flowers to be seen.

To this little mission the Navajos come for medical aid, warmth at winter and shelter from the heat in summer. Mothers bring their babies and learn how to care for them. Other women come to learn to sew and cook. On Sundays groups gather for service. At other times dozens of them "just come". Whenever the worker in charge has time, she rides out on horseback to visit the sick, the blind and the old in their hogans.

The Navajo is the largest and at the same time, the most primitive of all the tribes of North American Indians. Instead of being a vanishing tribe, the numbers are rapidly on the increase. It is also distinctive in that it is the only tribe that is entirely self-supporting. The industrious, self-reliant Navajo has never received help from the Government and asks for none. He gains a livelihood for himself from his little flocks of sheep and goats that graze on the scanty growth of the desert.

For as far back as there is any knowledge of the Navajo tribe, it has been dominated by the medicine man, or *shaman*, as he is called. To the Navajo his religion and his medicine is one and the same, and the medicine man is the head of them both—he is the doctor and the high priest. His religion finds expression in a series of ceremonies called sings, through which he endeavors to appease the anger of the spirits and to invoke their

aid in bringing health for their bodies and rain for the desert, the two great needs of the Navajo. Now, however, the power of the medicine man is beginning to weaken. Boys and girls are going away to school and coming back with new ideas. They are losing faith in the medicine man and they are imparting some of this doubt to others. There is a strong under-current of unrest, and it is only a question of time before it breaks into open rebellion. The power of the medicine man is going, and what is to take its place? There are twenty thousand Navajos who have never even heard that there is a God, and as many more practically untouched by Christian influence. What a challenge to the Church! This is the psychological time for the Church to substitute for the crumbling faith in the medicine man, a faith in Almighty God.

In all this tribe of over forty-five thousand members, San Juan on the Desert is the only mission that reaches the Navajo in the interior of Navajo land, an area equal to the combined states of Massachusetts, Rhode Island and Connecticut. In all this vast territory, there is only one woman to uphold the name of Jesus Christ and teach the meaning of the Cross.

Not long ago a Navajo school girl, who had been sent back to her home because she was dying of tuberculosis, looked up into the missionary's face and asked, "Why doesn't God come out here?"

Why doesn't He? Certainly it is not because God does not want to go to the Navajo land. It must be because we, His Church are so slow in bringing Him.

The Navajo has come to the crossroads. He must choose one way or the other. He is standing confused and uncertain, and if we are to help him we must do so quickly.

## The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,  
1006 Temple Building, Rochester, N. Y.

NOW THAT THE SUMMER camps and conferences are over, we are asking ourselves: "How can we use what we learned to help all the young people in our group 'feel a greater loyalty to Christ, a deeper fellowship with Him and a greater desire to know Him better and make Him known?'" To help answer that question some of the plans and suggestions made by different camps and conferences throughout the country, are:

### THE CRUSADE OF YOUTH

From the Province of the Mid-West comes a year's program for *A Spiritual Crusade of Young People* with a three-fold purpose:

1. Identifying one's self with Christ as a great spiritual adventure
2. The daily following of Christ as a challenge to the world
3. The offering of one's self as a channel through which Christ may reach others

These programs, which have been built by young people, many of whom attended Gambier Summer School, are for the use of all groups of young people, but are to be adapted to the local parish plans and activities. The Crusade is divided into four Adventures: The Adventure in Service from Advent to Epiphany, The Adventure in Fellowship from Epiphany to Lent, The Adventure in Worship during Lent, and The Adventure of Life from Easter to the closing meeting. Further information about the purpose and plans of this Crusade may be secured from The Provincial Crusade of Youth Headquarters, 2241 Prospect Avenue, Cleveland, Ohio.

### CANDLE LIGHT SERVICE

The young people of the Missionary

District of South Dakota prepared a simple and effective service for installing the new diocesan officers who were elected at the annual diocesan convention held at the close of the summer school at All Saints' School, Sioux Falls. The service was held in the chapel at night, the young people sitting in a group in the front of the church, and the officers in the choir. All hymns, prayers and Bible passages centered around the thought of Light, and the challenge given to the Fellowship by Bishop Burleson was to each individual to so live his life that it should be like a clear and steady flame, attracting others into a closer relationship with God.

The Bishop lighted the candles of the officers, who in turn lighted those of the persons in the pews and then the whole congregation, carrying lighted candles, marched quietly out.

The diocesan officers hope this service will be helpful for any parish group to use who wish to start their year's work in the spirit of worship. Miss Dorothy E. Weller, 1223 York Street, Denver, Colorado, who assisted with the service, will be glad to give additional details.

### PRAYER GROUPS

The recommending of prayer groups was a natural and normal outcome of the discussions at the junior conference in Western New York, where fifty young people, among whom were Colored and Indian boys and girls from the diocese, met for one week to talk over the great question "Life and I; my relationship to my friends and home, my Church and my God, and the world in which I live." At this conference some young people for the first time in their lives kept the Morning Watch; using the time set aside for prayer and meditation, and the reading of their

## THE NATIONAL COUNCIL

Bible or some other devotional book. A small group met informally each day for prayer, asking for guidance and strength to meet the issues which were discussed in class or were difficulties of their everyday life. This quiet period of petition, intercession and thanksgiving grew to be such a real source of power that the idea is going to be followed by other groups in the diocese who wish to come together to share their experiences, joys and difficulties, and unite in a fellowship of prayer. Some of the books used for this group were:

*The Morning Watch*, by John R. Mott. (Association Press, 5c)

*How to Find Reality in Your Morning Devotions*, by Donald W. Carruthers. (Revell, 10c)

*The Meaning of Prayer*, by Harry Emerson Fosdick. (Association Press, \$1.25)

*The Inescapable Christ*, by Walter Russell Bowie. (Scribner's, \$1.50)

The Rev. H. W. B. Donegan, rector of Christ Church, 1110 St. Paul Street, Baltimore, Maryland, who as chaplain of the conference, was largely responsible for its devotional spirit can give additional information about these groups.

### RESOURCE LIBRARY

At a number of camps and conferences this year, a resource library was used in connection with the young people's class, a library containing books of prayer and worship, discussions on personal and world problems, recreation and for general reading. The young people who had to prepare any programs to be presented at the conference, or who worked out suggestive activities for use in their own parish group during the year, found it profitable to have several books from which to glean ideas and information. Many of them have returned home to start a fellowship or league book shelf or library which can be used by the various committees as they seek to make their plans. A few books which the young people felt would be valuable to them in their effort

to "do something and have programs that were interesting", are:

*The Church Service League Book of Prayers*. (The Diocese of Massachusetts, 1 Joy St., Boston, Mass., 50c)

A collection of prayers compiled and adapted from many sources for the opening and closing of meetings, including prayers for the Church's work in all its fields and departments.

*Christian Life Problems*, by H. T. Stock. (Pilgrim Press, 35c)

Fifteen discussions, with questions and illustrative "cases" and problems, on such issues as: friendship, law, tolerance. A companion book to "Problems of Christian Youth" by the same author.

*Young People and Money*, by H. T. Stock. (Pilgrim Press, 15c)

Five discussions on getting, spending, saving, giving and the budget of a young people's organization.

*And Who Is My Neighbor?* (The Inquiry, \$1.00)

A book of facts on race relationships, based on intimate experiences, of questions for discussion designed to bring out the meaning of these facts, and of suggestions for profitable ways of dealing with them.

*What Makes Up My Mind on International Questions?* (The Inquiry, 75c)

Outlines for group discussion which suggest how even seemingly distant problems of foreign policy may be brought close to existing interests and concerns of lay people.

*Fifty Successful Stunts*, by Katherine Ferris Rohrbough. (Church Recreation Service, \$1.50)

The volume embraces a recognition of the widely varying needs of the leaders and offers a wide and thorough selection of stunts for parties, socials and camps.

### CATALOG FILE

A great number of persons were interested at the summer schools in the catalogs describing books for young people's groups. These descriptive catalogs can be kept in a large manila envelope in the secretary's book or on the book shelf, to help the committees know what new materials are available. Literature and leaflets which can be had for the asking are:

## THE SPIRIT OF MISSIONS

### *Suggestions for Program Making*

The Inquiry, 129 East 52nd St., New York, N. Y.

### *The Christian Quest*

The International Council of Religious Education, 5 South Wabash Avenue, Chicago, Ill.

### *Bookshelf for Leaders of Youth*

The Pilgrim Press, 14 Beacon Street, Boston, Mass.

### *Social Recreation, and The Recreation Kit*

Church Recreation Service, Delaware, Ohio.

### *The Church Book Shelf*

#### *On the Church Book Shelf*

The Book Store, 281 Fourth Avenue, New York, N. Y.

#### *1929 Catalogs from*

The Woman's Press, 600 Lexington Avenue, New York, N. Y.

Association Press, 347 Madison Avenue, New York, N. Y.

Morehouse Publishing Company, 1801 Fond du Lac Avenue, Milwaukee, Wis.

University of Chicago, Chicago, Ill.

## National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

1929

“WE THAT ARE Ministers to Students are, as such, stayed mainly on His promise that we shall be made ‘fishers of men’. Our task is not consolatory, but courageous. We are to sell our farm and to go to sea. We are to beat our crooks into boat-hooks, and exchange the staff for the oar; and all this, when shepherds are more difficult than ever to come by, and pasturage no trifling problem in these torrid times. It is no easy thing to turn aside from the Ministry of Word and Sacrament to a handful of half-hopefuls.

“Why then should such a sacrifice be required of you, or of other men, equally called by the same commanding Voice, ringing clear across the ages? Surely, because it is plain that the Church system must be supplemented, if the rule of His Kingdom is to run among men. Sheep are docile creatures, eminently congregational in character. If they stray, they show up against a sky-line. If they multiply they never become innumerable. But fishes! A shadow on the water will send them scuttling. A voice will make them vanish. A net, full to the breaking,

is a bagatelle beside the inconceivable fecundity of the smallest sea; and yet only a great act of faith imagines them to be there, so snugly do they lie in the shallowest waters. You may say that I am playing with a simile. Believe me, I do not feel it so. There is a poignant pressing need that the Church should both fold and fish! And the fewer the fishermen today, the greater the shortage of shepherds as the time goes by.”

—From a letter written by “Tubby” Clayton to padres in *Toc H*. We have taken the liberty of substituting *Ministers to Students* for *Padres in Toc H*, since both are fishing for young men.

### VIRGINIA

Every month brings more good news of churches filled in college towns.

At Lexington, Virginia are the Virginia Military Institute, and Washington and Lee University. The Robert E. Lee Memorial Chapel has always been alive to its opportunities with these students and has had an honored succession of rectors who have ministered to them. Into this line comes the Rev. Vincent Franks, who is

## THE NATIONAL COUNCIL

well fitted to carry on the splendid work of this church.

At Blacksburg, Christ Church has always welcomed and served the students of the Virginia Polytechnic Institute, and its new rector, the Rev. Richard Martin, enters upon his work with this in his purpose.

### NATIONAL STUDENT COUNCIL

We apologize for omitting from the list of units published in the August SPIRIT OF MISSIONS (page 545) the names of St. John's Club at Louisiana State University, Baton Rouge, Louisiana; and the Christ Church College Club at Yankton College, Yankton, South Dakota. Under the rectorship of the Rev. Malcolm W. Lockhart there has just been completed a new working center for the students of Louisiana State University. These make the one hundred sixth and one hundred seventh units. Any group or club in colleges or universities who desire to affiliate with the National Student Council should write to the Church Missions House.

### NEW YEAR'S CONFERENCE

Nothing is more immediately important than this conference at St. Paul's School, Concord, N. H., for college men, January 3-6, 1930. Something must be said to a selected group of young men *now* about the pressing need of the world for spiritual leadership, and this is the chance to gather these men together and to say it. It is not too early to start talking about this to students.

### COLLEGE WORK AT THE SYNODS

College Work will be the subject for informal discussion at all the Synods to be held this fall. Those ministering to college students and other interested persons are urged to attend. Further information regarding these meetings may be obtained from the following persons:

Province I—The Rev. Allen Clark, St. Thomas' Church, Hanover, N. H.

Province II—The Rev. Irving McGrew, Hobart College, Geneva, N. Y.

Province III—The Rev. John Hart, 3334 Woodlawn Ave., Philadelphia, Pa.

Province IV—The Rev. A. S. Lawrence, Chapel Hill, North Carolina.

Province V—Prof. M. S. Goldman, 1204 W. Nevada St., Urbana, Ill.

Province VI—The Rev. Harry Longley, 212 S. Johnson St., Iowa City, Iowa.

Province VII—The Rev. David Haupt, Columbia, Mo.

### BOOKS

*The Nature of the Physical World* by A. S. Eddington. (Macmillan, \$3.75).

Someone said that the only two things he could not understand in this book were Entropy and Quantum. Everyone ought to try to read the book just to get the force of this pleasantry. It is the book for those who know something about science and are interested to see where a spiritual interpretation of the universe fits in.

*Reality* by Canon B. H. Streeter. (Macmillan, \$2.50).

An old favorite, is still probably the best popular work on this subject.

### COLLEGE MISSIONERS

Some of the biggest clergymen in the Church have volunteered their time for visits to colleges for week-ends or longer. Contacts should be multiplied between them and the students. For further details, write to Mr. Van F. Garrett at the Church Missions House.

### MISSIONERS FROM OVER-SEAS

On the list this winter there are three visitors from the British Isles. Through the joint effort of the Episcopal Church and the American Student Christian Movement, it will be possible for students in American colleges to hear the Rev. F. R. Barry, rector of St. Mary's Church, Oxford, and Miss Margaret Read, formerly a missionary in India, and now with the British Student Movement.

A. Herbert Gray, the author of many popular religious books, will be here most of the winter, and it is hoped that the Rev. Charles E. Raven, Canon of the Liverpool Cathedral, may come over for the June conferences and summer schools.

## Coöperating Agencies

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

### The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*  
386 Fourth Avenue, New York City.

THE QUIET CHARM and mellow beauty of old painting are reflected in the scenes of the Nativity which form the chief part of the collection of Christmas cards offered by the Girls' Friendly Society this season. These cards have, as usual, been imported from all parts of Europe.

They are of two types. There are the religious cards, among them a special printing of an English Mowbray card designed to give space below the lovely picture for a written or printed greeting. This should appeal especially to the clergy. From the workshop of William Glasby, the designer of stained glass windows, come two cards, both reproducing in beautiful colors the fine work of this master craftsman. There have been special printings of German cards, one a silhouette of the Madonna and another showing the quaint little German angels attending the Christ Child as he rides through the winter woods. Our sister society, The Girls' Friendly Society of England, sends us an unusually lovely card this year with an appealing verse. There are lovely Dürer woodcuts from France, the colorful Bruges cards from Belgium, cards from Italy and the British Museum, and reproductions of religious paintings that are suitable for the Christmas season. Twenty-four firms have contributed to our selection this year.

The choice of secular cards is varied, though limited, and all are in the true Christmas spirit.

For the first time we are offering inexpensive wrappings for Christmas pack-

ages, one sheet of blue and silver paper being especially charming. A blue and silver seal is offered to match this paper, and a multicolored enclosure card will fit either the red or green of the Christmas decorations.

In addition, there are, as usual, the Girls' Friendly Society Calendar and the small Church calendar printed by Mowbray in England.

A circular with directions for securing samples of the cards, either for personal use or to sell again, will be mailed on receipt of a stamped, self-addressed envelope.



The conference which has just been held at the national office, September 10-13, for the field secretaries and the office staff reveals two very interesting developments in the society. First it shows the progress made in the national organization. For the first time there is a field secretary in every province except I and VII. Province I, however, is one of the oldest and best established provinces; and arrangements have been made for the secretaries adjacent to Province VII to do certain work there. The staff at the national office has, also, been strengthened by the return of Miss Harriet Dunn as Associate Executive Secretary and the appointment of Miss Anne Stephens as Finance Secretary.

The second significant feature of the conference lay in the subjects discussed. Dr. Valeria H. Parker, Director of the Field Division of the American Social Hygiene Association, led one of the sessions; and another was devoted to methods of making a survey of young people's work in a parish, with a view to determining whether or not a G.F.S. branch is actually needed before organizing one.



## THE NATIONAL COUNCIL

### Church Mission of Help

MRS. JOHN M. GLENN, *President*  
27 W. 25th Street, New York, N. Y.

CHURCH MISSION OF HELP was started eighteen years ago in New York City. In 1911, a small group of men and women of our Church met in the old Trinity Rectory in Twenty-fifth Street, New York, at the call of Bishop Manning, then rector of Trinity Church, and the Rev. James O. S. Huntington, O.H.C., who were convinced that our Church needed to form a new society which would work to help young people take care of their problems. At that meeting Father Huntington gave us our name. Now, in 1929, there are seventeen diocesan CMH societies. It is interesting to know that the New York society has recently taken the old Trinity rectory for its headquarters and so is back in the place where it was born.

The CMH National Council which was formed in 1919, is composed of representatives from each diocesan society. Its function is to stimulate extension. It also acts as a clearing house and stands ready to serve the diocesan societies in an advisory capacity and to assist in the organization of new societies. It is also responsible for the training of workers.

Interest in CMH is growing rapidly and dioceses about to organize are calling for workers. The national CMH is appealing to college graduates and other Church women with trained minds to enlist for training for this work with young people. It uses established schools for the training of social workers and combines the theoretical training of the schools with field work furnished by its own societies.

CMH is trying to provide a fund which will cover in whole or in part, the living expenses of a worker in training, who otherwise would be unable to enlist. At this time, there are two splendid young candidates, one a graduate of a Church training school, the other a nurse, who has just finished her course in one of New York's best hospitals. Both young women are anxious to fit themselves for this spe-

cific kind of the Church's work and CMH does not want to lose them.

### The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*  
25 South Street, New York, N. Y.

#### A SAILOR'S DAY MESSAGE

TO HAVE A SHARE in a Christmas celebration at the Seamen's Church Institute is a blessed experience. A bountiful dinner, cheerful music, presents for everyone, a Christmas party with a real atmosphere of home. The chaplain asks for a show of hands; how many were at home the previous Christmas? There are pitifully few. How many were at sea? A vast number. It all shows how true it is that the life of the sailor is the life of a wanderer. It is the price that is exacted from him for engaging in his important calling. The Seamen's Church Institute of America provides a home for him in our great ports. It brings cheer and friendliness during days of loneliness. It saves him from drifting easily into unworthy amusements and illicit pleasures. It provides the atmosphere of religion without cant.

Most of us can recall instances when we have been strangers in a great city. A city may sometimes seem the loneliest place in the whole world. When everyone seems to be busy with all kinds of activities and blest with friends and places to go, the lot of a stranger is not a pleasant one. It is something of this sort that our seamen face in every strange port, and it is not surprising if sometimes they are brought under the wrong influences.

The Institute offers all of the things which men crave. When the sailor enters the Seamen's Church Institute he finds friends. He has the opportunity of securing lodging and food at a reasonable price. There he receives his mail; there he can leave his money and his possessions. For him it combines all of the comforts of church, home, club and hotel. What other institution in all of our organized Christianity touches the life of a man so

## THE SPIRIT OF MISSIONS

effectively at so many different points? Sailors are no different from any of the rest of us. We may associate with the sea a certain romance, but the romance is largely in story books. The sailor endures privation; he sacrifices home comforts that the humblest laborer enjoys; he is the prey of exploiters and yet, his work is absolutely essential to the proper functioning of human society. We owe much to the workers on the ocean and we make very inadequate return for our indebtedness. One way, however, of recording our gratitude is by supporting the Seamen's Church Institute. It is a magnificent institution. We should be proud of it; more than that, we should give it our cordial support.

The fourth Sunday in October has been set aside by General Convention as Annual Sailors' Day. It is an opportunity for the clergy to proclaim the importance of this fine expression of Christian love and for the whole Church to rally to its support with sacrificial giving.—W. BERTRAND STEVENS, *Bishop of Los Angeles*.

### The Daughters of the King

MRS. W. SHELLEY HUMPHREYS,  
*Recording Secretary*

2103 Main Street, Jacksonville, Florida

TO THE FORESIGHT of bishops of the Church the Order is indebted for the existence of that form of chapter known as a bishop's chapter. Already cognizant of the value of parish chapters in their own dioceses, they felt that some arrangement should be made whereby this service might be available in smaller places. In the small town and country districts the number to whom this type of work appeals might not be sufficient to form a regular local chapter, but scattered here and there through the diocese are women who would welcome the opportunity to minister to their Church in this way.

With the idea of making provision for this personal work in rural and missionary districts, a bishop suggested that such chapters be formed and another bishop

formally requested the Daughters of the King to organize a bishop's chapter in his diocese. Pursuant to this request, plans were formulated and the first bishop's chapter of the Daughters of the King came into being.

The object of this, as of all chapters, centers around the sole object of the Order—the extension of Christ's Kingdom especially among women and the strengthening of the Church's spiritual life. Instead of being carried on under the supervision of the rector, as is the case with the parish chapter, the work of the bishop's chapter is under the supervision of the bishop or his deputy.

Since this first bishop's chapter was organized a few years ago in the diocese of Central New York, others have been formed in a number of dioceses, among them being Alabama, Connecticut, Dallas, Kansas, Western Michigan, Nebraska, New Hampshire, Northern Indiana, Tennessee, Montana, and Utah. Others are in process of formation or serving the required three months' probation.

The service rendered by this Order of communicants opens up a way of solving some of the problems which inevitably confront the bishop having small parishes or missions in his diocese. It is realized that in this day ideas and theories alike must meet the test, do they work? Believing it is making a considerable contribution to the Church's life, the bishop's chapter feels no fear in facing the pragmatic test.

### Guild of St. Barnabas

MRS. RICHARD BOLLING, *Secretary*  
370 Seventh Avenue, New York City

NEW BRANCHES HAVE recently been organized in Ashland, Kentucky; Galesburg, Illinois; Jacksonville, Florida, and Jersey City, New Jersey.

Miss Mary Rogers, R.N., Superintendent of Nurses at St. John's Hospital, Brooklyn, New York, and president of the Brooklyn branch of the Guild, has been elected a member of the national executive committee.

## THE NATIONAL COUNCIL

### The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*  
22 W. 48th Street, New York, N. Y.

LAST SPRING THE Church Periodical Club in the Diocese of New York received a wonderful gift, an entire library of children's books, evidently outgrown by the former owner or owners. They were beautiful books covering quite a range of ages. Where should they go? That was the important question. Where did they go, can be told now.

Practically all the volumes for older boys, many horse and dog stories among them, were consigned at once to the City Mission chaplain in charge of boys' clubs. In response to special requests, three of Marryat's tales traveled to the son of a priest in Mississippi and one volume of Fabre to the children of a bishop in China. The nurses at St. Luke's Hospital, Ponce, Porto Rico, will surely enjoy the delightful edition of Miss Alcott's ever popular books. A few very special volumes have been put aside for Christmas. The rest are finding new homes in mission libraries, principally in the mountains of Virginia and North Carolina, although one boxful is traveling to Maine and a few books to New Mexico. How many lives will be brightened by their coming!

Writing about these books recalls the fact that Children's Book Week will soon be here, November 17-23. As we look at the delightful books that will be displayed by publishers and booksellers, and as we select one or another for children who are dear to us, shall we not remember also the many boys and girls who have no one to open for them the enchanted door of the world of books?



In view of the good response to former appeals, a few more special requests are noted here. A deaconess wishes *Parnasus on Wheels* and a mission worker in the Northwest asks for Tissot's *Life of Christ*, while a clergyman in rural work lists among his wants *Christ at the Round Table*, Westcott's *Commentary on St. John's Gospel* and a life of Livingstone.

Among library needs in different places are *Les Miserables* and *Red Rock*, a life of Woodrow Wilson, *In the Days of Poor Richard* and *The Little Shepherd of Kingdom Come*, *Further Adventures of Lad*, *Peacock Feathers* and *Just David*.

### Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*  
202 So. 19th Street, Philadelphia, Pa.

THE BROTHERHOOD IS steadily extending its activities into foreign fields. The field chapter to be started in Nicaragua was recently organized in St. Mark's parish, Bluefields, with two clergy and sixteen laymen. Like the chapter at St. Paul's University, Tokyo, Japan, the men preferred to be part of the Brotherhood in the United States, rather than establish an independent organization.

A probationary chapter has been organized in St. Thomas', Virgin Islands, by the Rev. J. A. Swinson, a former member of the Junior Chapter of St. James' Church, Chicago. This group expects shortly to apply for a full charter.

The Senior and Junior Chapters at St. Paul's, Panama City, organized some time ago are doing good work.

A few weeks ago an inquiry was received looking toward Brotherhood Chapter organization in Ewing College, Allahabad, India, while Junior Brotherhood literature has been requested for use among the boys in Brent School, Baguio, Mountain Province, Philippine Islands. A Christian worker in Salonika, Greece (the ancient Thessalonica, where St. Paul preached) has asked for literature and there is a possibility of an organization being formed there.



The twelfth annual Corporate Communion of the men and boys of the Church will be celebrated on the first Sunday in Advent, December 1, being the Sunday nearest to St. Andrew's Day. Literature, additional information and help on how you and your parish may participate may be obtained from Brotherhood headquarters.

# The National Organization of the Church

## The General Convention

THE REV. CARROLL M. DAVIS, LL.D., *Sec'y House of Deputies*      THE REV. CHARLES L. PARDEE, D.D., *Sec'y House of Bishops*

## The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland

## The National Council

Conducts the national work between sessions of the General Convention and is Board of Directors of  
THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., *President*      LEWIS B. FRANKLIN, D.C.L., *Vice-President and Treasurer*  
\*THE REV. FRANKLIN J. CLARK, *Secretary*      MR. CHARLES A. TOMPKINS, *Assistant Treasurer*

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THE RIGHT REV. HUGH L. BURLESON, D.D.      MR. SAMUEL F. HOUSTON  
THE REV. H. PERCY SILVER, D.D.      MR. WM. G. PETERKIN  
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THE REV. GEORGE CRAIG STEWART, D.D.      HON. RICHARD I. MANNING

### Elected by the Provinces for Three Years

I THE RIGHT REV. J. DEW. PERRY, D.D.      V THE RIGHT REV. J. M. FRANCIS, D.D.  
II MR. WILLIAM J. TULLY      VI THE REV. A. E. KNICKERBOCKER  
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\*Transportation Bureau and Personnel Bureau under the direction of the Secretary of the Council. Mr. Wallace E. Smith, Assistant. The Secretary is also Custodian of the Archives.

## The Woman's Auxiliary to the National Council

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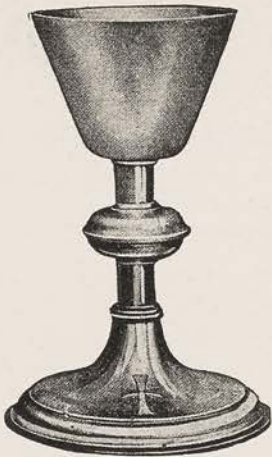
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