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# The Spirit of Missions

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# The Spirit of Missions

**A**nd when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

**C** And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: . . . And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. **C** And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: . . . But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

St. Mark 16: 1-7

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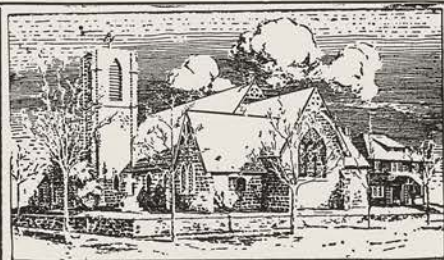
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Assistant Editor

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No. 4

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**BISHOP ROWE OF ALASKA WITH HIS INDIAN DEACON, THE REV. PAUL MATHER**  
*The entire Church has thrilled to their missionary story as they have travelled from coast to coast during these past few months*



# THE SPIRIT OF MISSIONS

VOLUME 95

APRIL, 1930

NUMBER 4

## Around the Map With a Modern St. Paul

Bishop Rowe accompanied by Alaskan deacon makes epochal trip from coast to coast telling the story of the Church's work in the Far North

By Elisabeth Ellicott Poe

*Editorial Correspondent, THE SPIRIT OF MISSIONS*

A ST. PAUL OF THE Far North came out of the Land of Eternal Snows in January to teach the people of the United States the abiding truth that Christ Jesus came into the world to save sinners. From city to city he passed on a mission which had as its aim the revelation to men of modern times of what a redeeming force to even savage souls the Glad News of the Gospel can be.

This modern St. Paul is the Right Rev. Peter Trimble Rowe, Bishop of Alaska, vigorous in spite of his seventy-odd years, his countenance showing the traces of a multitude of battles with the stern forces of nature, but his eyes still bright with the zeal and ardent spirit of a true missionary of Christ. Veteran of a thousand blizzards, he shamed with his cheerful disregard of hardships and obstacles his fellow Americans who, unlike their pioneer ancestors, seek only the soft and easy things of life. He came to tell the story of a simple folk's acceptance of Christ as their Light of Lights. The Church in the United States knew before that he was beloved of every human soul who had gazed on his face from one end of Alaska to the other, but after listening to the tale of the living witness of Christianity he brought with him, the Rev. Paul Mather, an Alaskan native, it realized anew that he was indeed a pastor and shepherd of souls.

That is why, in city after city, from San Francisco to New York, the churches were crowded with those eager to hear Bishop Rowe and his companion. These great audiences in city churches, mass meetings and Woman's Auxiliary gatherings thrilled with the romance of it all, with its dominant hint of adventure, the adventure of conquering ice, snow, storm and blizzard to carry the flag of Christ to unknown wastes, where the Cross had never been seen before.

Bishop Rowe told the story modestly; a great saga of the mission field. In the recital one was constantly reminded of the first Paul who tells us so quietly and yet so graphically of his shipwrecks, his imprisonments, his persecutions and sufferings. Bishop Rowe's shipwrecks were broken dog sleds, lost trails and forlorn wanderings in blizzard marked lands; his periods of duration those when the cruel ice and snow and Arctic winter locked all human things within the doubtful shelter of igloo or similar haven on the shores of the icy Arctic Ocean. Bishop Rowe does not tell you of his sufferings and disappointments in the work, of the lack of understanding of what is needed by his brave soldiers of Christ in the Arctic, but he does tell you of the virtues, the graces and the simple faith of the primitive people he serves. He knows the entire Alaskan situation thoroughly, as our gov-



## THE SPIRIT OF MISSIONS



SUNDAY SCHOOL, ST. ELIZABETH'S MISSION, KETCHIKAN

*The Rev. Paul Mather who is accompanying Bishop Rowe on his missionary tour of the United States, is in charge of this native mission. A Tsimpsian Indian of Mellakatta, his ordination in 1927 was a great joy and satisfaction to all the Indians*

ernment has discovered, and he makes light of what lesser men would call burdens too heavy to be borne.

Just now when the world thrills to the story of Rear Admiral Byrd and his valiant men emerging from a scientific expedition of historic moment, without any disparagement to their great and enduring services to science and to the nation, it is well to remember that Bishop Rowe and his workers, too, have endured the perils and dangers of Arctic exploration without the aid of radio, proper equipment, or the admiring plaudits of the world to cheer them on.

The Rev. Paul Mather is a living testimonial to Bishop Rowe's work in Alaska. He furnishes the final picturesque note to the journey around the map of the United States. In him are embodied the hopes of what Christianity can achieve in far lands and among races of men who know not Christ as Saviour and King. Christianity has wrought in this young representative of an ancient and primitive people a modern miracle. Born to a life of primitive industry and ideals of living, this man has been raised by the power of the Gospel to be an understanding, cultured, intelligent and educated human being. Filled with the fervor of a young Stephen, he is eager to testify before all men of what has happened to him and those other Alaskan souls Bishop Rowe has found and claimed for Christ.

In Mr. Mather, Alaska has also sent witness that it has but one hero, one man

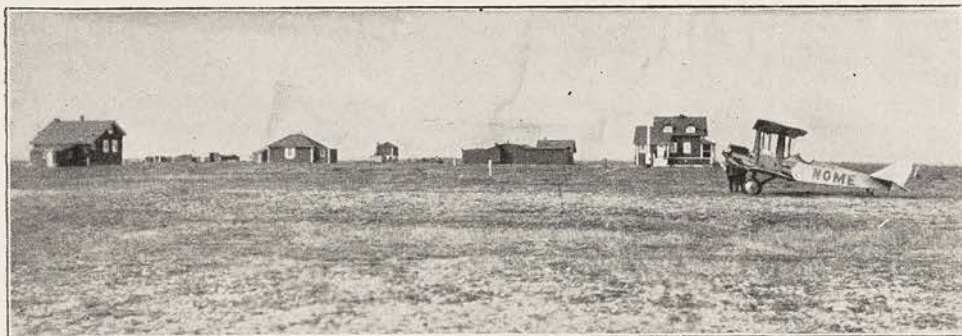
who shares its joys and sorrows, beloved of all and esteemed for his gentle leadership, Bishop Rowe. Then this young disciple's face would light up as, in the English he had been taught to speak so well, he told simply but effectively of Alaska's love for its great Bishop.

It was hard to realize as this native Alaskan spoke that his seminary had been in ice-bound igloos, long marches through the snows when one missionary had taught him homilectics, another apologetics and that his Bible study had been through a correspondence course, encouraged at all times by his Bishop to strive still harder and harder to reach the distant goal of the diaconate. As he told of the work of his mission, St. Elizabeth's, Ketchikan, the drama of it grew upon one and it was easy to picture that tiny lighthouse of Christ in that desolate land. As he told of the mission's Easter Days and Christmas festivals, of its choir of fifty, its ladies' guild "when the workers love to talk over the news of the village", how it all proved that one touch of nature does make the "whole world kin" and that these earnest Church folk thousands of miles away, of another civilization and blood than ours, were, in very truth, our brothers and sisters in Christ.

We heard of the change radio is making in the village and how the housewives set their alarm clocks for three o'clock in the morning so they may tune in on Japan. Thus these Indian women are learning of this age of the air which has brought very



## AROUND THE MAP WITH A MODERN ST. PAUL



THE AIRPLANE WHICH CARRIED BISHOP ROWE ON ONE OF HIS VISITATIONS

*On his first air journey, Bishop Rowe flew to seven or eight thousand feet and holds the altitude record of the "Flying Bishops' Club." The appearance of an airplane in many Arctic settlements caused much excitement*

near the brotherhood of man. The great unrest among the youth of the world which has reached Ketchikan also, Mr. Mather plans to overcome to some extent by organizing a band as his people are musically inclined and he, himself, is an accomplished musician. So one of his aims is to take back a set of band instruments to his mission station.

When Bishop Rowe and Mr. Mather visited Washington early in March, I had a long talk with the Bishop as he rested from his arduous travels at the National Cathedral School for Girls as the guest of the Diocese of Washington. It was hardly resting, however, for every minute of his time was in constant demand. It seemed a far cry from Washington of the twentieth century to the frozen north, but the potency of Bishop Rowe's descriptions of his work was a magic carpet on which one could be transported to the scenes of which he was speaking.

"I brought Paul Mather with me," exclaimed the Bishop, "as a convincing exhibit of what the Church can do in Alaska. This action has been justified by the interest exhibited in him and in his work. Wherever we have visited on this trip, I have been simply amazed at the attendance. For instance, at St. Luke's Church in Atlanta at a mass meeting there, the church was filled to overflowing and 1,200 persons stood. The experience has proved to me that the mission work of the Church is perfectly safe with such a body of men and women

showing such loyalty and interest in it.

"It is Mather's first trip to the United States and he had to be coaxed into his first Pullman sleeper and he has had similar thrills getting acquainted with the sights and habits of so-called civilization. He is one of many of his people who can appear in public with credit to themselves, yet his people before the coming of Christianity into their community were such that the first missionary was considered out of his mind, because of their blood-thirsty reputation. Now these Indians have come to know Christianity. Paul Mather has a large church built by the Indians themselves who put their hearts into every detail of the work. He conducts his own services there in the native tongue under our guidance. They are a musical people and he, himself, can play any one of ten instruments. He is modest about this, but his great ambition is to obtain enough instruments on this trip to establish a band in Ketchikan.

"Of course, there are some discouraging things about the conditions in Alaska, but Christianity is making rapid strides. The new discoveries in the polar regions have influenced life somewhat. The airplane is now used to a large extent carrying the mails, and taking men on journeys in a few hours that in the old days would have meant weeks of hazardous travel."

The Bishop told how the airplane brings in the sick and wounded from distant stations, is used by prospectors and when questioned, explained how he had



## THE SPIRIT OF MISSIONS

earned the title of "The Flying Bishop" by utilizing the airplane to visit his people in the far north, under the Arctic Circle. The Bishop had traveled in whalers and with dog teams. The sensation his first trip in an airplane caused at Nome and other Arctic settlements was recalled with a chuckle by the Bishop who confessed to a real liking for flying. When he asked a visiting aviator to take him to a station on the shores of the Arctic Ocean, at first he refused, saying he did not know the country well enough, the Bishop declared, "I know the Arctic coast, I will pilot you and guarantee a safe landing." So the Bishop pointed out the way and they landed safely. On this first air journey they had to fly seven and eight thousand feet in the air, from which height glorious views of the polar country were caught. On and on they flew to the top of the world. Once they had to make a forced landing when the polar bears were terrified by the airplane noises, which proved a better defense against them than would have rifles. The igloo encampments over which they flew were greatly excited by the strange sight and much more so when they learned that their beloved bishop had taken to this new means of locomotion. A native said to him, "Sometimes you come in a blizzard, with dog teams, now this time you come as a bird!"

"The Alaskan Indians know what they believe," continued Bishop Rowe. "Our services lend themselves wonderfully to these natives. These people not only embrace Christianity but they live a community life under its teachings like the early Christians and are ever ready to tell others of Christ. They can easily understand the symbols of Christianity and the Church and especially that of Christ as the Light of the World. For they must live much of the year in semi-darkness."

In speaking of the glory of the Northern Lights when the Heavens declare anew the glory of God, Bishop Rowe said, "It makes one think of the pillar of fire of old."

The onrush of tourists to Alaska was discussed by the Bishop, who stated that these visitors were much impressed with the progress of the work of the Church there. He told of the primitive pastimes of the people in their brief summer, their love of folklore, singing and music of all kinds.

Bishop Rowe spoke of the trials undergone by the missionaries in isolated spots in Alaska. When asked what was most needed in the work in his far-flung diocese, he said emphatically, "Money, to support schools and hospitals, and missions. We cannot do it without proper support, for the most part this work has no sure maintenance and we have to depend on our good friends in the States. Our hospitals cannot run on their revenues and we need money for our schools where children are given industrial training as well as education for only two hundred dollars a year for a child."

Bishop Rowe said that his journey around the map in the United States had convinced him that there was a growing interest in the Church's Mission. This epoch-making swing around the country began in January in San Francisco, and will end at Easter in Chicago. In the intervening weeks Bishop Rowe and his companion will have traveled many thousands of miles from coast to coast and from the Gulf to Canada. Church people everywhere, in Missouri, Georgia, Pennsylvania, Colorado, New York, Illinois, Massachusetts, and Michigan will have had an opportunity to hear at first hand what the Church is actually doing in Alaska.





# New Bishop Consecrated for Hawaii

In first Anglican consecration held in Honolulu, Dr. S. H. Littell becomes third American Bishop in strategic center of Pacific area

By Elizabeth Matthews

Editorial Correspondent, THE SPIRIT OF MISSIONS

**T**HE consecration of Dr. Littell as Missionary Bishop of Honolulu fills the last vacant missionary see in our Church. This is cause for great rejoicing. Another missionary district, long vacant but now filled is Wyoming, for which Dr. Elmer N. Schmuck was consecrated on December 13, 1929, in the Chapel of the Mediator, Philadelphia. Wyoming had been vacant for nearly two years since the resignation on January 1, 1928, of the Right Rev. Nathaniel S. Thomas, D.D. Bishop Schmuck's consecration was notable in that it was the only one at which our late Presiding Bishop, the Right Rev. Charles P. Anderson, D.D., in his capacity as Presiding Bishop, acted as consecrator. The coconsecrators were the Right Rev. Thomas J. Garland, D.D., and the Right Rev. Hugh L. Burleson, D.D. Other bishops participating in the service were the Right Rev. Philip Cook, D.D., who was epistoler; the Right Rev. Frederick F. Reese, D.D., gospeler; the Right Rev. Warren L. Rogers, D.D., who read the litany; and the Right Rev. Nathaniel S. Thomas, D.D., retired Bishop of Wyoming, who read the certificate of election. The Right Rev. Frank A. McElwain, D.D., and the Right Rev. Walter H. Overs, S.T.D., were the presenters. The Rev. Richard J. Morris was master of ceremonies, assisted by the Rev. Granville Taylor.

In the consecration sermon, the Right Rev. Granville G. Bennett, D.D., Bishop of Duluth, stressed the need of a new aggressiveness on the part of the Church generally, especially in missionary districts. In its present state, the Church has become too genteel, and is too readily accepted as a matter-of-fact institution.

**F**OR THE FIRST TIME in the history of the Episcopal Church in the Hawaiian Islands the consecration of a bishop was held, on February 27, in St. Andrew's Cathedral, Honolulu, when the Rev. Samuel Harrington Littell, S.T.D., was made bishop of the Missionary District of Honolulu. Dr. Littell who was elected at a special meeting of the House of Bishops held in Washington, D. C., on November 13, 1929, is the fifth to hold this office, and the third American. He succeeds the Right Rev. John D. LaMothe, who died in Baltimore, October 25, 1928, during the last General Convention.

The first American bishop, the Right Rev. Henry Bond Restarick, D.D., was consecrated in 1902, soon after the English Church had transferred its jurisdiction to our Church upon these islands becoming American territory. Bishop Restarick, who resigned because of ill health in 1920, is still a resident of Honolulu and was one of Dr. Littell's consecrators.

Dr. Littell and Mrs. Littell, with their sons, Morris and Joseph, arrived from China by the *President McKinley* on February 13, and were given a royal welcome by the church people of Honolulu. Churchmen, and especially Churchwomen, had been busily preparing for them for some weeks in advance. Every one was anxious to entertain or to meet Dr. and Mrs. Littell before Lent put a stop to social events, and there were not days in the weeks or hours in the day sufficient to allow every one an opportunity to entertain them before Ash Wednesday.

The Woman's Auxiliary of the district had undertaken not only to put the Bish-



## THE SPIRIT OF MISSIONS



HONOLULU CLERGY GREETING BISHOP LITTELL

*One of the first pictures taken after the consecration of the new Bishop of Honolulu shows the cordial and enthusiastic reception which he has received not only from the clergy, but from everyone in the islands*

op's house on Emma Square entirely into repair, but to raise the debt of several thousand dollars still due on the house. Since Bishop LaMothe's last winter here, when Mrs. LaMothe was in the United States, the Bishop's house had served in part as a supplementary parish house for the Cathedral, the women holding their weekly meetings on the lower floor, and the bedrooms being used by some of the church workers. A house that has not daily supervision and care quickly falls into disrepair, and it was soon found that not only did it need a new roof, but that the floors on the second story must be replaced throughout because termites had taken possession. Nothing daunted, a committee of the Woman's Auxiliary undertook to raise the full amount needed, some \$6,600; of which in a month \$6,000 has been received.

As workmen were busy making the major repairs, more and more was discovered that the committee felt it would be nice to do, so the walls were freshly tinted throughout, a new walk laid, and improvements made in the grounds.

Then came the joy of supplying the

little extras. One Churchwoman sent colored blankets, spreads and towels to match for each of the six bedrooms—the house, while not supposed to be furnished, had certain essentials such as beds and some chairs, the dining room table, ice chest, stove, etc.) On the morning that the *President McKinley* docked, the final touches were made, and there was fruit on the dining room table, pitchers of cream in the ice chest, a big cake in the pantry, castor oil in the medicine chest, and flowers, flowers everywhere!

A committee awaited the family's arrival at the Bishop's House, and its members were about the only people who did not go down to the pier.

The family went at once into the Cathedral, where Morning Prayer was being said with the Priory girls and Trinity (Japanese) Mission school children in attendance. As the Littells slipped into the back of the church, Dr. Littell was recognized, and the priest-in-charge called on him to speak to the children. So that from the moment of his arrival even unto now, as this is written, and doubtless as you read, he has been called upon daily,



## NEW BISHOP CONSECRATED FOR HAWAII

or twice or thrice daily, for a few words of greeting, encouragement and inspiration to his new people, surely as varied a flock in age, condition and race as any bishop in the Anglican Communion can boast. All who have met or heard Dr. Littell have been delighted at his vigor and enthusiasm, and his vision for these islands in their strategic position in the mid-Pacific, which should make the Church here, under wise leadership, a place for mutual interpretation of the East to the West, and West to East, and a power in creating fellowship between the Orient and Occident. Dr. Littell's long residence in China makes him peculiarly fitted to be a "go-between" for the nations, and a leader in the Ministry of Reconciliation among the many races comprising his new flock.

The Japanese work has already taken a new impetus, aided by the gift of nine thousand dollars made by the Executive Board of the Woman's Auxiliary from the surplus of the Corporate Gift. (See page

232.) News of this came just before Dr. Littell's arrival, so that the building of a new church, and the relocation of the Japanese Mission is to be among his first official acts.

Mrs. Littell has said that she hopes to make the Bishop's House a half-way house for missionaries and church workers, and a center for workers in these islands. Under her leadership no one doubts but that the house so lovingly prepared to be the Littells' home will become a real center and a source of inspiration and fellowship to the races here, and even influence in time the sister Churches of China and Japan.

For two weeks the days were full of social and official engagements. And then came the consecration! This was held at ten o'clock on Thursday, February 27, in St. Andrew's Cathedral. The Cathedral, which, with chairs in the ambulatory, seats about six hundred and fifty, was comfortably full. The service went forward smoothly and was marked by sim-



THE NEWEST MISSIONARY BISHOP OF OUR CHURCH

*The Right Rev. S. Harrington Littell, D.D., Bishop of Honolulu (second from the left), with the bishops who participated in his consecration, the Right Rev. Edward L. Parsons, (California), the Right Rev. Hugh L. Burleson, (South Dakota), the Right Rev. Henry Bond Restarick, (retired), and the Right Rev. John McKim, (North Tokyo)*



## THE SPIRIT OF MISSIONS

plicity and sincerity. The congregation, one felt, was made up of worshipers taking their full part in the responses and hymns. The procession, headed by the cathedral choir, the leading laymen of the District of Honolulu, all the clergy of the islands, the Right Rev. Edward L. Parsons, Bishop of California, preacher, the Bishop-elect in rochet and cassock of spotless white, attended by the Rev. Y. Sang Mark and the Rev. P. T. Fukao; the consecrators, the Right Rev. Henry B. Restarick and the Right Rev. John McKim, Bishop of North Tokyo, and the oldest American missionary bishop in years of service, ranking in fact second among the bishops in active service in the House of Bishops; the consecrator, the Right Rev. Hugh L. Burleson, Assessor to the Senior Bishop, and since Bishop LaMothe's death, Bishop-in-charge of the Islands, immediately preceded by his chaplain, the Rev. D. D. Wallace, bearing the pastoral staff.

Besides the bishops, the following presbyters had a part in the consecration; the Litany was said by the Rev. James Walker, of Kohala, on the Island of Hawaii; the attending presbyters were the Rev. Y. Sang Mark, of St. Peter's Chinese Church, and the Rev. Philip T. Fukao, of Holy Trinity Japanese Mission; the Deputy Registrar, the Very Rev. William Ault, Dean of the Cathedral. The Certificate of Election was read by the Right Rev. Edward L. Parsons; the Certificate of Confirmation by the Rev. Canon J. F. Kieb of St. Elizabeth's Chinese Mission; the Canonical Testimonial by the Rev. D. R. Ottmann of St. Andrew's Hawaiian Congregation; the Certificate of Ordination by the Rev. T. R. Hinckley of Iolani School. Dean Ault was the Master of Ceremonies, assisted by the Rev. Noah K. Cho of St. Luke's Korean Church, and the Rev. H. A. Willey of All Saints' Church, Kapaa, on the Island of Kauai. The Rev. D. Douglas Wallace of Christ Church, Keolekekua, Hawaii, was chaplain to Bishop Burleson.

Bishop Parsons as preacher represented not only the Eighth Province, to which

Honolulu belongs, but his predecessor in the episcopate, the late Right Rev. William Ford Nichols, D.D., officially in charge of the Church here during the interim between the withdrawal of the English Church and the consecration of Bishop Restarick by our Church.

Bishop Parsons took his text from St. John xxi:17, *Jesus said unto him, "Feed my sheep,"* and said that while today men ask most often of a bishop "Is he a good administrator?" the Prayer Book service shows no interest in such matters; the office of a bishop in the Church of God is to be a father. Against the background of the Church as the Body of Christ, revealing Christ to the world, and winning the world for Christ's kingdom, the picture of the ideal bishop as the Father in God to all his people, and to all God's children, was drawn with quick, sure strokes. Each point in the vows about to be taken was touched upon in turn, and in the final formal charge the secret of all success was said to lie in the quiet moments spent with God, from Whom the lesson of true Fatherhood alone might be learned.

The sermon prepared our minds for the most solemn ceremony to follow. During the time of the questioning by Bishop Burleson, and the answers given by Dr. Littell, there was not a movement in the church, but the two voices were accompanied by the sound of a rushing mighty wind in the trees without. The weather had been a little uncertain these last days, but the rain held off; only the high wind called to mind the symbol used by Jesus Himself for the Holy Spirit, and that wind experience by the faithful on Pentecost.

The recessional with its alleluias was truly a burst of joy and thanksgiving, and as the congregation filed out to the organ's pealing forth of the alleluia chorus, there must have been in every heart a sense of thanksgiving to God, not only for His blessing on His Church in these islands, but for each one of us individually, that we had been privileged to be there, witnesses of His Church in her ageless beauty and world-wide power.



# Reviving the Art of the Mountains

Six-year-old hand-weaving enterprise at Appalachian School has helped the women of the mountains to find a new meaning in life

By the Rev. A. Rufus Morgan

*Executive Secretary; Diocese of Upper South Carolina*

"FARM TO MAKE money and you'll fail; farm to make a living and you'll make money," said North Carolina's honor farmer of 1926. The same truth would seem to apply to other lines of work. For example, opportunities for making money in the cotton mills have been temptingly held out to the people of the North Carolina mountains. Many have seen the vision of wages and have gone to Gastonia, Elizabethton, Marion, and other textile centers. And how they have failed either to make money or to live has been brought painfully to our attention.

Critics of Ghandi and other saints and seers are reminding us that the ideal of re-establishing the spinning wheel and the hand loom and other primitive processes is a fond dream. And indeed no such ambitious ideal prompted the establishment of hand weaving at the Appalachian School, Penland, North Carolina. It was "an educational measure to give the rising generation knowledge of and respect for the art of their grandmothers." The search for old coverlets and linen fabrics, for spinning wheels and warping bars, for varied and beautiful patterns and designs held much in the nature of antique hunting. But there was more. There were Aunt Cindy and Aunt Susan and Aunt Elizabeth who had labored at the heavy looms of earlier days in order to clothe the large families. But memory held the joy of creation as well as the labor. Then there were younger sturdy sons and daughters of the mountains whose early recollection could not stray far from the combing of the cards, the hum of the wheel, and the beating of the woof in the

loom. Affection clung to such a picture as an essential element in the life which gathered around the hearthstone.

So the reviving of the art of the mountains and the recalling of earlier days was the first object of establishing weaving in this Church school. And the response was genuine. How easy it is to give our best when our present good is respected. There were the old designs. "Can we do as well?" When that was accomplished more intricate designs were attempted. There were the hours of patient work, and then the thrill of discovery that there was skill and ability for more than cooking and sweeping and hoeing.

Then the work was carried to county fair, state fair, conventions and resorts. The state became interested and has helped much, especially through the State Supervisor of Vocational Education who has visited the work repeatedly and has helped in many ways. The wider contacts require constant effort to keep up the standard and improve it.

The log cabin on the Appalachian School farm was the first home of the revived native art of weaving in the Penland community. Here six years ago three or four women came together under the direction of Lucy Morgan for the experiment. Should it be the old clothes and all that so often goes with them, a patronizing attitude, dependence, shiftlessness, the attraction of the least desirable element of the people, or hand-weaving, and what it might bring?

During those first months expenses were heavy, for the old lumbering looms had disappeared and new lighter looms must be bought. Demand for the woven



## THE SPIRIT OF MISSIONS



AT THE SPINNING WHEEL

*Typical mountain women to whom the revival of their native handicraft has brought a new meaning into life*

articles was small because they were not known and because skill in design and workmanship was yet in the early stage. Debts came and with them the question whether the Church was justified in going on.

But even then there was another side. Other women were interested in discovering something beside their own petty outlook and problems and worries. Others requested looms. The work grew. Through conventions, synods, auxiliaries, shops, and personal friends the woven materials became more popular. The design and workmanship were steadily improved through painstaking care and through contact with Berea, Chicago, and other centers of the art. Those who began with hesitation and uncertainty developed self-confidence and learned the joy of creation.

The cabin was the center where the women came each Wednesday to finish woven articles, to plan for other work, to receive further instruction and exchange ideas, to sing mountain songs as they ate lunch together. But the log cabin became too small for materials and looms and gatherings. So husbands were prevailed upon to furnish logs for a new home for weaving, and labor for the "log-raising". But the old cabin is a loved spot and still useful for preparing meals for guests and for housing special workers who come to help.

The weaving has grown. During the past year sixty-four weavers have taken part in this work under Lucy Morgan which centers at the Appalachian School. Some of them work for a short time, some for longer periods. Last year the women of this mountain community earned six thousand dollars. The total sales amounted to over seventeen thousand dollars, much of it going back into materials, equipment, and management. Some of the weavers in the busy season earn thirty dollars per week. At other seasons they weave during the time they are free from the work of housekeeping and home-making. The returns from the weaving help out with the family budget, make possible additions and improvements to homes, provide new teeth and other physical needs, and help in sending sons and daughters to college.

There is a new meaning in life for women who can with their own hands produce fabrics of beautiful pattern and color and texture. There is a new confidence for those who can do their share of earning and do it at joyful tasks which are not drudgery. There is a new sense of fellowship between those who have these tasks and plans and interests in common.

This is an enterprise of the Church which is paying its way. But more than that it is giving expression to the artistic instinct and the creative skill of the women of the mountains.



# An Engineer Looks at St. Luke's, Tokyo

Japan, eager to copy America, needs nothing so much as a model health center such as our wholehearted support can make St. Luke's

By Lillian M. Gilbreth, Ph.D.

President, Frank B. Gilbreth, Inc., Consulting Engineers

**D**R. GILBRETH, who was the only woman delegate to the World Engineering Congress held in Tokyo, Japan, during the past winter, shares her impressions of our St. Luke's International Medical Center there in the accompanying article. She is an outstanding authority on management, the best way to use time and space. A large part of her time has also been devoted to problems of household management, and among her writings are *A HOMEMAKER AND HER JOB* and *LIVING WITH OUR CHILDREN*. She has also collaborated with her husband in studies on time, fatigue and applied motion.

An epochal event in the life of the institution about which Dr. Gilbreth writes so ably, was the laying, on March 28, of the cornerstone of the first unit of the new hospital. This unit will provide space for about two hundred and fifty in-patients, together with kitchens, laundry and boiler rooms sufficient for the whole institution. Subsequent units will provide for additional in-patients, out-patients clinics, the college of nursing, and the public health department.

**E**VERY VISITOR TO Japan, interested in the welfare of its people, is anxious to see St. Luke's International Hospital, Tokyo. It was my great pleasure to spend two mornings there starting each with a breakfast conference with Mrs. Alice C. St. John, the Superintendent of Nurses, and thus obtain some idea of the background of the past and the plans for the future as well as of the detailed work of the present.

I had the opportunity of going through every phase of the hospital activity, to

talk at length with Dr. R. B. Teusler, the Director, and some of his assistants and to have a protracted conference with him, Mrs. St. John and the three architects responsible for the plans of the new hospital. Added to this was the fact that a friend of mine was a patient at the hospital during my stay in Tokyo so that during my visits to him I could get some notion of how the hospital looks through the eyes of a patient.

I am not prepared to evaluate the work of the hospital from the spiritual side, only to say that it must impress any visitor as motivated by spiritual ideals. These are apparent not only in the chapel but in the attitudes of all the supervisors. It is apparent also as one goes through all the social service activities of Japanese life today, nursery settlements, native hospitals, and the like, as well as the homes of the people of every class, that physical and emotional healing are greatly needed and must be seen to before a religious message may receive an adequate hearing.

In talking to Mr. Toyohiko Kagawa and other Japanese social workers, it was emphasized again and again that the problem of Japan is threefold, physical, mental, and emotional, and the missionary must consider the total situation and the threefold make-up of those to whom he preaches if he is to do the best work. They need preaching and teaching in hygiene, physical, mental, and spiritual. This, it seems to me, St. Luke's is prepared to offer.

An engineer, no matter how sympathetic, cannot depart from the engineering attitude of applying measurement to the project he is visiting and there-



## THE SPIRIT OF MISSIONS

fore I went over not only the present set-up but also the plans for the future with a very critical eye. My one suggestion is that the plans for expansion be amplified and that St. Luke's be enabled to erect a hospital which will be not only a source of pride and satisfaction to those who support it now, but for many years to come.

The great need in Japan is for a model health center grouped about a hospital, designed to do preventive as well as curative work and teaching in both of these fields. This means that the hospital should have not only beds enough to accommodate the maximum of patients but every facility to handle health problems at all times. It should have ample funds for salaries, which should include provision for trips to America and Europe to keep in touch with advanced practise every year.

Research is developing so fast in Japan that exchange fellowships, etc., will probably become practicable soon for we found everywhere in Japan that in all scientific fields there is much to learn as well as to teach.

There should be provision for the most modern equipment of patients' rooms including, for example, radios and the apparatus for making it possible to give the patients lectures on hygiene prepared by the staff.

St. Luke's Hospital has certain problems to face peculiar to the foreign field in which it is. On its staff are pioneers of great power and capacity who would be hard to replace. It is necessary that their strength be conserved and their en-

thusiasm maintained in order that they may carry through this big project with the least expenditure of this splendid energy in work that could be delegated to others or made less by careful planning and better equipment. They will have also the task of training others who must ultimately replace them and this can only be done if they have free time and strength for such training. The question may arise as to whether it is wise to center much money and interest on one

project such as St. Luke's or whether it had not better be distributed among many activities. The answer is that what is needed now is the best possible model for other institutions to copy. These include not only institutions in Japan but throughout the East. If St. Luke's is made the very best health center possible, it will serve as a model not only for hospitals but for health and social projects, through industry, through the schools and into the homes. This would have a wonderful effect on the development of Japanese life



DR. LILLIAN M. GILBRETH

and on a smooth shift from Japanese to foreign customs. It will mean a better handling of materials and a far better choice of, and, ultimately, design of machines and a better handling of the human element. Japan is proud to copy America. America should be proud to set Japan the best example possible to copy. No example, it seems to me, is so needed as a model health center, operated according to the highest ideals in the most efficient manner and under the most effective direction. This St. Luke's can be and, I believe, will be.



# Our Council's Tenth Annual Meeting

## Administrative reorganization and balancing of maintenance budget without cuts in mission field features of National Council meeting

**A**MONG THE OUTSTANDING features of the meeting of our National Council at the Church Missions House, February 12 and 13, were first the balancing of the maintenance budget for 1930 without any reductions in appropriations to the mission fields, and second the making effective of administrative reorganization in all the departments of our National Council.

### THE BUDGET

**T**HE FORMER achievement was made possible by the splendid response of the dioceses to two urgent appeals issued by our Council. In the first place our Council received from the dioceses in 1929, \$10,853 more than the sum which the dioceses told it to expect. Such a record of collections on pledges, made at a time of financial depression, has never before been equalled. Heretofore the best percentage of collections was 99.2 per cent in 1928. The percentage for 1929 is 100.3 per cent.

Because of this record, because of strict economy in the Church Missions House, because of inability to operate at full capacity in China, and because of a favorable rate of exchange with China, our Council closed its books for 1929 with an unexpended item of \$168,000, to be carried over in 1930. The departments of the Council, to make unnecessary cuts in the mission field, of their own initiative accepted the following reductions in their budgets: Missions Administration, \$12,800; Religious Education, \$8,550; Social Service, \$1,150; Field, \$22,547; Finance, \$8,350; Publicity, \$6,500; Woman's Auxiliary, \$3,500.

The second factor which made unnecessary the cutting of appropriations to mission fields was the response of the Church to the appeal made early in January for

pledges for the 1930 budget quota, in addition to those secured through the Every Member Canvass. Our Council faced the probability of a reduction in appropriations of some \$250,000, which meant limiting the work of our churches, reducing the loving ministry of our hospitals, turning pupils away from our schools. Right nobly did the Church respond. Many individuals made contributions supplementary to their gifts through parochial channels, various dioceses reported that they will pay one hundred percent of their quotas, and other dioceses reported large increases over their earlier estimates. Altogether the expectations for 1930, from dioceses and individuals amount to \$2,914,000, a figure approaching the Church's previous high record.

### REORGANIZATION

**A**DMINISTRATIVE REORGANIZATION affecting all the departments of the National Council centered at the Church Missions House became effective at this meeting of our Council by the adoption of many features of a report submitted after months of careful study by its committee on coördination, coöperation and economy, composed of the Right Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, chairman, the Rev. George Craig Stewart, D.D., Mr. Samuel F. Houston, the Rev. H. Percy Silver, D.D., and Dr. Lewis B. Franklin. The report was presented by Bishop Perry as chairman of the committee, and was considered by our National Council through many hours of executive session.

The reorganization groups the present six departments into two divisions as follows:

1. The first of these will include, under one administrative officer, four divisions, namely, the present Departments



## THE SPIRIT OF MISSIONS



THE REV. W. BROOKE STABLER  
*Who will become Secretary for College Work  
on July 1*

of Missions, reorganized into two autonomous sections—Domestic Missions and Foreign Missions; Religious Education, and Social Service, thus unifying the major units into which the Christian enterprise naturally divides.

2. The second division under the present vice-president, Dr. Franklin, will unify the three departments which at present, as separate organizations, have charge of promoting the work of the general Church—Finance, Field, and Publicity.

The Presiding Bishop and the executive heads of these two major divisions will form the inner control of the administration of the Church. Each of the two homogeneous groups outlined above will organize to confront their problems while occasional general councils of the whole staff will face such problems as may affect the whole Church.

The plan, while adopted, cannot be put into full effect until a new presiding bishop has been elected. (As we go to press the House of Bishops is meeting in Chicago for this purpose.) It demands

the election of a new executive officer, provision for whose salary has been incorporated in the administrative budget. This officer, acting in close unity with the Presiding Bishop will be the dominant figure in the organized missionary life of the Church. Appreciating the great seriousness attached to this selection our National Council named a committee of advice which it is expected will nominate to the new Presiding Bishop a candidate for the office. This committee included the Right Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, the Rev. George Craig Stewart, D.D., and Mr. Walter Kidde.

In its effort to improve coördination, the committee has proposed important changes in the Department of Missions, particularly with respect to work that has been conducted by the Foreign-Born Americans Division, and in the Departments of Religious Education and Christian Social Service, in the regrouping of work and workers.

Very considerable economies will be effected by these changes, those already finally adopted far more than compensating for the addition to the administrative staff of a new administrative officer. Many details, while presented by the report, proposing the abandonment of certain work, and reduction of staff, were resubmitted to the committee for further consideration and will be reported again at the next meeting of the National Council, April 30.

The committee report, which is held in confidence since it is still under consideration in the National Council, pays tribute to the work of the Evaluation Committee provided for by the General Convention which met at New Orleans in 1925. Changes now effective and others under consideration are the outcome of studies begun at that time and indicate the present policy in national administration of continuous study and appraisal of work, personnel, cost, results.

"All work in the Missions House," says the report, "is of value. But the duties and responsibilities of some officers have become so enlarged that for their own



## OUR COUNCIL'S TENTH ANNUAL MEETING

sake and the sake of the work, division is advisable." Such division resulted in the development of the proposed two new major departments. This plan brought to light the need for enlarged executive personnel. The report, finding a definite deficiency in this respect, therefore suggested that a new executive be chosen.

The report declares that there is "Vital need for more intensive work of evangelization, and for the elevation of the work of domestic missions to its true place."

### BISHOP ANDERSON

FOR THE SECOND time within less than six months our Council met without its president, the Presiding Bishop. The death of Bishop Anderson called forth messages of sympathy and appreciation from all parts of the world. Our Council's own memorial to him (See the *MARCH SPIRIT OF MISSIONS*, page 150) expressed its sense of loss of his brief but strikingly effective leadership. As at the October meeting the vice-president, Dr. Lewis B. Franklin presided.

### RESIGNATIONS AND APPOINTMENTS

THE COUNCIL WELCOMED Mr. Walter Kidde who was appointed by the President of the Synod of the Second Province, Bishop Stearly, as a member of the Council from that Province in place of Mr. William J. Tully, resigned. Mr. Kidde is head of a New York engineering firm; a member of St. Luke's Church, Montclair, N. J.; and a national vice-president of the Brotherhood of St. Andrew. Mr. Kidde was appointed a member of the Departments of Religious Education and Publicity, and the Trust Funds Committee. Bishop Rogers, who was elected at the last meeting to succeed Bishop Lawrence, was appointed a member of the Departments of Religious Education and Finance.

The resignation of the Rev. C. Leslie Glenn, Secretary for College Work since September, 1927, was accepted with great regret and with an expression of deep appreciation for the notable service rendered by him. His resignation takes effect July 1, when he will become rector of Christ

Church, Cambridge, Massachusetts. Upon his resignation, also, he will become vice-chairman of the Commission on College Work of the Department of Religious Education.

The appointment by the presiding officer of the Rev. W. Brooke Stabler to succeed Mr. Glenn, was confirmed by the Council. Mr. Stabler, who for the past two years has been the assistant at All Saints' Church, Worcester, Massachusetts, has given part-time service to college work in New England. In this way he has gained a wide and valuable experience for his new duties as Secretary for College Work.

### THE NAVAL CONFERENCE

ON THE RECOMMENDATION of the Department of Christian Social Service our National Council adopted a resolution to be cabled to the Secretary of State and the American delegation in London, "re-affirming our earnest hope and prayer that the Naval Conference will result in substantial limitation and reduction of arma-



MR. WALTER KIDDE

*New member of our National Council representing the Second Province, in place of Mr. William J. Tully, resigned*



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ments; in increased confidence of the nations, one with another; and in consequent lessening of the possibility of war."

### SUFFERERS IN RUSSIA

ALSO AT THE suggestion of the Department of Christian Social Service, the Council requested Bishop Perry to prepare a prayer for use in the Church subject to the approval of the bishop in each diocese, for sufferers in Russia. The Holy Orthodox Church in Russia is now undergoing persecution in the very definite attempt on the part of the government to wipe out the worship of God within the Soviet Union. In response to this request Bishop Perry has prepared the following prayer:

Almighty God, the Protector of all who are oppressed; Look with pity, we beseech thee, upon the sufferings of thy Church in Russia. Grant to thy servants in their adversity patience to endure to the end, and courage steadfastly to continue in the faith once delivered to the saints. Stretch forth the right hand of thy majesty to maintain their cause; And finally bestow upon them faithful unto death the crown of everlasting life: Through Him who suffered and was buried and now liveth ever to make intercession for us, thy Son our Saviour Jesus Christ. Amen.

### PERSONAL LOSSES IN CHINA

THE QUESTION OF personal losses sustained by members of the mission staff in China as a result of disturbances of 1927 had been before our Council for some time. No reimbursement for these losses had been made. The three bishops in China have advised that from funds in hand in China partial reimbursement could be made. The National Council, in view of the fact that the same condition in China which caused the losses to the missionaries had also made it impossible to resume much of the work which would have been done under normal conditions, occasioning an unused balance in the China account, felt able to set aside from that account, \$25,000 for partial reimbursement of those who sustained these losses.

### UNDESIGNATED LEGACIES

FOR THE FIFTH consecutive year our National Council was able to devote undesignated legacies for land or permanent equipment in the mission field in accordance with the policy enunciated in 1916. The disposition of these legacies follows:

|   |          |
|---|----------|
| North Dakota—Church at Wahpeton.....  | \$ 3,000 |
| Southwestern Virginia — Purchase of property for school for mountain children .....   | 10,000   |
| Wyoming—Reconstruction of the mission building, Indian School and dormitory, Shoshone Reservation, Wind River.....  | 2,700    |
| American Church Institute for Negroes (to be distributed as the trustees of the Institute may determine).....   | 25,000   |
| Brazil—Porto Alegre—Parish house for Trinity Church, to cost \$18,600 (\$13,800 has already been given).....  | 2,500    |
| Haiti—Port-au-Prince, Episcopal residence, to cost \$15,000 (\$3,100 has already been given) .....  | 12,000   |
| Mexico—Cuernavaca—Rest house for members of the mission staff, to cost \$7,500 (\$3,000 has already been given) .....   | 4,500    |
| Virgin Islands—Repairs on Church properties .....   | 10,000   |
| Kyoto—X-ray equipment for St. Barnabas' Hospital, Osaka.....  | 5,000    |
| Philippine Islands—Baguio, residence for missionary in charge of Easter School..  | 5,000    |
| North Tokyo—Tsuchiura—Land, rectory, and parish house (other funds amounting to \$3,951 are available in accordance with a recommendation that will be made later in this report) | 3,549    |
| Tokyo—Parish house for St. Timothy's Church, to cost \$10,000 (the congregation has raised \$5,000).....  | 5,000    |
| Tohoku—Aomori—Land for a second kindergarten (\$300 of the \$1,100 needed has already been given).....  | 800      |
| Honolulu—Reserve for land and buildings to be selected by Bishop of Honolulu in consultation with Bishop Burleson and Dr. Wood.....   | 10,000   |
| Arizona—Advance for reconstruction of Church of the Good Shepherd, Fort Defiance .....  | 1,400    |



## MEETING OF THE DEPARTMENT OF MISSIONS

### DR. WOOD'S ANNIVERSARY

**I**N APPRECIATION OF the past thirty years' service of Dr. John W. Wood (See January SPIRIT OF MISSIONS, page 4), our Council passed the following resolution:

The National Council rejoices to recognize the unremitting and devoted service of Dr. John W. Wood, Executive Secretary, as marked by the recent thirtieth anniversary of his relation to the Church's missionary work. This service has been characterized by unusual devotion and fidelity. Dr. Wood's familiarity with the Church's missionary enterprise, his understand-

ing knowledge of details concerning its work at home and abroad, his clear and consistent judgment as applied to progressive efforts, his sympathetic contacts with missionary bishops and workers, have made him an adviser of exceptional value to this Department. His genius as an administrator and his gifts as an exponent of the Church's missionary program give him an unique and outstanding place in the Church's missionary effort. This Council felicitates Dr. Wood upon his long and remarkable period of service, places on record the deep esteem and affection in which he is held and expresses the hope that he may long be spared to serve the Church as a leader and counsellor.

## Meeting of the Department of Missions

**A**T ITS MEETING on February 11, the Department of Missions gave fresh consideration to the famine situation in China, a matter which has been before it on several occasions during the past two years. The Department has not felt justified in giving its endorsement to efforts made by earnest friends of China in this country, to secure funds for the relief of the situation. It has never questioned the fact that several million people in China are suffering from lack of food.

The best information obtainable from China, indicated the practical impossibility of extending any effective relief. This is due in part to the fact that the past and present situation seems not to come within the definition of famine "as a failure of food supply due primarily to natural causes" adopted some years ago by the China International Famine Relief Commission.

In 1928, the United States government refrained from asking the American Red Cross to make an appeal to the American people. An investigation made a few months later by observers sent out by the American legation in Peking, indicated that the distress existing in China was largely due to the commandeering of food by militarists, the robbery of the people by bandits and the destruction of the crops by militarists and bandits when they could not be carried off.

A further difficulty has been pointed

out by the Nanking government in certain charges it has made against the northern militarists, namely, that they compelled the people to use a large part of their land for the poppy plant from which opium is produced instead of planting the normal food crops.

In May, 1929, the American Red Cross sent a commission of three of its trained investigators to China. After three months spent in a part of the famine area, although not in the most remote sections of the Province of Kiangsu, the commission reported its conviction that famine was an inexplicable part of the chaos from which China suffers.

At the meeting of the Foreign Missions Conference in Atlantic City in January, further consideration was given to the needs of the suffering people in China with the result that a recommendation was made to the various boards of missions that their approval should be given for a renewed appeal on behalf of the China sufferers. The proposal briefly, was that the sum of two million dollars should be raised through the China Famine Relief, U. S. A., Inc., to be distributed under the direction of the National Christian Council in China.

Bishop Graves, answering a cabled inquiry with regard to the present needs, said: "Need unquestioned. Limited funds can be used in few areas under foreign supervision."



## THE SPIRIT OF MISSIONS

The Department adopted the following resolution:

Resolved: In reply to his letter of January 21, 1930, the Secretary of the Foreign Missions Conference be informed that the Department of Missions will make known to the clergy and people of the Episcopal Church, that several million people in China are suffering indescribable privations as a result of present conditions, and that the Department will gladly receive and forward gifts for their relief to the Bishop of Shanghai, to be distributed by him in consultation with such advisers as he may select.

### EDUCATION IN LIBERIA

FOR A NUMBER of years, the Department in coöperation with several mission boards, the Phelps-Stokes Fund, and the three colonization societies has been assisting in the support of an Advisory Committee on Education in Liberia. Mr. James L. Sibley was for several years the Educational Adviser until his death in June, 1929, from yellow fever made it necessary to find a successor. In the meantime, the work is going on under the supervision of Mr. F. E. Cholerton who is acting in close coöperation with Bishop Campbell. The Department felt that it should renew its appropriation of one thousand dollars towards the expenses of this commission and such action was taken.

### FOR A NATIVE MINISTRY

THE CHILDREN OF St. John's Sunday School, Lower Merion (now Cynwyd), Pennsylvania, where the Sunday School Lenten Offering had its beginning in 1877 under the inspiration of Mr. John Marston, who was then superintendent of that school, presented a fund at the fiftieth anniversary of the establishment of the Lenten Offering in memory of Mr. Marston, the income of this to be used by the National Council in aiding the preparation of candidates for the Ministry of our Church in foreign fields, these candidates to be natives of such fields. The income for 1929 amounted to \$185 and was distributed equally for the preparation of candidates for the Ministry in the Philippine Islands, Porto Rico, and in the Cen-

tral Theological School, Nanking, in the District of Shanghai.

Approval was given to plans for an interesting development in the District of Hankow. Bishop Roots wishes to institute a summer training institute for the benefit of our Chinese clergy. This can be held at the English Divinity School at Boone, which will not be in operation in 1930.

### LITERATURE FOR THE BLIND

THE COMMITTEE on Literature for the Blind, under the leadership of Mrs. W. J. Loaring Clark, presented an interesting report.

Blind, both in and out of our Church, are in increasing numbers learning to read Braille. These readers constantly ask for books on special subjects and there is a growing demand for literature of a religious nature. The committee rejoices in its ability to do something toward meeting this need. It has published and distributed in revised Braille, the following ten books:

*The Service of Holy Communion*

*The Litany*

*The Penitential Office*

*The Episcopal Church* by T. F. Gailor

*Talking With God* by J. J. Kensington

*One Hundred Hymns*

*Our Wonderful Church* by Gertrude Hollis

*Bible Stories for Young People*

*What is the Christian Religion?* by Edward L. Parsons

*Daily Bible Studies* by Floyd W. Tomkins.

The committee also publishes *The Church Herald for the Blind*, a monthly magazine of some eighty pages, with a circulation of nearly five hundred copies. It is one of the first blind magazines in this country to be printed on both sides of the paper. A feature of the *Church Herald* is the Church school lessons which are those of the *American Church Home Department Quarterly*. Its current serial, Patterson-Smyth's *People's Life of Christ*, will be published in book form as soon as it is completed.



## EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY

Many of our Churchwomen who transcribe into Braille have given generously of their time and talent in making needed leaflets, services, psalms, etc. One of our U.T.O. workers has asked us for the college textbooks of a young university student, a youth of exceptional promise, who is anxious to become a teacher. We are very happy to assure her that this will be done. The committee has been able to meet many requests for assistance by securing textbooks, music, slates, writers,

and other supplies and is in close cooperation with our Secretary for the Isolated.

### APPOINTMENTS

THE FOLLOWING appointments were made:

MONTANA—Miss Monica V. Howell

UTAH—Miss Ellen Lees

ALASKA—The Rev. Mark T. Carpenter

HANKOW—The Rev. C. F. W. Liston

THE PHILIPPINE ISLANDS—The Rev. Joseph B. Reddick.

## The Executive Board of the Woman's Auxiliary

THE REGULAR QUARTERLY meeting of the Executive Board of the Woman's Auxiliary took place at the Church Missions House, February 7-10, with fourteen members present. Among the many important resolutions passed were the following:

On the death of the Presiding Bishop:

Whereas: the Woman's Auxiliary in company with the whole Church has suffered a great loss in the death of our Presiding Bishop, the Right Rev. Charles Palmerston Anderson, D.D.;

Whereas: we remember with gratitude the message he gave us at our December meeting, his one official contact with the Executive Board;

Be It Resolved: that we place on record our appreciation of the inspiration given us in this brief contact, and our sense of the loss of leadership sustained by the whole Church.

Be It Further Resolved: that we extend to his family and to his diocese our sincere sympathy and that a copy of this resolution be spread upon our minutes and a copy be sent to his family and his diocese.

On Diocesan Educational and Supply Secretaries:

We recommend that the principle of rotation in office be definitely followed in diocesan branches, but we also recognize that in certain offices which require specialists, such as that of Educational and Supply Secretary, there should be more elasticity in the term of office.

On the Church's Program:

Realizing the possibilities of closer cooperation, such as securing the payment of quotas,

between the diocesan branches of the Woman's Auxiliary and the diocesan committees on the Church's Program, we suggest to the Field Department that it recommend to the dioceses that the diocesan president of the Woman's Auxiliary be a member on the committee of the Church's Program, or whatever group cares for this work.

Inasmuch as it is thought a plan similar to that of the Associate Secretaries would be of great advantage to the Church's work, we recommend that for this year a sum not to exceed fifteen hundred dollars be taken from the Emery Legacy to finance this work, the details to be worked out at headquarters.

On the Annual Conference:

We recommend that members of the Executive Board and diocesan officers be urged to attend the conference at Taylor Hall, May 2-7.

A large part of the cut in the Woman's Auxiliary budget being taken in the travel item, the Board recommended that any diocese having an official visitor from headquarters should contribute toward the travel expense, but that any diocese unable to make such contribution should not be deterred from seeking help from headquarters.

The reports of the committees brought out many phases of Auxiliary work. The Committee on the Emery Fund told of the gifts sent to twenty-four missionaries on furlough, to twenty-nine retired missionaries and various special gifts coming under this fund. The real reward of the work done through this committee was the letters of affection and appreciation received from the missionaries.



## THE SPIRIT OF MISSIONS

The Committee on the Corporate Gift reported a total of \$61,080.72 sent in to date, and at its suggestion the Board decided that the surplus not yet expended on the 1929 Corporate Gift should be used for the erection of a new building for Trinity Church, Honolulu.

Plans also were made for the Corporate Gift Committee to continue to have charge of the Advance Work Program of the Auxiliary.

The Committee on Field Work called attention to the fact that Miss Ruth Osgood has accepted a position as U.T.O. Field Worker, beginning March first, and is the fourth member of our field staff. (See pages 278-9.)

At various times during the meeting, leaflets and books that would be helpful in our work were suggested. First among these were the new publications of the Woman's Auxiliary.

*Simple Rules for Parliamentary Procedure*, (W. A. 29) Price 5c.

*Parish Presidents*, (W. A. 30) Price 3c.

*Parish Secretaries*, (W. A. 31) Price 3c.

*Parish Treasurers* (W. A. 32) Price 3c.

Set of the above, price 10c.

*The Woman's Auxiliary in the Life of the Church* (W. A. 49) Price 10c.

*What is the Woman's Auxiliary to the National Council?* (W. A. 56) Price 2c.

*The Spirit of the United Thank Offering*, A Play (W. A. 115) Price 10c.

The following leaflets have been recently published by the Department of Religious Education. They will be found to be of great help to those interested in Church school and young people's work.

*Curriculum Building in Your Parish* by Frances Edwards (No. 4951).

*Educational Snapshots.*

II *Church School Administration* (No. 4902).

III *A Creative Environment* (No. 4903).

*Supplementary Folder to Our World at Work*—1930 suggestions for Lent for Church school and young people, price 25c.

The following articles in the January *Journal of Adult Education* will be inter-

esting and helpful. *The Training of Leaders for Adult Study Groups* by Jessie Allen Charters, and *Teaching Teachers in a New Way* by Bonaro Wilkinson.

Among the books suggested for missionary and Lenten reading were:

*Aggrey of Africa* by E. W. Smith (R. H. Smith, \$2.50).

*The World-Wide Prayer*. Studies in the Missionary Aspects of the Lord's Prayer, by Vernon Storr. (C.M.S., \$1.00).

*The Great Conjecture* by Winifred Kirkland. (Holt, \$1.25).

*Be of Good Cheer* by the Rev. W. P. G. McCormick. (Longmans, \$1.00).

One of the interesting subjects brought up was the growth of the Tuttle School, Raleigh, North Carolina. A report was given of the training being carried on, the work the graduates are doing, and the increasing need for room for more students. It was voted to finish the third floor at a cost not to exceed three thousand dollars, in order that more students might be received during the coming year.

A large number of important subjects were discussed as fully as time allowed, such as, the responsibility of the Woman's Auxiliary towards the younger women of the Church, the report of the Conference on the Cause and Cure of War, the diocesan officers' conference at Taylor Hall, the appeal of the Diocese of Shanghai for twenty women workers, ten Chinese and ten foreign, and the subject of interracial coöperation presented by Mrs. C. P. McGowan of Charleston, S. C. Out of this last discussion grew the appointing of a committee to investigate the problem of interracial relations and report what we can do to help. The committee consists of Miss Margaret I. Marston, Mrs. J. C. Tolman, and Mrs. John R. Wheeler, and has the power to add associate members.

Among the interesting and delightful experiences of the meeting were the visit of Miss Josephine Bumstead, who told us of her visit to our mission stations in the West Indies, and a letter from Mrs. C. H. Boynton, telling of her Christmas in the Holy Land.



# Porto Rican Missionaries Go to School

Dr. Chorley shares his impressions of the Church and her workers in Porto Rico, but advises a personal trip for real appreciation

By the Rev. E. Clowes Chorley, D.D.

*Historiographer of the Church*

IN COMPANY WITH the Rev. T. A. Conover, Miss Mabel Lee Cooper, and Miss Mildred H. Brown, an expert on pageants, who staged one at a cost of ninety-eight cents, we landed in San Juan, Porto Rico, to participate in the winter school which for four years has been held annually for missionaries and other workers in Porto Rico. An hour later we piled into motor cars and started on the one hundred and twenty-five mile drive to Mayaguez, where the school was to be held. Part of the road was lined with almond trees and in the fruit section the trees were burdened with grape fruit and oranges. The cavalcade halted for lunch by the roadside and in the early evening we arrived at Mayaguez.

Our quarters were in the spacious and dignified buildings of Saint Andrew's Mission of which our Church may well be proud. It has just a touch of the Middle Ages. The buildings are placed on three sides of a square secluded from the street by a high wall, with a charming entrance gate surmounted by a gorgeous flowering shrub. The school building was large enough to accommodate about fifty who were in attendance. We slept under one roof and had meals together. This made for fellowship.

Each day began and ended with worship. At seven-fifteen Holy Communion; then a simple but ample breakfast. At nine o'clock, Miss Cooper led off with a course on the Christian Nurture Series, and presented them with such compelling charm that one determined to go home and use nothing else. My course on the Origin, Relation and Contents of the Four Gospels followed and Miss Marian

Ward on the Characters of the Bible brought us to the noon hour. Then lunch and a siesta followed at five o'clock by Mr. Conover's talk on pastoral theology. After dinner one night Bishop Carson gave an illuminating address on Haiti. He had just completed his fifty-third airplane flight and can well claim to be the 'flying bishop'. On Friday night the basketball courtyard was used to stake the pageant of Boaz and Ruth. Bishop Colmore was Boaz. The setting was perfect. At nine every evening we had a brief devotional service in the church and then gathered in a large circle in the *patio* with the moonbeams streaming down and sang softly a vesper verse. Then the strict orders were to go to bed. Thursday afternoon was memorable for the school picnic to the Rest House; the place of rest and refreshment for the workers of the district. It is in the mountains with the most superb views of the tropical verdure-clad hills and in the far distance the silver sea. What that Rest House is going to mean only those who have lived and labored in the enervating tropics can know. It owes its existence to the patient and persevering labors of Mrs. Colmore.

It was a great privilege to see for oneself a cross section of the missionary work of our own Church and to be associated even for so short a time with the men and women who are actually doing it. Without exception they are highly intelligent, keen and devoted. The difficulties are great. Their compensation is small. Many of them are isolated. Furlough comes once in three years. The climate gets them, but they keep at it day in and



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FACULTY, PORTO RICO WINTER SCHOOL, MAYAGUEZ

*Standing (left to right) the Rev. T. A. Conover, Miss Mabel Lee Cooper, Bishop Colmore, Miss Mildred H. Brown and the Rev. E. Clowes Chorley, D.D. Seated, Miss Marian DeC. Ward and Miss Josephine Bumstead*

day out. Here a little and there a little; content to lay foundations but always building wiser than they know. In the sixteen years of his episcopate Bishop Colmore has done a wonderful work. Through a combination of circumstances when he began the altar fires were well nigh out. He has been patient, plodding and passing wise in his administration. He is not merely the "overseer", but the personal friend; a true father in God to his clergy.

The work in Porto Rico and the Virgin Islands reaches three groups. First, the English-speaking people, Americans and others engaged in commercial pursuits. Of course the larger number is to be found in San Juan. There the Rev. Kenneth O. Miller of Connecticut has charge of the work. It has been carried on under great difficulties for several years one of which has been the short-lived stay of the priests. The old church was sold some years ago and services have been held in a frame building where a room was fitted up for a chapel. Those dark days are over. By the time this article is read the congregation will have moved into a

beautiful and dignified church adorned with a tower which can be seen from all over the city. It is part of what will be a group of buildings which will house many of the activities including a greatly needed theological seminary for the training of a native ministry. Outside San Juan there are scattered many American and English-speaking people and services are held for them wherever possible. They greatly need the ministrations of the Church. They are far removed from the restraints of home religious life and the temptation to slackness is great. I talked with a bright, alert young Canadian in San Domingo who told me with a wistful note in his voice that he had been to church only once in four years.

The second group is Spanish. Black-haired, starry-eyed folk who love light and color in the services of the Church. Many of them are unbelievably poor. Ninety cents a day is good pay for the sugar cane cutter. That poverty has been accentuated by the economic results of the hurricane which swept the Island a little over a year ago and destroyed so many of the staple foods. But for the



## WHAT IS THE STUDENT LENTEN OFFERING?

aid rendered by the federal government it is doubtful if Porto Rico could have recovered. The recovery is proceeding, but is naturally slow. From the beginning Bishop Colmore set himself the task of developing the Spanish work, and with signal success. Education plays a large part, especially in the rural districts. We have our common schools; industrial schools; clinics. The Spanish clergy I met are a fine body of men who in the remote country districts and in the mountains are preachers, teachers and medical advisers. The Bishop has already a training school for girls, St. Catherine's, in San Juan. As their training is completed these Spanish girls will become workers among their own people. When the seminary is added, adequate provision will be made for the carrying on of the native work. St. Luke's Hospital, Ponce, largely destroyed by the hurricane, but now in process of rebuilding, is second to none in the Island, and is proving a valuable school for the training of nurses. And so the glad story runs.

The third group are the English-speak-

ing West Indians. The center of this work is in the Virgin Islands which, to my regret, I was unable to visit. But I had many thrilling talks with the Rev. J. A. Swinson of St. Thomas; a linguist of rare ability; a world-wide traveler and a most devoted parish priest. The people are really enthusiastic about the Church. For two hours before the five o'clock Easter morning Communion the street is packed with people waiting to enter the church. There are three sessions of the Sunday school every Sunday, so great is the desire to attend. The same conditions prevail in the other islands of the Virgin group. The older members were brought up by the Church of England and they still call Bishop Colmore "my lord". These folks have crossed over to San Juan in considerable numbers and I had the privilege of preaching to them at their own service. They too, are very poor. Families are large, at best wages are small and just now unemployment is a very serious problem. Yet their individual weekly contributions to their church average more than ten cents.

## What Is the Student Lenten Offering?

By Martin Firth

Senior, Hobart College, Geneva, New York, and Chairman, Student Lenten Fund

THE STUDENT LENTEN Offering which is seeking to provide the funds necessary to enable St. John's Medical School in Shanghai to secure additional teachers, is meeting with an encouraging response. At the end of the first week in Lent, seventy-eight colleges in thirty-five states had pledged their coöperation, while sixty-seven hundred students had accepted offering envelopes for use during Lent. Questions as to the offering and its objects have arisen and the following dialogue represents typical student questions and their answers. Student A is the questioner, while Student B as representative in his college for the Student Lenten Offering answers.

STUDENT A (with tolerant smile)—

*Do you expect to save China with five thousand dollars?*

STUDENT B—The aims of the offering are two-fold. First to help St. John's Medical School in Shanghai to send out well trained Christian doctors in order that health conditions in China may be bettered . . . .

STUDENT A—*Granted. I read the articles in the August, 1929, and January, 1930, SPIRIT OF MISSIONS. It's terrible, but what can five thousand dollars do?*

STUDENT B—St. John's Medical School is in a strategic position to help in that it is the only Christian institution in eastern China offering an opportunity to study medicine. Their need for help is



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tragic, they are so understaffed that they have been forced to turn men away from their doors as they had no one to train them. Two thousand dollars means we can give St. John's either a chemistry professor or one to teach anatomy. Four thousand means we can give both. Each additional three hundred means a scholarship for a Chinese student and another well-trained Christian doctor in the field. That is what five thousand dollars can do.



STUDENT A—*Check, that part is all right; but why not ask some millionaire to give it? Less work and you get it quicker.*

STUDENT B—That brings us to the second phase of the offering. We as students are the most self-centered group of animals in the world. We live in the purified atmosphere of our own confines without the remotest idea of the world around us. We live in luxurious dormitories, and comfortable fraternity houses and firmly believe that the rest of the world is just as well situated. It is time we woke up to the fact that there is suffering somewhere in the world and that it is our job as the rising generation to alleviate it. The Student Lenten Offering will help to create discussion and start thinking of other's problems.

STUDENT A—*Righto, but why must you relieve us of our spare change in order to create discussion?*

STUDENT B—That is just the point. You could discuss Chinese problems 'till daybreak and get nowhere, but if you actually have a share in helping to change conditions you are going to be a lot more interested in the Chinese field. If it were possible to have a millionaire give the money and you do the thinking and praying, don't worry we would do it in a minute. But we can not. The fact that you give a part of your own enjoyment so that others may have more enjoyment, makes it live vividly in your mind.

STUDENT A—*Then you mean the money is just a side issue?*

STUDENT B—Right, an important side issue, but nothing more. The action, giving, motivates your interest. The money you give is the material symbol of that interest. The all important thing is the fact that you are thinking and praying for your Chinese brothers.

STUDENT A—*That's a new slant, but why brothers?*

STUDENT B—Brothers in Christ. The world is one family with one Father and we are His sons. The brotherhood of man and brotherly love are not empty phrases but realities to be expressed in the life of every Christian that is a true follower of Christ.



STUDENT A—*Then the Student Lenten Offering is not just a financial drive?*

STUDENT B—We would be after people who had money and not students if it was only a financial campaign. The success of the offering will not be measured by the amount collected, but by the number of students newly awakened to their responsibility for the lives of their Christian brothers.

STUDENT A—*Then it's a challenge to give not one's money but a part of one's life?*

STUDENT B—Right, and in some cases not a part, but all of that life. Two thousand years ago a Medical Missionary called Jesus Christ gave His life for His brothers. The Student Lenten Offering is a challenge to American students to give their lives to the cause of the Brotherhood of man. A life given in the name of Christ is the Perfect Gift of the Lenten season which will bring to the giver the joy of a full life and to the receiver the Light of Christ's Gospel.

The Student Lenten Offering is an abbreviation for the fact that the students are offering some part of their lives to their brothers in Christ during the Lenten season.



# Arapahoes Respond to Church's Message

A real factor in giving the Indian a more abundant life, St. Michael's Mission also serves beneficially the neighboring white ranchers

By Dorothy Quincy Hastings

*St. Michael's Mission, Ethete, Wyoming*

FOR SEVENTEEN YEARS St. Michael's Mission at Ethete, on the Wind River Reservation in Wyoming, has been growing, striving, struggling for its life, until today it is emerging as a real factor in the religious, mental, and physical life of the Arapahoe Indian. As it should be, the greatest growth is in the mission's religious work.

The Indians have shown their devotion to their Church in many ways, especially in their regular church attendance. The little chapel which the Indians call "Our Father's House" was outgrown two years ago and was both unhygienically and uncomfortably crowded for all Sunday services. This did not discourage the Indians who stood hopefully about the door, or in summer sat outside around the windows. The real hardship fell upon the women, who with their babies had trudged, perhaps several miles through snow or mud, only to find they must stand or miss the service.

At St. Michael's, however, we believe that whenever the need is real and great, God has a way of providing the means for the work to go on. This proved true for during the summer of 1929, generous friends gave the funds necessary to enlarge Our Father's House. Now by the addition of transepts, its capacity is increased by about one hundred and fifty seats. The large plate glass window over the altar, framing the snowy mountain peaks of the Rockies, with the cross silhouetted against them has not been changed, only enlarged by a bigger window. But perhaps far finer is that now as you sit in the congregation and look towards the altar, you see the eighty-six

Arapahoe girls and boys of the boarding school seated in the transepts below that cross, with the vested choir in the choir stalls, all joining in the service with the greatest enthusiasm and reverence.

Of especial interest is the increasing number of white ranchers at the services. Some are regular attendants with their children, the latter staying for the Church school which follows the morning service. It is a fine thing for both Indian and white rancher to join in the worship of their common Father in a natural easy relationship, which will help both in their every day lives.

The opening of the enlarged chapel was marked by a large congregation, celebration of the Holy Communion, and the baptism of five Indian babies and five white children from the neighborhood. The growth of the Church's work among the white people is not confined to Sundays or gatherings in Faith Hall, although both play an important part in the service St. Michael's renders. Miss Adeline R. Ross visits both Indian and white families several days a week and by request of the white parents has conducted a weekly class in two of the neighboring district schools after school hours. Imagine what this means to these pioneers far from every kind of advantage for their children. At one of these district schools the teacher caught a boy passing a note, an unusual thing. Asking for it, she discovered a copy of the Lord's Prayer written by one boy for the other, saying, "I don't know if it's all right." Another boy cried because he could not go to the second evening of the moving picture *The King of Kings*, "because I



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want to know what happened to that Man." Imagine in so-called Christian America not knowing "that Man" nor what happened to Him! This most instructive moving picture was shown in two installments on successive nights in May, at Faith Hall, before an audience of about four hundred people.

At Wind River, a little hamlet six miles from St. Michael's, Miss Ross holds a junior auxiliary meeting every Saturday morning. About twenty little white girls gather for two hours of religious education, song, service, and handwork for use in the local hospitals. This is the only form of religious instruction for the white children of this large area at present, as there is no one in charge at the Church of the Redeemer, Wind River.

In July, 1929, the Convocation of the Missionary District of Wyoming was held at St. Michael's. One hundred guests from all over the state spent three days at the mission, while fully four hundred Indians were camped nearby. Our neighbors from surrounding towns swelled the numbers attending the various meetings, all of which were marked by tremendous enthusiasm, some of the high peaks being heartfelt speeches made by the Indians themselves. Of especial interest to the women was their meeting, where, for the first time at St. Michael's some of the Indian women spoke, telling what their

church and St. Michael's Mission boarding school have meant to them and their tribe. Mrs. Alice Quiver, a St. Michael's graduate, with her lovely baby in her arms, answered the question of those who say, "Why bother with Indians, don't they revert to type?"

Convocation was followed by a three-day preaching mission on personal religion conducted by the Right Rev. Irving P. Johnson, D.D., Bishop of Colorado, and the Right Rev. Granville G. Bennett, D.D., Bishop of Duluth. An afternoon class for women was held by Mrs. David Thornberry of Laramie, Wyoming. This experiment as a summer activity at St. Michael's met with such response that it is hoped it may be but the beginning of many such gatherings.

The boarding school has shown splendid growth. We now have eighty-six Arapahoe boys and girls from six to twenty years in school, with many more who wish to come when there is room. Among these children a sense of ambition is very evident. They are learning many valuable lessons in Christian living as well as their academic work. Sports, which Indians love, have a large place in their school life, teaching fair play, giving a clean mind and a clean, keen body.

All the vocational training is keyed to the desire to make these future men and women capable of self-support. The boys



INDIAN CHOIR, ST. MICHAEL'S MISSION, ETHETE  
*The warden, the Rev. A. Abbott Hastings, is at the extreme left*



## ARAPAHOES RESPOND TO CHURCH'S MESSAGE



A ST. MICHAEL'S PRODUCT

*A graduate of the boarding school with her baby who is having a real chance in life.*

learn farming, carpentry, simple mechanics, stock raising; while the girls do the work in their own cottages under the direction of a housemother, sew, dressmake, and learn such things as will help them to be good homemakers. They operate the poultry department under the guidance of the poultry teacher, raise chickens, churn and make butter, and attend to the milk and cream. This training fits them to become intelligent farmers' wives, as well as teaching them how and what to feed their families. Milk and eggs as necessities in diet are almost unknown on this reservation among the Indians, with the result that malnutrition with all its attendant ills is rampant.

This naturally brings us to a most important aspect of St. Michael's work among these very backward Arapahoes, the health work. For two and a half years we have had a trained nurse, supported by private contributions, at our little dispensary, the absolute necessity of which cannot be over estimated. The Wind River Reservation covers an area two-thirds the size of Connecticut. The government maintains one doctor and one nurse at its hospital ten miles from St. Michael's, but it is obvious that in this vast area this allows only the most in-

frequent health work among the Indians, especially when the roads are often almost impassable.

Tuberculosis, trachoma, and infant mortality are shocking in their prevalence. At the boarding school we have eighty-six children, plus the white workers, some of whom have families. Are these to have no medical care?

Last year in addition to all the health work in the school and four courses weekly for the intermediate and older girls in home nursing, our nurse took care of an average of one hundred out-patients a month, among the older Indians at the dispensary. She also visited Indian camps, giving first aid, medicine or advice, and establishing a valuable link with the religious work at the mission.

Must we fail them, these earliest Americans who take our religion gladly and want to learn more of the white man's medicine which saves eyesight and lives? In the past two years according to the government medical inspector, trachoma in the boarding school alone has been cut from seventy-five percent of the children having active cases to twenty-five percent. Part of this improvement is due to daily



CONVOCATION COMMUNION

*Bishop Bennett of Duluth assisted by Mr. Hastings, celebrated the Holy Communion at the opening outdoor service of the 1929 convocation*



## THE SPIRIT OF MISSIONS

treatments, health teaching and in a very few cases operations. In any case this means the saving of the eyesight of many.

What can one say enough about our splendid running water and sewer system, which St. Michael's owes to its many friends? Everyone connected with St. Michael's Mission, Indian and white worker alike, expressed their gratitude to the Woman's Auxiliary for allotting a part of their Corporate Gift to this purpose. Inadequate as any words must be, the following extracts from a few typical letters may be of interest. Jake Whiteplume wrote:

"I was proud of you that you sent us money to run our water system at St. Michael's Mission and I thank you very much for your kindly mind. You were very thoughtful. The water system is very good to use in our buildings, now we can stop using the water wagon."

Jake's cousin, Ruth Whiteplume, wrote:

"Thank you for the kind things you have done for us which made it possible to have a water system. We suffered many hard winters getting water from the river and outside cisterns which had to be filled from the water wagon. On cold frosty mornings when we needed water

to wash and cook with, we used to go out and try to make the pumps work, often for an hour. They used to be frozen or the handle broken down and often no water. We thank you for your help."

Perhaps the water supply was most appreciated by the mission nurse who expressed her gratitude in these words:

"Water, when installed in St. Michael's was the greatest blessing which God had bestowed on our little mission. It was a terrific strain on all the workers to try to keep healthy conditions among the Indian children, when water which is the greatest asset of cleanliness anywhere, was so scarce. It certainly is a wonderful thing to have all that we need to keep children and workers alike in the healthiest condition possible."

Another worker wrote:

"Oh what the blessings and joys have been to have running water, to be able to draw it at all hours of the day without high boots, fur gloves and often much delay. To our kind friends we say, 'thank you and thank you and thank you again.' A squeak and a groan, then no more, the pump is stuck. A call for hot water but of no avail, there is no water. Next a call for the mechanic who comes with hammer and tools, the chain is broken or a cup is off. It may be



INDIAN COMMITTEE IN CHARGE OF 1929 CONVOCATION

*These faithful Indian Churchmen helped Mr. Hastings carry out the program for the last convocation. The Right Rev. G. G. Bennett of Duluth who was Bishop-in-charge of Wyoming prior to the recent consecration of Bishop Schmuck, is in the center*



## ARAPAHOES RESPOND TO CHURCH'S MESSAGE



AN ARAPAHOE HOME ON THE WIND RIVER, WYOMING

*This is typical of the homes from which the children at St. Michael's Mission come.  
Note the jerked beef drying in the sun*

fixed in an hour, it may be days that we travel across the circle to another pump for our daily water. Or the roads may be bad and the water wagon with four horses cannot make the trip from the river.

"Now this is past, for the water wagon has been laid to rest, we trust never to be aroused again. Pure sparkling water comes forth at the turn of a tap, piped from the river three miles away. Your money and prayers not only gave us water, but food, through employment in laying the pipes, to many hungry Indians, and again we say thank you and God bless you."

What about the challenge of tomorrow? A new period of Indian work has set in. The Hoover administration is stressing Indian affairs. Inferior work will not be tolerated, nor does anyone suppose that our great Church would wish to do any less worthy work for these native American Christians than is being done for our foreign brothers. We must bear in mind in the Indian work that no rule of thumb can be applied. What is true of one tribe may be totally untrue of another. These Arapahoes love their church, attend it regularly, contribute generously toward its program and are always ready to answer an appeal for help despite their own crying poverty. They ask for a chance and the opportunity to prove that the work done for them during seventeen

short years has not been done in vain. We are the only Church here other than the Roman Catholic which maintains an excellent school with splendid up-to-date buildings, founded in 1883. Here they are eager to take any children we cannot care for, but do we wish to send away our own children, children baptized in our Church, literally bought with a price? Not money only, but years of loving patient labor have been spent with them and the older Indians of the tribe. Must we turn them away from the mission with the words, "No room"?

The school is overcrowded. More children want to come and we need better equipment for our boys who are crowded into old-fashioned and inadequate dormitories. These should be remodeled, made hygienically safe, providing at the same time a unit for the little boys similar to the ones in which our girls live. These little boys of six and seven years need a woman's loving and understanding care, different food from boys reaching manhood, totally different handling. By placing the little fellows in a unit or cottage, ample room would be provided for other boys who might wish to come to both departments, but leaving space to improve the living quarters of the dormitories.

Shall we go forward and lend a helping hand?





# School Boy Conference on the Ministry

Several hundred boys will gather at St. Paul's School, Concord, N. H., June 21-25, for conference on the ministry under notable leadership

By the Rev. C. Leslie Glenn

Secretary for College Work, Department of Religious Education

"ARE THERE, OR are there not, enough ministers?" The answer is both yes and no. There are enough ministers being ordained every year if we are looking for just the number that will fill the existing posts as fast as the older men drop out. If the Church is an army of peace, and the sole duty of its officers is to drill the troops in one army post after another, then there are enough younger men coming along for that work.

But if the Church is to win the world; if the command *Go ye!* is an imperative today, then there are not enough men. In spite of letters in the columns of the Church papers, in spite of the one thousand unemployed clergy, there is not enough manpower in the Church to take advantage of its present opportunity. The mission field demands new blood, great parishes are calling for men, headmasterships of schools are going begging, bishoprics are not easy to fill, college professorships and chaplaincies are in need of properly qualified persons and only two of our seminaries are filled.

Everyone admits we need more good men. Not quantity but quality is the phrase wherever the question is discussed. Well, quality in ordained men means quantity in applicants, in postulants for

Holy Orders. Unless the Church can have many more young men offering themselves for the ministry, it will be impossible for it to raise its standards. Unless the seminaries are crowded, they cannot be strict in their requirements, spiritual as well as intellectual. Until our bishops have many candidates to choose from, mission stations and parishes will be filled with whomever does apply for ordination.

It is a difficult thing to turn a man back who feels he has a call to minister. It is an impossible thing even in the case of an obviously unfit man, when there is no one else to take his place. Our Lord sent some away who would have

followed after. The less able could be sent away today if there were others to choose from.

The Church is facing what many feel to be her greatest opportunity. She needs none but her most able sons to help lead in the advance. To find them she must spread out a great net for candidates. The Twelve can be chosen after John's revival has drawn great crowds of seekers. This is the real relation between quantity and quality. "Do we need more or better ministers?" is answered by "We certainly do." More candidates mean better ministers, inevitably.



© Bachrach

THE REV. C. LESLIE GLENN



## THE SPIRIT OF MISSIONS

It is for this reason that the St. Paul's Conferences on the Ministry are held. The Rev. S. S. Drury, L.H.D., headmaster of St. Paul's School, has the vision to see the Church's need for volunteers, and the faith in young men to know that they will respond to the call if opportunity can be given them to hear it. The first of his conferences for school boys was held in 1922 and the second in 1924. Many of the boys who attended those first conferences are now in the seminaries of our Church. Last New Year, a conference for college men was held. It was a highly successful gathering, as the two previous school boy conferences had been. Now Dr. Drury has invited to St. Paul's School, Concord, New Hampshire, school boys for a third conference, to consider the Christian ministry, June 21-25. Boys will come from all kinds of schools, public and private, from as great a distance as they care to. They will be entertained free as guests of St. Paul's while they are in conference. No pledge for life work will be asked or none accepted.

The ministry in all its phases will be presented by an unusually strong group of leaders including the Rev. C. E. Raven, Canon of Liverpool Cathedral, author of *A Wanderer's Way*, etc., who

will be the principal speaker, the Rev. Henry K. Sherrill, the Rev. F. Sill, O.H.C., the Rev. Thomas K. Nelson, D.D., the Rev. Alexander Zabriskie, the Rev. A. L. Kinsolving, the Rev. Elmore McKee, the Rev. Noble Powell, the Rev. Albert Lucas, Mr. Coleman Jennings, the Rev. Angus Dun, the Rev. Oscar Randolph, the Rev. Remsen E. Ogilby, LL.D., and the Rev. Appleton Lawrence.

The conference will be leisurely and earnest. Boys will have time for sports and for casual contacts with splendid men. There will be a serious facing of the claims of the Master on the lives of His followers today. The atmosphere will be one of friendliness and high-thinking.

If any one knows a boy in either of the last two classes of school or just graduated from school who might profit by such an experience of four days with others of his own age, will he ask that an invitation be sent him? Please write to Mr. John R. Toop, St. Paul's School, Concord, New Hampshire. The registration fee is \$2.00. It will cost the delegates nothing while they are at St. Paul's School, so their only expense is for travel. No boy will be invited who is not within two years of college.

## Japanese Launch Kingdom of God Movement

**J**APANESE CHRISTIANS have launched a Kingdom of God Movement under the leadership of the Rev. T. Kagawa, famous evangelistic and social worker, who is sometimes compared to Dwight L. Moody. "The movement," writes a missionary, "is a united evangelistic effort which has as its aim the winning of one million men and women for Christ within the next three years. It certainly is a big goal, but it is proceeding on the right lines by cooperating with the organized Church and laying great emphasis on prayer. The inaugural meeting, combined with the celebration of the seventieth anniversary of the return of Christianity to Japan, took place recently in the newly opened city hall in Tokyo. Honor was paid to sixteen missionary veterans whose combined service repre-

sented some eight hundred years of work. Two of them spoke in the latter half of the meeting with an evangelistic fire, which prepared the way most effectively for Kagawa's closing address. He was wonderful. I never have heard him better, nor been to a meeting in Japan of such an inspiring character. The power of God was something that could be felt. By the end it seemed as if every one of the four thousand present would have been ready for anything he asked. As it was, a spontaneous offering with subsequent gifts realized over six thousand yen, while a motion was proposed from the floor calling upon all to dedicate themselves to the Kingdom of God Movement. I only wished that some of our country Christians, who are the folk most up against it, could have been present."



# The Spirit of Missions

PICTORIAL SECTION  
Eight Pages of Pictures from the Field



© De Vaux Studios, Landsdowne, Pa.

THE RIGHT REV. ELMER N. SCHMUCK, D.D., BISHOP OF WYOMING  
*Dr. Schmuck whose consecration recently took place in Philadelphia, is the third Missionary Bishop of Wyoming and fills a see that was vacant for two years*





**THIS BIBLE CLASS ATTRACTS AMERICAN SAILORS**

*When the American fleet is at Guantanamo, Cuba, the sailors frequently attend the Sunday morning Bible class at All Saints' School. These are only a few of the forty-two enrolled in the class*



**THE CHURCH OF ST. JOHN THE BAPTIST, ANNA DIAS, BRAZIL**

*This attractive church is one in the chain of missions extending from Santos on the coast to Bigua in the mountains. It was consecrated in June of last year*



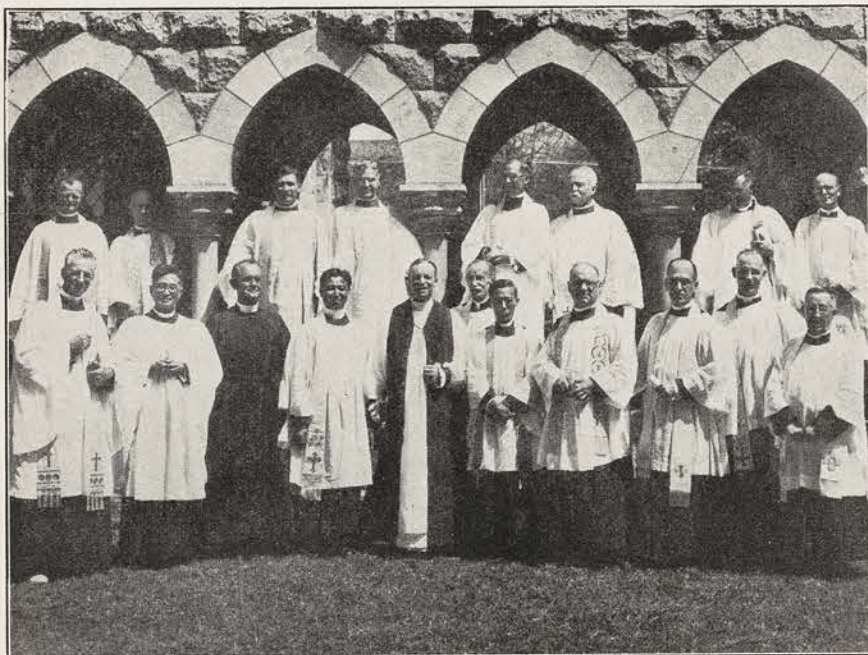
**BETTICHER MEMORIAL DORMITORY, NENANA, ALASKA, BURNING**  
*Fire on January 23 completely destroyed this thirty thousand dollar building which ministered to nearly forty Indian children. (See February and March SPIRIT OF MISSIONS, pages 84 and 181 respectively)*



**AFTER THE NENANA FIRE OF JANUARY 23**  
*In addition to the complete destruction of the building, some equipment together with the personal belongings of the mission staff and school children, were lost*



# Veteran China Missionary Consecrated Bishop of Honolulu in His Own See City



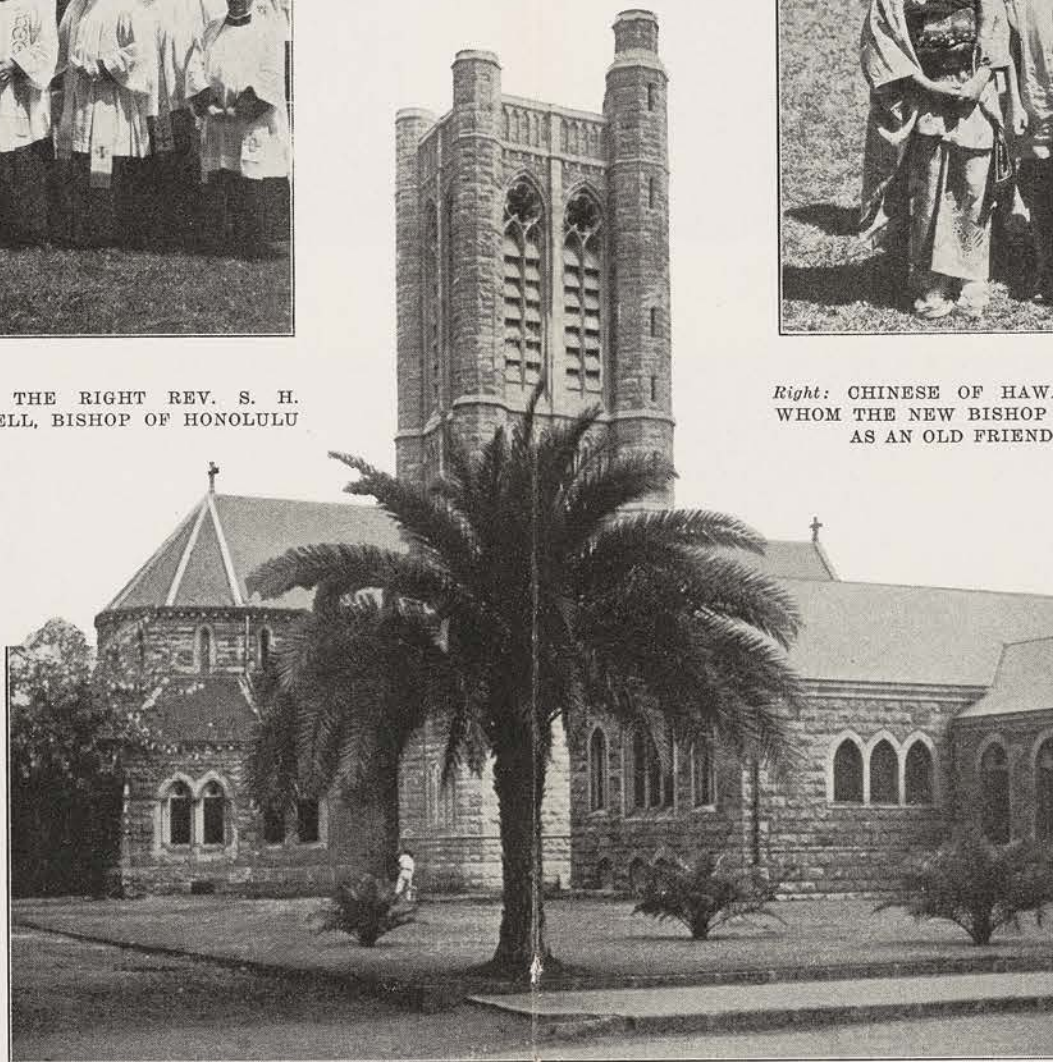
Left: BISHOP LITTELL SURROUNDED BY THE CLERGY OF HIS NEW CHARGE.

Right: HAWAII'S NEW BISHOP MEETS REPRESENTATIVES, HAWAIIAN, JAPANESE, CHINESE, KOREAN, AMERICAN, ETC., OF THE MANY RACES OF HIS FLOCK

Photographs by Covell



Left: THE RIGHT REV. S. H. LITTELL, BISHOP OF HONOLULU



ST. ANDREW'S CATHEDRAL, EMMA SQUARE, HONOLULU

Right: CHINESE OF HAWAII TO WHOM THE NEW BISHOP COMES AS AN OLD FRIEND







RELIGION WITHIN THE ARMY

*This sergeant and his wife recently took their five sons to the post chapel, Fort Mills, Philippine Islands, to be baptized. This is one of the useful services rendered by army chaplains in distant outposts*



THE NEW CHAPEL OF THE ASCENSION, BARAHONA, PORTO RICO

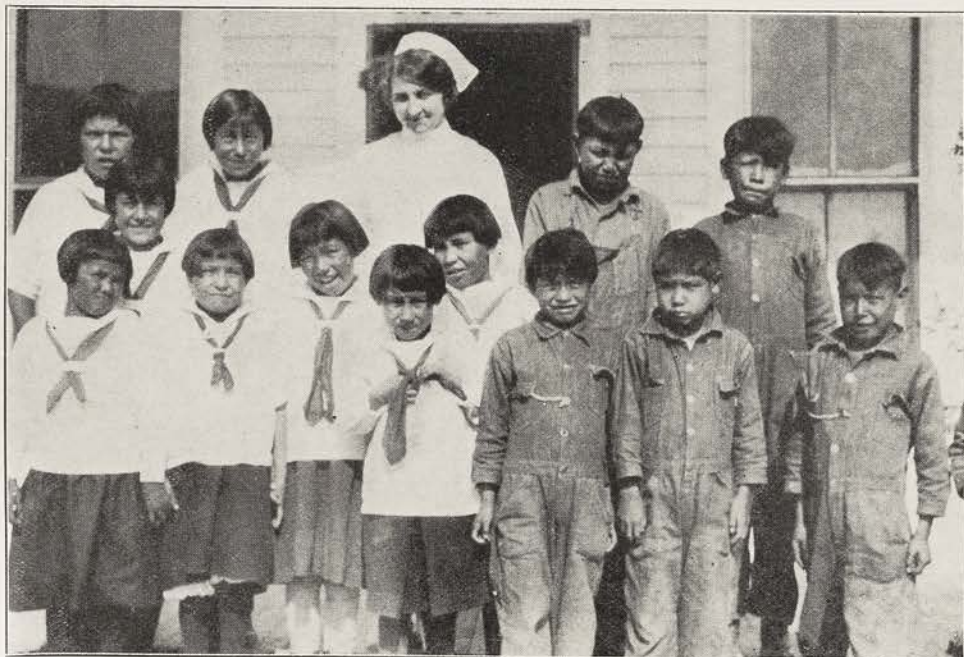
*This building replaces cheap temporary buildings which were destroyed in the hurricane of September, 1928. The mission under the Rev. E. Reus y Garcia reaches a large group of farmers who were unshepherded until our Church went to them.*





BETTER BABIES IN THE PHILIPPINE ISLANDS

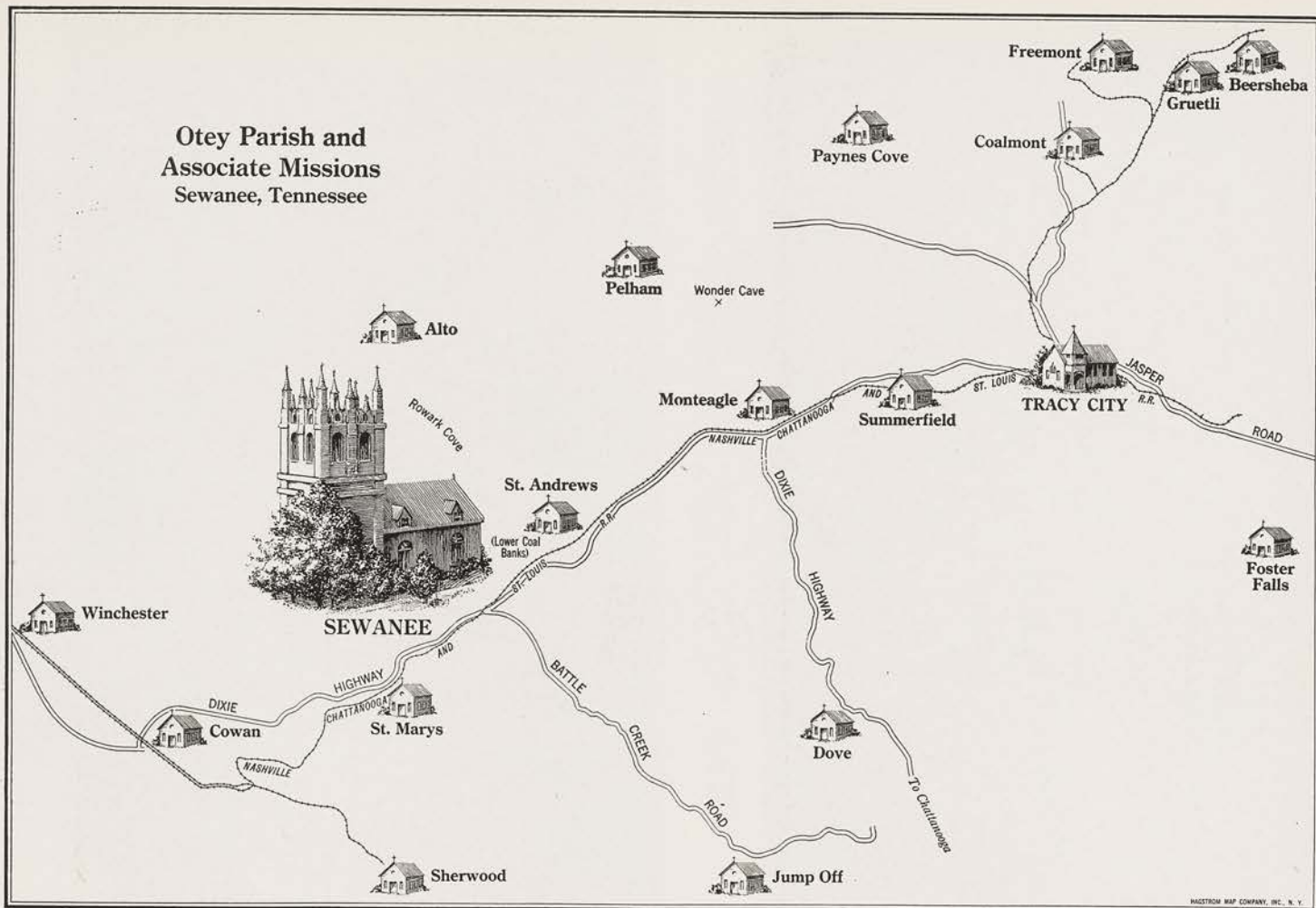
*Winners in the annual better babies contest conducted by St. Luke's Hospital, Manila. Miss Margaret Pond (in the background), the nurse in charge of the demonstration, was a former House of the Holy Child student*



DISPENSARY PATIENTS, ST. MICHAEL'S MISSION, ETHETE

*These Arapahoe children are all suffering from trachoma for which they receive treatment from the trained nurse (in center rear) at the mission dispensary. Without this treatment many of them would soon become blind*

# Otey Parish and Associate Missions Sewanee, Tennessee



HISTORIC MAP COMPANY, INC., N. Y.



# Otey Parish and Associate Missions

One man assisted by seminary students ministers to countless folk in seventeen missions in unique effort centering on Sewanee Mountain

By Margaret J. H. Myers

Editorial Correspondent, THE SPIRIT OF MISSIONS

SEWANEE, "MOTHER MOUNTAIN," has become a name filled with romantic associations. Throughout the length and breadth of the United States, in all walks of life, the sons of Sewanee have done honor to their *alma mater*. As clergymen and statesmen, as soldiers and sailors, as lawyers and physicians, as newspaper men, poets, editors, professors, business men, husbands and fathers, the sons of Sewanee have proved the value of those years spent upon their mountain top, and have exemplified the oft quoted saying that Sewanee gives a peculiar gift and imparts a spirit that is as potent as it is distinctive.

But the contribution that has been made to our American life by Sewanee has not been confined to the training given to their students by the University of the South and the Sewanee Military Academy. The blessings that have emanated from the Mother Mountain have been felt by those inhabitants of the mountains and coves, the valley farms and the little towns that cluster about the ten thousand acres known as the Domain of the University, and thence have flowed into towns and cities of the mid-west and the far west where the mountain dwellers of the Cumberlands so often migrate. For in their beginning directly due to the efforts of students and professors, and even now in part maintained through the labor of the present generation of Sewanee men, the missions associated with the Otey Memorial Church under the direction of its rector have spread their beneficent influence over a territory that extends from the little mining town of Coalmont and



the Swiss settlement of Gruetli on the east to the old county seat of Winchester on the west and from the farming settlement of Pelham on the north to the lime kiln and its adjacent town of Sherwood on the south.

When the founders of Sewanee, on July 4, 1857, took steps toward the establishment of the University of the South and three years later took possession of their Domain and laid the first cornerstone, they found in the beautiful forest that overspread the mountain, a single dwelling, a little hunter's shack, the ruins of which have recently been unearthed in some digging carried on near the yard of the dean's house. As soon, however, as the building of the University was begun, people from the neighboring coves and towns moved onto the University Domain to work for the University and supply its growing needs. At first, of course, the chapel of the University, old St. Augustine's built in 1867, the year after the rebuilding of the University was undertaken by Bishop Quintard, was the parish church. Before long, however, Bishop Quintard organized a mission among the townspeople, mostly Methodists and Baptists but without definite church affiliations or a church home. This became the parish church and was known as St. Paul's-on-the-Mountain. A little wooden edifice was built in 1872 and Dr. Shoup, for many years professor of Philosophy in the University, became the first rector.

At this time there was no public school. A week-day school was opened by the ladies of the University. There never was another school quite like that school.



## THE SPIRIT OF MISSIONS



THE VEN. WILLIAM S. CLAIBORNE, D.D.  
*The Archdeacon of Sewanee to whose leadership  
the development of the Sewanee missions has  
been largely due*

Each week a different teacher presented herself, and took up the task of imparting knowledge to the boys and girls gathered from the little homes that now clustered at the foot of the hill on which the University stood. Miss Flora Fairbanks, still active in parish work and godmother of hundreds of Sewanee children, Mrs. Charlotte Elliott Puckett, Miss Peronneau, Miss Lily Green, and others labored thus to impart the three R's to their pupils.

In 1871, the Rev. William Porcher DuBose, like so many of the post-war faculty of the University, an officer of the Confederate Army, was appointed chaplain of the University. He began his theological teaching the very next year, and in 1876 the foundation stone of St. Luke's Hall, the Theological Department of the University, was laid. From that time, under the direction of the students, mission after mission was organized and tended by them.

At Fairmount near Monteagle seven miles from Sewanee, there was a school for girls. In 1873, Dr. DuBose was appointed chaplain of this, the first work beyond the Domain manned by Sewanee men. After a little Dr. DuBose appointed a student, John Kershaw, later the rec-

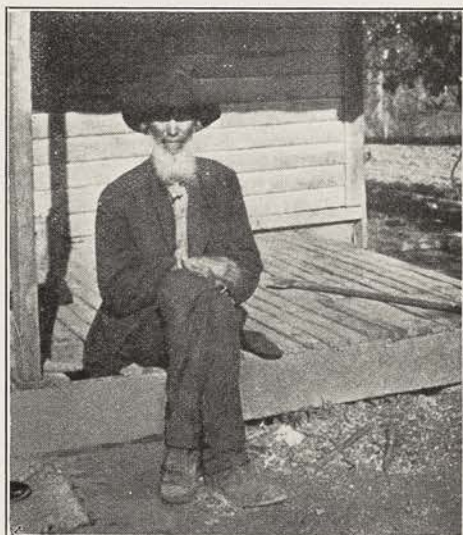
tor of St. Michael's, Charleston, his assistant.

"One morning," Mr. Kershaw recalls, "Dr. DuBose called me to his gate to speak with a lady in a buggy, one of the mistresses in charge of Fairmount College.

"'John,' he said, 'I am going to appoint you my assistant at Fairmount. We feel that you are eminently suitable.' My heart swelled within me. 'The ladies,' continued Dr. DuBose with his characteristic twinkle, 'feel that there are two necessary conditions. Either will qualify a candidate. He must be married or very ugly. You fulfil both of these conditions, and so I hereby appoint you'."

From the chaplaincy at Fairmount developed the work at Monteagle. Today, under the rectorship of Dr. DuBose's son, the Rev. William Haskell DuBose, the Fairmount chapel is the parish church at Monteagle. The DuBose Training School has succeeded the girls' school at Fairmount, and the DuBose men together with the Sewanee men share the missionary work of the associate missions.

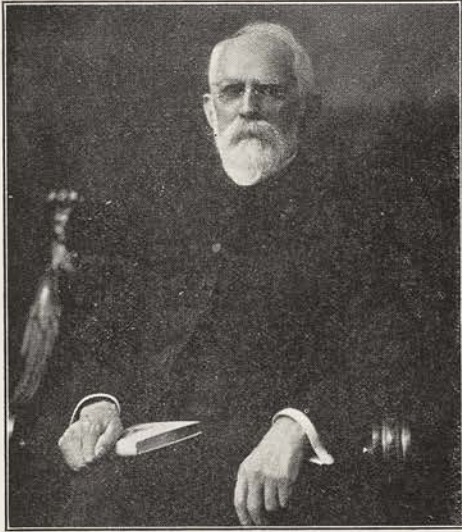
Meanwhile from Sewanee students and faculty were constantly venturing into new missionary work. Characteristically



A VENERABLE COMMUNICANT  
*Mr. J. H. Hodges who remembers the early  
missionary work begun by the Rev. W. P.  
DuBose at the Lower Coal Banks*



## OTEY PARISH AND ASSOCIATE MISSIONS



THE LATE WILLIAM PORCHER DUBOSE  
*One-time chaplain of the University of the South, under whose direction several of the associate missions were founded*

it was Theodore DuBose Bratton, now Bishop of Mississippi, whom we find closely associated with St. Mark's Society for work among the Negroes at Sewanee.

About 1874, Dr. W. P. DuBose and J. H. Van Hoose, then a student but later a perpetual deacon and one-time mayor of Birmingham, instituted the work of the Lower Coal Banks (the present St. Andrew's). These coal fields have since become exhausted and are no longer worked, but at that time a switch from the main line of the railroad which ran up into the coal region of Tracy City served these Lower Coal Banks and a settlement of mining folk and other mountain people beckoned the Sewanee students.

About this time Bishop Quintard began preaching in the round house at Tracy City, the Upper Coal Banks, a mission later associated with the name of Dr. Hodgson. Three or four years later some of the students descended the mountain on the other side to Rowarks Cove, three and a half miles from the University, and opened the mission which perhaps more than any other, has drawn the interest and attention of the student body. Among the many who have given their services to the people of Rowarks will be remem-

bered John Davis, afterwards a missionary to China; Ernest Cornish, later head of the Seamen's Institute in Charleston, S. C.; the late Bishop Guerry, Bishop Manning, Bishop Colmore, Bishop Juhan, Bishop Finlay, Bishop Seaman, the Very Rev. Wyatt Brown, and John Cannon, later chaplain of the University.

Somewhat later two missions were begun at lumbering settlements on the top of the mountain, one at Thumping Dick, the forest covering the mountain spur lying between Cowan valley and Rowarks Cove on the sides of the mountain stream where the pounding of an ancient water-mill had given the settlement its picturesque name and the other at Jump Off, seven miles through the woods at the edge of the mountain spur that juts out towards Battle Creek Valley. Bishop Bratton, Bishop Morris, Archdeacon Stuck, Dr. W. H. DuBose are some of those who labored on the building of the little chapel at Thumping Dick. The Rev. W. S. Claiborne's name is indelibly linked with Jump Off together with that of Miss Florence Bassett, who lived in the mission house at Jump Off point for many years and taught the children of the lumbermen and farmers.



A STUDENT MISSIONARY

*Although good roads and motor cars have supplanted older means of transportation, a horse is needed to reach Foster Falls*



## THE SPIRIT OF MISSIONS



STUDENT MISSIONERS READY TO START FOR THEIR SUNDAY SERVICES  
*Students in the theological department of the University of the South are assigned as missionaries to the various chapels on Sewanee mountain. They conduct services and Church schools regularly each Sunday, and visit the people*

Archdeacon Claiborne did more in the way of opening up and developing the missions of the district than any other man. As a student Mr. Claiborne delighted in the mission work, and began the missions at Jump Off and Cowan. Later he opened up work at Sherwood where a party of prospectors, seeking ore in the mountains, started a little settlement in Battle Creek Valley. These men were largely Episcopalians and welcomed the building of a church on the banks of Battle Creek. Ore was never found in the Battle Creek mountains, but some years later the Gager Company started a lime kiln and around this the prosperous little town has developed, drawing settlers from neighboring coves and adjacent valleys.

At the parish church, Dr. Shoup was succeeded by a line of devoted rectors, Colin Bassett, Rowland Hale. In 1900 Mr. Claiborne became the rector, and was later made archdeacon of East Tennessee by Bishop Gailor. Bishop Quintard had built a stone church on a hill dominating the village of Sewanee as a memorial to the first Bishop of Tennessee, the Right Rev. James H. Otey. To this Archdeacon Claiborne added an excellent parish house and large rectory, making an attractive group of buildings set in the midst of trees in the ample churchyard.

Through Mr. Claiborne's efforts, the Emerald Hodgson Memorial Hospital in the woods near Morgan's Steep was rebuilt. The hospital had been run at first in connection with the Medical School of the University but after the abandonment of the school, it was established as an independent institution under the wing of the University. A small but excellent training school for nurses is maintained, and from it is graduated each year a class of young women who carry into their profession not only the results of sound medical and surgical training, but a high code and a Christian spirit that make them a blessing to those whom they serve. Not only to the students of the University, the members of the faculty and their families, to St. Mary's, St. Andrew's, DuBose School, to all the residents of the mountain, is the hospital a blessing, but to the dwellers in the neighboring towns, to the farmers of the valleys and the inhabitants of the coves and mountain sides, the hospital is a source of life and health and peace. Everyday they come, even from the distant settlements, tiny babies and expectant mothers, old men and sturdy youths, boys and girls, on mule back and in farm-wagons, in old Fords and on the bus, in the mission truck, in handsome cars and in ambulances from distant



## OTEY PARISH AND ASSOCIATE MISSIONS

towns. And they are all received, and cared for with the same unflinching skill and Christian love.

Through Archdeacon Claiborne's influence the Sisters of St. Mary and the Order of the Holy Cross came to the Sewanee Mountains. In 1902, St. Mary's-in-the-Mountain was established for the training of mountain girls and three years later at the old Lower Coal Fields, the Order of the Holy Cross opened St. Andrew's for mountain boys.

Later, again through the vision and labor of the Archdeacon, DuBose Training School was established in the old Fairmount school building at Monteagle. After the burning of the buildings, a beautiful school, in the old Spanish mission style, was erected and here under the influence of the late Rev. Mercer P. Logan, a unique experiment in the training of men for the ministry has been developed. The students are not college graduates; they are for the most part older men who need, in addition to their theological courses, to amplify their education

in other branches. It is nowadays the students of DuBose together with the students from Sewanee, who constitute the band of missionaries sent to the various points in the chain of seventeen associate missions placed by the Diocese of Tennessee under the guidance and direction of the rector of Otey Parish Church.

With the name of Archdeacon Claiborne is linked that of Dr. W. H. DuBose whose whole life has been lived at Sewanee and given in devoted service not only to the University and to his students in the theological department, but to the men and women of the surrounding countryside. Rector at Monteagle since 1915, in charge of Tracy City for twenty years, founder of the missions at Coalmont, at Foster Falls, at Gruetli, and at Thumping Dick, there is not a point in the Sewanee associate mission field that Dr. DuBose has not served at some time, and there is scarcely a man or woman or child from Coalmont to Winchester who is not his friend and admirer.

*To be continued.*



THE GRUETLI SCHOOLHOUSE WHERE SERVICES ARE HELD

*The old Swiss settlement of Gruetli is the most easterly community reached by the student missionaries from Sewanee. The congregation which meets in this schoolhouse is one of the most earnest and devote on the whole mountain top*





JAPANESE CONGREGATION, CHRIST CHURCH, SAN FRANCISCO  
*The Rev. John T. Sakurai, S.S.J.E., is at the extreme right*

## Work Among American-Born Japanese

**Buddhist parents desiring Christian leadership for their children find help in Christ Church Japanese Mission, San Francisco**

**By the Rev. John T. Sakurai, S.S.J.E.**

*Priest-in-charge, Christ Church Japanese Mission, San Francisco*

THE WORK AMONG Japanese in the United States today is quite different from that of ten years ago, because of the growth of their children whose language is English. Among the Japanese immigrants there are many ardent Buddhists, but most of them have felt that they cannot keep the children in their own religion.

A Japanese mother once told me her own experience. "During a requiem service for my mother at a certain Buddhist temple, a child of mine whispered to me, 'Mother, does grandma like such a dark and gloomy place, full of the funny odor of joss-sticks like this? She must be very unhappy.' I adhere to my own religion, but I think that Buddhism cannot be understood by the children who are brought up in this country. If any of my children really wants to be a Christian I shall have no objection."

Buddhism has had the greatest influence in Japan, more than in any other

country, in cultivating the religious mind of the people, and many can still find spiritual joy in Buddhism through study and meditation. But Buddhism is an Oriental religion. Its beauty can be appreciated only in the Oriental atmosphere. It is not strange then that most American-born Japanese children have no interest in Buddhism, but like to come to a Christian Sunday school. Naturally most of their parents, willingly or unwillingly, look to Christianity for the leadership of their children.

There are at least two problems which should be considered in dealing with Japanese children. Their language is English, not Japanese; and most of them have Buddhist parents who are usually unwilling to have them baptized. Therefore, all the services and instruction for children ought to be conducted in English, and they must be thoroughly instructed in Christian doctrine and prac-



## THE GOSPEL IN SHAGELUK, ALASKA

tice. Special attention should be paid to the children between twelve and sixteen years of age, for if the Church loses them then it is very hard to get them back again.

Since I took active charge a year ago of the Japanese Mission in San Francisco, I have been trying to make the work among the children really effective, although it is yet very small. We are glad to have three keenly interested American women help us in the work. One of them has organized a Japanese branch of the Girls' Friendly Society, which now numbers about twenty girls who meet every Friday evening. Recently, a Japanese priest, the Rev. B. H. Terasawa, who has had long experience in both Japan and the United States, has joined the staff as a volunteer. It is a great encouragement also to have an American-born Japanese on the staff who is preparing for Holy Orders in the Church Divinity School of

the Pacific. This makes it possible for us to have two distinct congregations, Japanese-speaking and English-speaking.

As for the children's religious education, the Holy Eucharist is celebrated in English every Sunday at nine-thirty. After the service they study the catechism in their classes. Since June, 1929, when the Children's Eucharist was started, the attendance has become more regular and more children have been enrolled.

In October, a Junior Fellowship for boys and girls over twelve was begun with meetings on the first and third Sundays of the month immediately after Evening Prayer. At each meeting, a speaker, chosen by them at the previous meeting, gives a fifteen minute address on the subject suggested by the group. To our encouragement, nine have been baptized since October, and we are working with great hope for the American-born Japanese.

### The Gospel in Shageluk, Alaska

**T**WENTY-FIVE MILES TO the east of Anvik, Alaska, is the village of Shageluk, which is visited by the missionary at Anvik. Services are usually held in the government schoolhouse.

Near the schoolhouse lives a blind man, Andrew—a communicant—who was born on the Kuskokwim River and received some instruction as a boy from missionaries of the Russian Church. When the Rev. John W. Chapman, D.D., visited Shageluk last spring, he found that Andrew had instituted religious services which were conducted partly in Russian and partly in Indian. They were held in the home of one of the Indians, Robert Painter, who attended the school at Anvik as a boy, and later became chief herder of the reindeer herd maintained by the Government at Shageluk. In a recent letter, Dr. Chapman says:

"We went to Robert's house, where I found a number assembled. Andrew had a special seat, and I was given a seat near him. When one or two others had come in, Andrew turned to Robert and asked

him to light the candles. There was a Russian religious picture at one end of the room, and a kneeling stool in front of it. There were no candles, but I do not think that Andrew knew that. He took his place in front of the picture and the rest of us stood with him. He began a Russian chant which he must have learned as a boy. The rest joined in. He has trained half a dozen men to sing the chants. All was done reverently and the voices were very soft and melodious. There were several chants. After each one, they crossed themselves. Then we knelt, and Andrew recited the Creed and the Lord's Prayer in my translation. There were one or two more prayers in the Indian language. When we took our seats, Andrew asked me to speak to the people present, which I did.

"I also inquired the meaning of the Russian chants and found that they were, in substance, the *Te Deum*.

"Robert, who has lately lost two of his children, told me that it was a consolation to him to have the prayers."

# Massachusetts in Church's Foreign Service †

China claims fourteen of Massachusetts' active workers abroad. Others are in Alaska, Japan, Latin-America and island possessions

## FROM THE DIOCESE OF MASSACHUSETTS

### TO ALASKA

MISS JEAN D. JONES (1929), Nahant Christ Church, Anvik

### TO CHINA

MISS ANNE J. LOWE (1910), Grace Church, New Bedford St. Lois' School, Hankow  
 THE REV. WALWORTH TYNG (1912), Christ Church, Cambridge Trinity Church, Changsha  
 MISS CAROLINE A. COUCH (1914), St. Thomas' Church, Taunton Hankow  
 MOTHER URSULA MARY (1916), St. John the Evangelist, Boston St. Lois' School, Hankow  
 MISS MILDRED CAPRON (1921), St. Paul's Cathedral, Boston Wuhu  
 MISS MARY C. CABOT (1922), Church of the Advent, Boston Church General Hospital, Wuchang  
 MRS. OLIVE R. C. CHISHOLM (1922), Salem St. Mary's Hall, Shanghai  
 MISS ELIZABETH ROBERTS (1925), St. John's Church, East Boston St. Mary's Hall, Shanghai  
 MISS MARGARET ROBERTS (1925), St. John's Church, East Boston St. Hilda's School, Wuchang  
 MISS WINIFRED E. STEWARD (1925), St. John the Evangelist, Boston  
 MISS MARGARET TETLEY (1925), St. John the Evangelist, Boston Church General Hospital, Wuchang  
 Church General Hospital, Wuchang

### TO THE HAWAIIAN ISLANDS

MR. ROBERT E. MERRY (1929), Cambridge Iolani School, Honolulu

### TO HAITI

SISTER FLORENCE HILDA (1927), Church of the Advent, Boston Port au Prince  
 SISTER MARY PHOEBE (1927), Church of the Advent, Boston Port au Prince

### TO JAPAN

MISS HELEN L. TETLOW (1909), St. John the Evangelist, Boston Kanazawa  
 MISS MARION HUMPHREYS (1915), Christ Church, Andover Nikko  
 THE REV. H. REYNOLDS SHAW (1927), Church of the Incarnation, Lynn Toyama, Kyoto  
 MISS THORA E. M. JOHNSON (1927), Beverly Kyoto

### TO THE PHILIPPINE ISLANDS

MISS DOROTHY LATHAM (1923), Christ Church, Waltham St. Stephen's Girls' School, Manila

### TO PORTO RICO

\*MISS MILDRED B. HAYES (1921), St. Paul's Church St. Andrew's School, Mayaguez  
 MISS LILLIAN M. OWEN (1925), Boston St. Luke's Hospital, Ponce

## FROM THE DIOCESE OF WESTERN MASSACHUSETTS

### TO ALASKA

MISS A. KATHLEEN THOMPSON (1917), Wilkinsville St. John's-in-the-Wilderness, Allakaket

### TO CHINA

THE REV. C. F. HOWE (1911), St. Mark's Church, Worcester Huntington School, Ichang  
 MISS OLIVE B. TOMLIN (1916), St. John's Church, Northampton St. Hilda's School, Wuchang  
 MR. B. WOODWARD LANPHEAR (1917), Trinity Church, Lenox St. James' School, Wuhu

### TO JAPAN

MISS E. GERTRUDE HEYWOOD (1904), St. Paul's Church, Holyoke St. Margaret's School, Tokyo

### TO MEXICO

MISS MARTHA E. BOYNTON (1929), Williamstown Hooker School, Mexico City

### TO PANAMA CANAL ZONE

MISS ALICE LIGHTBOURN (1923), Pittsfield Children's Home, Bella Vista

† This is the fourth in a series showing where our missionaries come. The fifth will appear in an early issue.

\* In the United States for one year.



# A Missionary's Return to Changsha

After three years' absence, Mr. Tyng returns to his station and is most hopeful of the Church's future in this turbulent area in Central China

By the Rev. Walworth Tyng

Missionary-in-Charge, Trinity Church, Changsha, China

**I**N 1926, conditions in the Province of Hunan made it necessary for most foreigners, whether missionaries or otherwise to leave Changsha. The city had become a stronghold of the Russian brand of atheistic communism. Mr. Tyng and his family were due to come on furlough. They remained in this country from March, 1927, to September, 1929. During that time Mr. Tyng was engaged in parish work in the Dioceses of Massachusetts and New York. Returning to China, the Tyngs reached Changsha last autumn.



**O**UR RETURN TO Hunan has been a wonderful experience. Everything has been much better than we dared hope. The general situation is as peaceful as we had been accustomed to for many years prior to 1926. The great central belt of country where our work lies, the large cities and the connecting routes are as peaceful as they have ever been in our experience.

In spite of what seemed appalling trouble and darkness from 1926-1928, we come back and find that there has been as much public development in roads, buildings, and social progress as in any previous triennium since 1911. There is completed here the Hunan University, a going concern, fine new buildings, Chinese staff well and promptly paid. There is completed the splendid new Educational Hall, a far finer building on the site of the

old building. These new buildings represent sound construction as against the trashy cheapness of previous attempts at modern building.

There is almost completed in this ancient city of narrow streets a sixty-foot road with good concrete sidewalks included, straight across east to west, from the railway station to the river. There are many new sections of motor-car road with bus service in the west and south. In one more year there should be a continuous motor car service through to Canton. The road west is half-way through towards Changteh and due to be finished in a year. When that is done we can probably make in six hours a trip that now takes two days, each way.

The railway service has been stabilized on a low basis, but nevertheless stabilized. That is, the trains run on schedule, instead of haphazard. The military are under control and no longer joy-ride at public expense while paying passengers are crowded out.

There is an awakening in many quarters. For instance, three years ago the multitude of fires in this city was laid to superstitious causes. Now they are inspecting the atrocious electric wiring which probably really caused many of them. The passivity of the old order is breaking forth into intelligent efforts for order, hygiene, governmental integrity and efficiency.

Five years ago the Chinese hardly knew there were international problems. Now one finds the leading book stores with shelves of books on international relations, as *Modern Turkey*, *Chinese Relations with Russia*, and *China's Treaties*. There are shelves of the popular books of



## THE SPIRIT OF MISSIONS



FLAG SALUTE, TRINITY GIRLS' SCHOOL, CHANGSHA

*An annual sports' day feature before conditions in China forced the school to close. Subsequently this school, together with other mission property, was occupied by troops. It is hoped that the resulting damage may soon be repaired*

Sun Yat-sen, full of international illusions. If the Chinese do what is often done, take the best of Sun Yat-sen and ignore the mistakes, his influence is going to be enormous for good. I think it is a mistake for foreigners to over-stress the faults of Sun Yat-sen's political philosophy. At his worst he represents an immense step forward. His attitude on Russia has already been reversed in fact although no public criticism of his policies is tolerated or is safe.

There are several aspects to consider:

*What has been saved.* When we consider the jeopardy of all our property in China, public and private, we look around and find our Chinese staffs intact. They have only been interrupted in their Christian work for a matter of months in the worst times and places. The loss of Christian membership has not been great. On the other hand there have been outstanding cases of the cold awakened to new warmth and of non-Christians converted. Baptisms and confirmations have been on a fair scale. Our congregations in this Province of Hunan are about as strong as three years ago.

Now, who can possibly believe that we are ever likely to see another period of danger like that we went through? As in the Roman Empire, the Church finally

lived down persecution, so I think we are past any such further violent anti-Christian outbreaks as in 1900, and in 1926-1927. At any rate it can hardly ever be worse. And we lived through this time with amazingly small loss.

*What we have gained.* It must not be supposed that the Church here is, and has, for three years, simply been, frantically clinging to what could be salvaged. There have been supreme victories gained which I believe will stand for all time.

Our supreme task has been converting Chinese psychology. Ten years ago, one of our greatest difficulties was the supine abjectness of the Chinese individual, the "head-bowing catechist" agreed with the foreigner all too easily, even when he was wrong. Now we find a real access of manliness in the Chinese. There is lots more realism in affairs. There is still child-psychology to deal with; but it is not so childish.

We find the three years' trouble has knit bands of great power between Christians. Our workers love us and are close to us as never before. Our Christians gave us the warmest and most affectionate welcome. A stream of women have called on my wife. The ties are not so artificial as before, they are more genuine and spontaneous and sympathetic.



## A MISSIONARY'S RETURN TO CHANGSHA

I have recently made trips to Changteh, Siangtan and Anyuen. In those stations, in Changsha now, and soon in Yochow, we are having an evangelistic campaign, with visiting clergy from Wuhhan. The response is most encouraging. These places are open about as before to Christian work. We get people into the churches who listen attentively to Christian preaching. That means an open door to growth and progress.

In every place I have now seen in China, from Shanghai up and across the 250-mile crescent of Hunan stations, we find general courtesy. There is a little silly rudeness by children on the streets, especially to foreign women. But, within a few days, I have twice seen a stranger step up and stop childish rudeness. I never happened to see that before. We feel immensely encouraged by what we find, and we are deeply happy to be back here again.

When I returned here, I found our main mission buildings intact. They are not in good repair in minor things, as for instance a number of panes of broken glass, but I hope to have Trinity Girls' School and the rest of the compound soon in proper repair.

It must be remembered that our properties were confiscated and occupied by communist labor unions for six weeks or so in the spring of 1927. A military group overthrew them so suddenly that they ran for their lives, hardly taking anything with them. After that my house was not further occupied, owing in part to a very loyal Christian caretaker, who at the risk of his life, persuaded bodies of

troops time after time to seek quarters elsewhere.

On the other hand, Trinity Girls' School was occupied by troops. They did more damage than the communists, probably, but the fabric of the building seems sound. However, there was much more looting in that building. The women's house was pretty well stripped, except for heavy furniture and for the books sealed up in a book-case. Deaconess Stewart and Miss Dawson lost rather heavily.

In my own house, it seems miraculous how we got by. The house only needed repairs from the weather and a few door-knobs. No more damage than occupation for the same time by a foreign family. There is a curious list of missing articles, like the freaks of lightning, a samovar, a roll of grass-linen, my two big dictionaries (English and Chinese), a shelf of Chinese books, some door-knobs, and a few other things. On the other hand this is the first time we have come back and found it unnecessary to re-outfit the kitchen. We are constantly amazed to find from time to time forgotten articles all intact, children's toys, carpenter's tools, and clothing in trunks we never expected to see again. The victrola is as good as ever, the typewriter the same.

Two days before the labor unions came in my boy moved our best pictures, victrola and some of those things to his home, ten miles out in the country. This at the peril of his life, the first stage by night. When we got back the house was clean, pictures, and curtains hung and furniture as usual. It seemed impossible to believe.

### More About Oklahoma—Our Last Frontier

THE REV. FRANKLIN C. SMITH of South Haven, Michigan, calls our attention to some inaccuracies in Part II of *Oklahoma—Our Last Frontier* (January SPIRIT OF MISSIONS, pages 25-29). He writes:

The statement is made that Bishop Pierce held the first services of the Church within the present state of Oklahoma. As far as my researches went a number of years ago, probably the first Prayer Book service was held by a

Seneca Indian, Captain Powles, for a number of Seneca Churchmen in the then northern Indian Territory in 1832-33. There were also a number of other occasional services before Bishop Pierce's time. St. James' Church, Wagoner, is captioned as the first church erected in Oklahoma. Perhaps the first church erected in the territory now included in the state of Oklahoma was at Anadarko in 1882. All Saints' Hospital, McAlester, was built in 1895, not 1905.

We appreciate Mr. Smith's interest in calling these matters to our attention.





## Jottings from Near and Far



**S**IGNIFICANT testimony to the economic efficiency of foreign missions is given by Dr. Simon Flexner, the eminent head of the Rockefeller Institute of Research in New York City. After a personal and scientific investigation of medical missions in the Far East, Dr. Flexner stated: "There is no organization in the world, either philanthropic or business, which is getting as large returns out of the money it spends as the various boards of foreign missions."



**O**N MARCH 4, the Executive Secretary of the Department of Missions, Dr. John W. Wood, left New York for a two months' visit to the Orient. This was in partial fulfilment of a plan made more than a year ago by Bishop Murray. Upon his return from Haiti, the late Presiding Bishop expressed a desire to visit, in the spring of 1930, the Church's missions in the Orient, and told Dr. Wood he would count on him as a traveling companion. Bishop Murray's sudden death ended this hope that for the first time a presiding bishop of our Church would visit the Orient. Nevertheless, the bishops concerned felt that there would be a decided advantage in having Dr. Wood carry out the original plan even if he had to come alone. In these days of rapid changes in the Orient, it is desirable to have as much first-hand knowledge as possible. As we go to press, Dr. Wood has had a few days in Honolulu with the newly consecrated bishop, the Right Rev. S. Harrington Littell, D.D.; has spent some time in Japan discussing with Bishop McKim matters affecting the future of the Church's work there, has attended the laying of the cornerstone of the first unit of the new St. Luke's International Hospital, Tokyo, and conferred on other matters. Dr. Wood will also have a few days in Shanghai, where

Bishop Graves is arranging for a conference of the American bishops in China, before returning to New York for the meeting of the National Council, April 30-May 1.



**T**HE QUESTION IS sometimes raised as to the value of Christian education in the foreign field compared to evangelistic work, but the fact is that these two kinds of work should not be set off against one another. They are not distinct and different, but are two phases of one Christian work. A Church Missionary Society delegation to India says:

"The great majority of converts to Christianity from the upper strata of Hindu and Mohammedan societies in India have been won through the instrumentality of mission schools and colleges."



**A** GREAT JAPANESE leader, Viscount Shibusawa, says of the Christian movement in Japan:

"Let us not make the mistake of thinking that all the great currents of thought in Japan arise simply from the handful of Christians in the land. They are the result of the Christian movement throughout the world, and it is because the Christians in Japan are linked up with the Christian communions of all lands, that the currents of Christian thought and ideal and life can flow into Japan and affect every avenue of her public life. . . ."



**I**N A RECENT letter, Miss Mary Wood McKenzie, teacher in the House of Bethany, our girls' school at Cape Mount, Liberia writes:

Do you remember Charlie, our unseen but not silent, rat catcher in the old house? Either he or his brother has moved up to our new one. Some nights ago Meissie and I each got up and



## JOTTINGS FROM NEAR AND FAR

started to the other, thinking we were being called by knocking on the walls. The next day we heard it again. So I called one of the carpenters and asked him to go up in the attic and see if it was a rat or a snake. Immediately this man spoke up and the following conversation ensued:

"It be snake."

"How do you know?"

"I see him."

"When?"

"That day Mommie (Miss Margaretta Ridgely) send me up for fix that thing for catch rat, he poke his head out from the wall. He live in hole—the hole in the cement block). I come back just so—and he go for kitchen."

"Why you come back?"

"I come tell Mommie."

"But you didn't tell Mommie."

"No, I be feared. I be feared you send me for kill him."

And so—we got all the lanterns, the men armed themselves with sticks and went to get Charlie. But he no live, then. Now he live plenty—and from the noise he makes he be big snake. So we are no longer lonesome!



**W**HAT ARE THE peoples of the Orient saying of their need as they wait for the coming of new heralds of the Truth for a possible new era. Dr. Francis Wei of Boone College, Wuchang, China, is the spokesman for a large group when he says:

"It is the life of Christ that we have to offer to the non-Christian world. It is the Gospel that we want to make known to the masses of China. . . . We hold up the life of Christ as the salvation of the world. The ailment common to the whole of mankind particularly at the present time can be remedied only when the whole world has come to recognize the Lordship of Christ."



**A**N EVANGELISTIC TOUR has been conducted in several towns of the Province of Hunan, by three Chinese clergy, following a carefully worked out program, spending three days in each place. At Changteh the church was filled with

crowds at every meeting. At Anyuen, the coal mining center, the miners were not free during the day, and the church was too far off to have services at night, but they were allowed to use the school operated by the owner of the mines. This cordiality was due to previous good work of some of the Church's clergy and teachers who had been there before. At Pingsianghsien, they preached in the home of one of the Christians, "a man full of faith and earnestness who commands one's respect." At the last place, Siangtan, it rained all three days but though the numbers were small, the listeners were much in earnest, and when it was decided because of the rain to omit the last service, the people demanded that one be held.



**T**HE BIRTH-PANGS OF a new Japan! The violent birth-quickening of the Kingdom of God in Japan is on. The time is at hand. The Kingdom of God is near. The time has come for repentance and for consecration to the task of spreading the Gospel.

We believe that one million Christians will make possible the Christianization of Japan's public opinion and conscience and realize through the Church a really Christianized Japan.

Every Christian a soul winner, winning one soul a year and thus in three years quadrupling the number of Christians, this is the program of the Million Souls Campaign.—TOYOHICO KAGAWA, *Japanese Evangelist*.



**T**HE CHRISTIAN MISSIONARY has done "a work of untold good in Africa," said General Smuts to the twelve hundred men and women who came to hear him at the recent Foreign Policy Association luncheon in New York.



**T**HE SPIRIT OF MISSIONS has prepared a map of the United States showing the distribution of the magazine by states for the past three years. Anyone interested in discovering how widely the magazine is circulated in his state may have a copy of this map upon request to THE SPIRIT OF MISSIONS.



# SANCTUARY

## *For Workers in the Foreign Field*

*Pray Ye Therefore The Lord of the Harvest that He will Send  
Forth Laborers Unto His Harvest.*

LET US THANK GOD:

For our workers in many fields;  
For their joyful service;  
For their faith that shines with such steady light in the midst of  
the world's darkness.

*We praise thee, O God.*

LET US REPENT:

Because we live so often in listless inaction, unmoved by the needs  
of the world;

Because in our youth we do not move out to the great fields that  
are calling for unselfish life;

Because our courage falters;

Because we love comfort more than satisfaction of ministering in  
the world kingdom of God.

*O God, forgive.*

LET US INTERCEDE:

For workers in all fields, that they may, in unity with all Christian  
forces, press on with love to preach the Good News and show forth in  
their lives the power of the Living Christ.

For the children and youth of our Church, that they may see the  
glory of lives that pioneer for the kingdom of God.

For our clergy, educators, doctors, and nurses, that in simple faith  
and unselfish joy they may go forth heroically by the side of the Master.

*O Lord, hear our prayer.*

Almighty God, Lord of the harvest, we beseech thee to bless this  
Church with an increase of evangelistic workers. Grant that new lives  
with power and promise may offer themselves as witnesses to the eternal  
truth of God given us in the Incarnate Love.

Especially, O Lord, receive now our prayer, and the prayer of the  
people of the District of Shanghai, for work among Chinese women.  
Have respect to their great need, we beseech thee, and for this venture  
in thy Name. Through Jesus Christ our Lord. Amen.

V. I was not disobedient unto the heavenly vision.

R. Lord, here am I, send me.



# 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.

## Department of Missions and Church Extension

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

### Across the Secretary's Desk

MARCH 1, MARKED the fiftieth anniversary of the arrival in Japan of the Rev. John McKim, a young recruit for our Japan mission. It was a tiny enterprise in those days, with only eighteen members on the foreign staff. There were no Japanese clergy and only sixty-three Japanese communicants. Looking back over all that has been accomplished in the half century, it is easy to understand why March 1, 1880, may justly be considered an important date in the history of the Japanese people.



IN RECENT YEARS there has been large immigration of Japanese into Brazil. Most of the immigrants have become agriculturists, raising rice on the eastern sea-border or coffee in the highlands of the interior of the State of Sao Paulo.

The Rev. Yasoji Ito directs the Church's work among the Japanese, and with the coöperation first of Bishop Kinsolving, and of Bishop Thomas now is securing most gratifying results. In a recent letter Mr. Ito says:

"Last year I baptized eighty-two persons, presented fifty-four for confirmation, constructed two church buildings, sent one postulant for the ministry. In future he will be able to study at the Southern Cross College. Since 1923 I am making a start towards the great undertaking of evangelizing our people in the State of Sao Paulo, I got the 434 souls for Our Lord. I felt

as though we had seen a vision of the world that God must have made and people whom He had put in it to change the face of it, and who in the changing of it had lost their likeness to Him, and that our task is to bring back to a knowledge of Him Who is the Way, the Truth, and the Life."



BISHOP GRAVES WRITES me that he has accepted the resignation of the Rev. T. M. Chang, the oldest Chinese priest in the Diocese of Shanghai. From his ordination as a deacon in 1884 he has served faithfully for forty-five years. That means more than one can say. It is certainly a fine record and indicates the reality and thoroughness of the work which the Church has done among and on behalf of the people of China.



WHATEVER HAPPENS IN Mexico from a revolution to a personal perplexity means work for the Bishop. In one of his recent journals Bishop Creighton says:

"The Rev. Samuel Cespedes is here from Jojutla to tell me that the heavy rains have washed down the adobe wall between our property and the one next door. Sr. Cespedes informed me that now every morning he is awakened by the pigs and chickens from next door cavorting in his 'bedroom'. I gave him twenty-five dollars Mexican to rebuild the wall. I have in hand three hundred seventy-four dollars Mexican to rebuild this Jojutla plant. It will cost two thousand dollars Mexican. The congregation has one hundred fifteen dollars and expects to have more when the rice crop is gathered."

I sympathize with Sr. Cespedes. I have slept in that rectory and have been wak-



## THE SPIRIT OF MISSIONS

ened in the morning by the chickens, ducks and rabbits who seemed to prefer investigating the mysteries of a human habitation to remaining where they belong. My observation of the Jojutla plant confirms Bishop Creighton's judgment that it is wise to rebuild it.



**S**PEAKING ON CHRISTIAN work in Africa at a recent missionary exhibit in London, Prime Minister MacDonald said:

"As soon as the missionary appears, slavery is doomed. The presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."



**T**HE DEPARTMENT of Education in Japan is deeply interested in caring for the health of the children in the public schools throughout the Empire. One of the officials of the Department writing recently to Dr. R. B. Teusler acknowledges the great service that St. Luke's Hospital Training School for Nurses has rendered in this connection in the past and says:

"We have taken on a new aspect in this line in comparison with several years ago. This is nothing but the actual result of your kind efforts and I appreciate it very much."

Then he tells of the resignation of Miss Koto Ono, one of the public school nurses, who is a graduate of St. Luke's Training School, and asks for Dr. Teusler's assistance in assigning a successor from among the graduates of St. Luke's Training School. "The work of school nursing," this Japanese friend of St. Luke's continues, "is now in the ascendancy throughout the country, and at this important time I would regret very much for the sake of the development of this work, if I were to lose even one member of the *Mombusho* (Department of Education) staff. Please consider these circumstances and give us your assistance in this matter of a successor to Miss Ono."



**O**N JANUARY 24, the Rev. R. E. Wood, American Chaplain of the Church General Hospital, Wuchang, in visiting in the wards came across a young Chinese soldier.

He had been brought into the hospital several days before with both feet in such frightful condition, due to frost bite, that the doctors did not dare to amputate. Mr. Wood, while talking to the young man found that many years ago he had been in one of our Church schools, knew quite a good deal about the "doctrine" and said that now he wished he might receive Baptism. Mr. Wood baptized him. The young man died at half-past ten the same evening.

### Arrivals and Sailings of Missionaries

#### CHINA—SHANGHAI

Dr. Walter H. Pott, returning with his family to the field after leave, sailed from Vancouver, February 15, and arrived in Shanghai, March 6.

Miss Louise A. Schleicher, returning home on furlough via Europe, sailed from Shanghai, March 4.

#### JAPAN—NORTH TOKYO

The Right Rev. C. S. Reifsnider, D.D., and Dr. Mabel E. Elliott arrived in Tokyo, February 24.

#### JAPAN—TOHOKU

Miss Dorothy Hittle, returning after furlough, sailed from Vancouver, March 8.



## THE NATIONAL COUNCIL

### Foreign-Born Americans Division

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

THE CAMP FIRE GIRLS are Americanizing in the right way. This is due to the President, Miss Florence Hughes, who has been active in social work among foreign-born in New York City. Here are some paragraphs in the *Book of the Camp Fire Girls* suggesting "what the American-born can do for Americanization" and friendship:

Learn the names and know the important facts of five great men who have immigrated to America and relate at a Council Fire.

Give a party on some national holiday, entertaining at least five foreign-born girls.

Learn five facts about the country and customs of five immigrant races and describe at a Council Fire.

Teach English to a foreign girl one hour a week for two months.

Read one book (translation) of best literature of three writers of Polish, Russian, Italian, Yiddish, Spanish, or any other foreign writer.

Among the numerous citizenship honors a foreign-born Camp Fire girl can earn, the following are characteristic:

Give one hour daily for one week to community service among people of your own nationality.

Teach five American girls three folk dances of your native country.

The suggestion that the girls read translations of the best literature of the foreign nations is a good point which the F.B.A. Division has long taught. Now is a good time to emphasize it again and to call attention to two books which give lists of such translations. These books are our own handbook, *Foreigners or Friends* (price fifty cents) and the *Handbook-Bibliography on Foreign Language Groups* by A. B. Greene and F. A. Gould (price \$1.25). Both these books are advertised in our *Publication List*, copies of the 1930 edition of which recently went out to all the clergy, and may be ordered from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

### Christian Social Service

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

THE ART OF advertising and salesmanship has been widely exploited in these last years. The boast has been made by some advertising specialists that they can create a demand for anything, provided they have the necessary amount of money; and as one reads *Middletown*, a study of a middle west town, one realizes the effects of expert salesmanship. These professions have taken so high a position in the mind of the public, that we even have courses in college on salesmanship and on advertising.

It seems not out of the way for one in some quiet period to ponder what all these created demands really mean to human life and to better living. Salesmanship and advertising are very largely intended for individual profit. Social gain, a fuller life, does not enter into the heads of these experts when they get people to buy things. It has long been in my mind that just as we have a toxin in a disease, and an anti-body that will protect against the ravages of the toxin, so with salesmanship: as we make people by the training we offer them, capable of selling to us things that are not necessary, so we ought to make people capable of refusing to buy, and furthermore capable of attaining a knowledge that will enable them to buy only those things they need, at a fair price.

I feel that at last the worm has begun to turn. I mean by the worm, the general public that buys things. There has at last been organized "Consumers' Research, Inc." The officials of this organization are engineers and trained investigators. Their purpose is to study with scientific accuracy the things that are offered for sale and to give this information to members. For instance, they have given a most enlightening study of tooth pastes, another one on shaving soaps; and another one on canned peas. The Christian religion places respon-



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sibility upon its members to do their utmost to make a perfect society. One feels the minuteness of his influence on the industrial world, but on the other hand, when one comes to the world of consumption, he can have his full influence. He can buy or he can refuse to buy. I look forward to the time when the millions of Christians of all religious differences can unite if not on what they shall consume, at least on what they shall refuse to buy. They can make a power sufficiently strong to direct industry into the channels in which they think it should go. But this is a very long way in the future. Sufficient for the present is this first beginning toward this great end. It is an interesting new step on a new path.



THE JANUARY number of *Mental Hygiene* (quarterly) which can be borrowed from the library, contains a very valuable article by Richard R. Peabody on *Psychotherapeutic Procedure in the Treatment of Chronic Alcoholism*. As this is a problem which confronts almost every clergyman at some time in his ministry, we suggest that the article can be profitably read as showing the nature of the disease and the successful mode of cure as well as methods of treatment which will not work.



THE PAMPHLET entitled *Rural Life Sunday*, prepared by a Committee of the Federal Council of Churches and the Home Missions Council, of which our Secretary for Rural Work, the Rev. H. W. Foreman, is chairman, is available and may be secured through The Book Store, Church Missions House, 281 Fourth Avenue, New York City, or the Home Missions Council, 105 East 22nd Street, New York City, at five cents each or \$3.00 per hundred. The pamphlet, including sermon topics, suitable hymns, ways of observing the Rogation Days, list of pageants and plays, together with Intercessions, Thanksgivings and Prayers, should be in the hands of every clergyman of the Church.

THE DIVISION FOR Rural Work commends the schools and conferences listed below which will be held during the coming months on rural church work. Further information concerning each school may be secured from the address given.

April 21-May 2

VANDERBILT RURAL CHURCH SCHOOL

Nashville, Tennessee

The Rev. R. F. Blackford, Leesburg, Florida

June 10-20

SCHOOL OF COMMUNITY LEADERSHIP

Manhattan, Kansas

The Ven. L. W. Smith, Topeka, Kansas

The Rev. W. A. Jonnard, Manhattan, Kansas

June 16-27

SCHOOL FOR TOWN AND COUNTRY PASTORS

Pullman, Washington

The Rev. E. C. Schmeiser, Pullman, Wash.

The Rev. R. V. Hinkle, Pendleton, Oregon

June 30-July 11

RURAL LEADERSHIP SUMMER SCHOOL

Madison, Wisconsin

The Rev. H. W. Foreman, 281 Fourth Avenue, New York, N. Y.

*Women's Division*

Mrs. H. W. Clarke, Norwich, N. Y.

July 22-August 1

SCHOOL FOR TOWN AND COUNTRY MINISTERS

Blacksburg, Virginia

The Rev. F. D. Goodwin, Warsaw, Virginia

September 8-12

SUMMER CONFERENCE FOR TOWN AND COUNTRY MINISTERS

Chestertown, Maryland

The Rev. John White, Chestertown, Md.

The Right Rev. G. W. Davenport, D.D., Easton, Maryland

September 15-19

REGIONAL CONFERENCE ON RURAL WORK

Hoosick, N. Y.

The Rev. C. R. Allison, Warsaw, N. Y.

The Ven. G. H. Purdy, Menands, N. Y.



HAVE YOU RESERVED June 9-14 for the eleventh National Conference on Christian Social Service in Boston? The Hotel Victoria just off Copley Square will be our headquarters. The Rev. John R. Oliver, M.D., will be the principal speaker.



### Religious Education

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

**M**OST BOYS AND girls when they are six years old are starting the first grade in day school, and even though they have attended kindergarten it is a new experience for them and requires many adjustments. Has the Church school any responsibility to help its pupils meet and interpret these new situations? If so, what can it do?

In an attempt to answer these questions the members of Section II of the Child Study Commission have been making a limited study, gathering reports through some of its research associates who have interviewed parents and teachers and talked with first grade girls and boys.

Parents of first grade children, in reply to questions, have indicated that their children are facing many problems, among which are listed the difficulties of adjustment to other children, to the idea of working with a group, and to the teacher. Frequently the children encounter difficulties in making an adjustment between differing standards set by parents and teacher, home and school. Again and again inability to concentrate was listed. Other difficulties were: telling tales about other children but not about one's self; skipping school; cheating; disregarding property of others.

In reply to the questions: What do they like? What do they talk about at home? came the following answers: Other children; the teacher; games; reading; acting out stories; making things.

To the question: What do you think the Church school can do to help them meet these difficulties? parents replied: Know the day school problems; know the individual child; organize like the day school; develop the sense of God's presence; arouse the desire to be Christlike; provide a new practice group with kindly adjustments; give a new approach to ethical problems; introduce a new book (the Bible); teach respect for personal-

### Read a Book

*What is Christian Education?* by George A. Coe (New York, Scribners, 1929). \$2.50.

**T**HIS is a book which religious educational leaders should read. Dr. Coe gives a forceful presentation of the advantages of creative Christian education as opposed to education that is merely imitative. It is a challenging study, fearless and realistic. Many readers will be thankful for its help, while at the same time disagreeing with certain of its opinions. The Church ought either to accept Dr. Coe's recommendations in the main and put them into effect, or else do something different and better. There is no longer any excuse for remaining complacently in the rut of educational slipshodness, aimlessness, and futility. If vital and fruitful Christian religious education is not carried on in our parishes during the next decade it will not be because "we didn't know any better." The light that shines from Dr. Coe's best pages is strong enough and true enough to show up our shams and expose our negligence. Yet the book is more than critical. It contains both diagnosis and tonic.

ity; teach about how Jesus went to school.

Boys and girls when they were asked what they liked about school said: Reading, painting, crayoning, clay-work, writing, drawing, singing, stories, games. Among dislikes listed were story-telling, writing, homework, sounding words, spelling, desks that don't move. It is interesting to note the active and creative items listed among the likes, and the more passive things mentioned as dislikes.

A majority of first grade teachers replied "yes" to the question: Do you consider the subject of school relations an appropriate one for first grade children to study in Church school? These teachers listed the problems of first grade children as they had observed them as: adaptation to group work, working independently, concentration, self-control, responsibility.

What do you think the Church can do to help them meet these problems? the teachers were next asked, and they replied: Provide a background for school



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life; serve as a link between the school and the home; base the curriculum on the life-situation of first grade children; teach them to be friendly and trusting; provide opportunities for doing right (love and duty).

Using the information and suggestions secured through this study, Section II is planning further research in order to determine experimentally the activities and materials best adapted to promote the religious growth of first grade children. Areas will include teacher, schoolmates, buildings, playground, lessons, assemblies, rules and discipline, and the relation of home to school, and of Church to school.



**M**ISSIONARIES IN Spanish-speaking countries will be glad to know that a translation of Marie E. J. Hobart's *The Angels of Magdalena* may now be secured by writing to Mrs. Frank A. Saylor, Box 68, Mayaguez, Porto Rico. The copies are fifteen cents each, or \$1.50 per dozen.

### Adult Division

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

#### EXPERIMENTS IN RURAL FELLOWSHIP

**A** GROUP OF WOMEN were bemoaning the fact that they could have no Lenten services because they had no resident clergyman and could not afford to pay the expenses of visiting clergymen for special services. Once it had been a thriving middle western parish. Now they had a fine old church building with only occasional services and a dwindling congregation, mostly women, and were haunted by financial problems which seemed to prohibit any progressive plans. Every year when Lent arrived they had been faced by the same problem, but this year they have learned that money is not necessary to worship during Lent or any other time. They are meeting weekly to have a simple home service with a devotional reading.

Another small group found they needed a new interest for their annual study program if it was to mean anything to their rural parish. They are planning a congregation discussion for the Sunday eve-

nings during Lent. At the first session pamphlets will be distributed, the plan explained, and the members asked to check their attitudes towards certain missionary problems, on questionnaires provided for this purpose. They will be asked to keep these questionnaires and recheck them at the end of the course if they have changed their opinions, testing for themselves what the course has meant to them. The various parish groups will be asked to talk on questions based on *Roads to the City of God*, the men one night, the young people another, the women another, and so on. The leader will be prepared to sum up the discussion at the end of each session. A worship program will be part of each session. Copies of the book and home study questions will be mailed to the nearest isolated families and they will be asked to mail in their contributions to the discussion and their questions, and to attend the group meeting whenever possible.

In a western diocese which has a huge rural problem, a group of women led by the rector, decided to try an experiment. Once a month they divide into groups of three and each group drives off in a different direction to call on the ranch families who cannot have regular Church fellowship. They dreaded the first trial but received such a welcome that they now look forward to calling day, and are discovering new members for their group.

In a middle western diocese they realize that the financial burden of helping the isolated will fall on the poorer missions and parishes and discourage them from attempting work they would like to do. To offset this discouragement they are planning to have each large city parish adopt a fair share of the rural parishes and missions. The latter will have the privilege of suggesting rural plans which they are willing to carry out if the larger parish can work with them by giving financial and other assistance. This will give both groups the opportunity of working in the rural field, and will also promote a fellowship of responsibility which will be beneficial to both.—EDNA EASTWOOD.



## THE NATIONAL COUNCIL

# 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.

### TEMPLE GAIRDNER AT OXFORD

**I**N 1893 TEMPLE GAIRDNER said this about undergraduate religion:

"I know that in Oxford one is thought a mild type of imbecile if one displays any *personal* enthusiasm for the cause that is one day to conquer the world. . . . I do feel that at the risk of being thought a prig or a fanatic one must hang out one's colors . . . .

"On the whole, men who join these more definite out and out bodies usually get somewhere, whereas so many attachés of broader societies get nowhere in particular. You see, these latter try hard to secure a very wide synthesis which is more naturally the fruit of maturity and experience.

"The (Religious Society) here is a failure owing to flabby committee, no head, no policy, no *idiosyncrasy*. There is only one thing—fire the center. The core, the five or six men in dead earnest, must become in more dead earnest and draw in the next circle, and then the next, and so on, into the life of seeking after God."

### JUNE CONFERENCES

**I**T IS NOT TOO early now to start planning for delegations to the college conferences listed below. There are several ways to help:

1. Work with the local association in the college that is planning to send a delegation.
2. Send some members of the Church club or unit of the National Student Council.
3. If you are the rector of a student's home parish, help to defray his expenses attending the conference with his college group.

### Men's Conferences

- Northfield, Mass.—June 13-21  
Blue Ridge, N. C.—June 14-23  
Geneva, Wis.—June 13-20  
Seabeck, Wash.—June 13-20  
King's Mountain, N. C. (colored)—June 2-8.

### Women's Conferences

- Asilomar, Cal.—June 18-28  
Blue Ridge, N. C.—June 6-14  
Camp Maqua, Me.—June 18-28  
Forest Park, Pa.—June 11 and 12  
Geneva, Wis.—June 21-30  
Seabeck, Wash.—June 21 to July 3  
Silver Bay, N. Y.—June 19-27.

### Co-educational Conferences

- Estes Park, Col.—June 6-16  
Eaglesmere, Pa.—June 11-21  
Hollister, Mo.—June 4-14.

### BOOKS

**A**DDITIONAL COPIES of the *Book List for Students* may be secured from the Church Missions House. We especially recommend these three books:

*Temple Gairdner of Cairo* by C. E. Padwick (S.P.C.K. \$3.00)

The biography of a great missionary to the Moslems.

*The Splendor of God* by Honore Willsie Morrow (Morrow. \$2.50)

A biographical novel of Andoniram Judson, missionary to Burma. There is no excuse for dull missionary literature with two such fascinating tales as these.

*The Woman of Andros* by Thornton Wilder (Boni. \$2.50)

A novel suggesting the need of the Greek world for the revelation in Christ.

### SYNOD OF THE PACIFIC

**C**OLLEGE WORK will be presented again this spring at the Synod of the Eighth Province in San Francisco the first week in May. Clergy and layworkers interested in students will be called together by the Rev. Penrose Hirst of the University of California, 2429 Haste St., Berkeley, Calif. It is hoped that college work will be on the program of all the synods next fall. Religious education



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executives and college workers are planning now to hold gatherings in connection with all of them.

ST. LOUIS, MAY 5, 6, 7

**T**HE RELIGIOUS education executives of the Church are holding their triennial meeting in St. Louis the first week in May. Among the subjects to be discussed is college work and it is hoped that as many of the college clergy as can do so will attend these sessions.

The national College Commission will

meet on May 7 from ten to four. This will be their first meeting with the new secretary-elect for College Work, the Rev. W. Brooke Stabler. At this time it is expected that the policies and plans for the coming years will be laid out, and therefore a full attendance of the Commission is expected.

If there is anyone who has any ideas, suggestions, or criticisms about college work who wants to join in it, will he communicate with Mr. Glenn or any members of the College Commission.

### The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,  
311 Alexander Street, Rochester, N. Y.

**B**ISHOP BRENT once said "Comrades in service endeavor to understand the meaning of Christian fellowship, to recognize it as a necessary part of the Christian life, to realize their fellowship with God and their fellow Christians, to practice it in their daily lives, to interpret it to others; thus binding together the service of all Christian citizens. The early disciples understood what it meant to be seekers and finders together. They learned of Christ as they companied with Him in groups. By His example and teaching He drew them at the same time to Himself and to one another. Their experience was illustrative and not singular. It is reproduced in each successive generation of sincere men who instinctively group together.

"Today, through the teaching of the ever-present Holy Spirit, and the honest study of the written Word by persons gathered in the home, the parish, the community, we enter into the highest intellectual fellowship. To be able in this way to link our thinking with the divine and with other minds divinely illumined; to grow steadily in the habit of thinking over practical affairs in the light of God's wisdom; to know why we believe as well as how to live our belief; to think always

as social beings who are bound by unbreakable ties to our neighbors; all this is to cultivate 'the mind in us which was also in Christ Jesus our Lord,' to hold the key that unlocks the door to every human problem.

"Seek therefore in your thinking, your reading, your study, to keep your mind in tune with the divine. Be ready to join with others in the fellowship of high thinking, that 'in this light ye may see light and in His straight path may not stumble'."

It is this same fellowship that young people are seeking today. Some of the activities through which fellowship in worship, study, and service may be found are here suggested:

#### NATIONAL CORPORATE COMMUNION

**A**S ONE MEANS of realizing this fellowship, the National Commission of Young People at its meeting in January made plans for a corporate communion. At that time it was proposed that Whitsunday, June 8, be set apart as the day when all young people throughout the United States attend the early Celebration with special thought, prayer, and intercession for the Church and her young people. It was also suggested that young people in



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our mission fields in foreign lands be invited to join in this corporate worship, and that possibly next year a similar day might be observed by all young people of the Anglican Communion.

A member of the National Commission presented all these ideas to our late Presiding Bishop, the Right Rev. C. P. Anderson, D.D., who gave his hearty approval to the plan and the date.

### CHRISTIAN YOUTH CONFERENCE

THE CHRISTIAN YOUTH Conference in Toronto, June 23-29, offers an opportunity for representative Christian young people to come together in a deliberative body for a sufficient length of time to think through together, and to work out and approve, definite constructive proposals regarding the major issues facing Christian young people of today. Some of the topics to be discussed at this conference are:

#### Jesus Christ

A deeper grasp of His ideals and personal power

#### Christian conduct

To find and practise the Christian solution to the problems of life

#### Worship and prayer

A fellowship of deeper experience in the values of worship and prayer

#### Other youth

An extension of Jesus' ideals by youth, to other youth everywhere

#### Christian unity

An enlistment of youth in world efforts toward a united Christendom

#### A Christian society

An application of Jesus' teachings to social and economic life.

This conference, which is a part of the quadrennial convention of the International Council of Religious Education, will be composed of two sections:

- 1) A delegated group of youth, not more than 150 young people between the ages of fifteen and twenty-three, who will from June 23 to 27 prepare the way for
- 2) A large youth conference of at least

two thousand young people from all parts of North America.

The Episcopal Church has been invited to appoint four young people to attend the first conference and to fill a quota of thirty for the second session.

A series of discussion outlines, *Think with the Youth of North America*, for use in parochial young people's groups and in youth conferences with a report to be made to the program committee of the Toronto convention, may be obtained for fifteen cents each from the Associate Secretary for Young People from whom additional information may be secured by any one desiring to attend the conference.

### GOODWILL SUNDAY

INTERNATIONAL Goodwill Sunday, which this year comes on May 18, is a day of special observance in some parishes. Young people desiring to share in the plan for the day will find the following materials suggestive for their program:

*Young People and International Good Will*. Although written for Goodwill Sunday last year, this contains much valuable material. It includes the story of Goodwill Day, ideas for its observance, discussion topics, suggestions for programs with hymns, Bible readings and prayers, recommended pageants, a long list of activities and books for individual or group reading. Ten cents is the cost of this leaflet which is put out by the Committee on World Friendship Among Young People, 105 East Twenty-second St., New York, N. Y.

*Highways to International Good Will* by Walter W. Van Kirk (Abingdon Press, \$1.00) is primarily for discussion groups in young people's societies. In his thirteen chapters, Mr. Van Kirk gives consideration to education, business, diplomacy, science, and religion as building highways to international good will. Each chapter closes with a series of stimulating questions under the title *For Those Who Think*.

A leaflet describing other books and material on international good will may be secured from *The Inquiry*, 129 East Fifty-second Street, New York, N. Y.



**Department of Publicity**

THE REV. G. WARFIELD HOBBS,  
*Executive Secretary*

THE NATIONAL COUNCIL came into existence by act of the General Convention of 1919. The Department of Publicity is one of the six Departments of the Council created by Canon 61. The By-Laws of our Council (Article III, Sec. 7) provide that "The Department of Publicity shall be composed of not more than ten members of the Council, with not more than ten additional members as may be appointed in conformity with Section 5, Canon 61." In the same section of the By-Laws the duties of the Department are defined: "The Department shall advise and assist the President of the Council in the unification, development and prosecution of the work of Church publicity and shall perform such other duties as may from time to time be assigned to the Department by the President of the Council."

Under the new form of organization as adopted by our National Council at its last meeting, the Departments of Field, Finance and Publicity become a closely-knit group, each with its own head, but operating under the direct supervision of the Vice-President.

From the beginning the Department has interpreted its work to be:

1. Propaganda for the Church's Mission.
2. Propaganda for the plans and activities of the several Departments and of the Woman's Auxiliary.
3. Promotion of publicity throughout the Church.
4. Service as the Council's publishing agency.
5. Management of publicity for General Convention and its commissions.

It may be well to study these items briefly, to see just how the national Department can function in the work involved in each of them. Consider first the matter of propaganda for the Church's Mission.

The missionary work of the Church can be maintained and extended only as the people of the Church are impelled to support it with their prayers, their service and their money. The personal interest that can express itself in such support is impossible without knowledge of the work being done, confidence in it, conviction of its necessity.

The clergy, and members of national and diocesan field departments, are making use, constantly, of the spoken word, to convey this essential information; with the usual result that the message reaches those who need it least, the vast number of uninformed and uninterested church people being unreached. The spoken word is mightily effective in conveying missionary information, but it is powerless to carry it to the whole Church. That is the function of publicity. It provides the only means of taking this essential information directly into the homes of the people. For complete fulfillment of the Church's Mission, the entire Church must be reached with a message that will rouse in the mind of every communicant a desire to have a part in carrying on the missionary program.

Publicity provides the only possible means of bringing constantly, continuously, to the minds of all church people, their opportunity for missionary service, in prayer and labor and giving. It conveys information of the kind that compels conviction and rouses the will to help.

The Church moves haltingly in her missionary enterprise only because a large percentage of her members have no part in it. They know nothing about it. If they can be informed they will rally to its support.

As the Church comes to realize the productiveness of publicity in missionary propaganda it will insist upon its wider use. Then missionary publicity will be a continuous process of education and inspiration that will never cease its work, and that will be working with every member of the Church, instead of with a comparatively few of the many church people who need to be aroused to coöperation in the Church's fundamental task.



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In the next issue of *THE SPIRIT OF MISSIONS*, the national Department's work of propaganda for work of the Departments and the Woman's Auxiliary will be discussed.



THE DEPARTMENT of Publicity is compelled to confess two errors in the January-February issue of *The Church at Work*. They occur in legends under the pictures of Bishop Rogers and Mr. Kidde, presented as new members of our National Council. It is stated that Bishop Rogers has succeeded Bishop Abbott. He was elected to succeed Bishop Lawrence. Mr. Kidde was elected a member of the Departments of Publicity and Religious Education, and of the Trust Funds Committee, not the Finance Department as stated.

### Field Department

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

THERE IS IN THE Church a call that comes from time to time and will not be put down. It is the call of the missionaries in far-away fields for equipment to enable them to do their work well, to give greater service, and to spread further the Gospel of Jesus Christ. We have heard this call again and again. And at last we have not only begun to listen, but we have begun to answer.

The Advance Work Program is the answer to that call from foreign lands and from our missionary districts in the United States. It is a definite answer "Yes" to these men and women who are giving their lives in the service of others. It is not possible to match their service with our gifts. The gift of a life is something we cannot build or equip. But we can say to these lives: "Well done, thou good and faithful servant. Take these churches or these schools or these parish houses and dedicate them with your glorious lives to the service of God."

Read this story taken from the reports

of the Bishop of Southern Brazil to the National Council:

"The church building (St. Paul's) which will probably take a long time to construct, should have work done on it to make it suitable for use for the services. For this purpose we need \$5,000." (1926.)

"Work was continued on the construction of St. Paul's Church, Rio, which, however, is not yet ready for occupancy." (1927.)

"Work has continued slowly on St. Paul's Church at Rio. Though it is far from finished, the congregation will move into it early in 1929, as the chapel in which they have worshipped for so long is becoming more and more unsafe." (1928.)

"In the meantime, the hall in which the services were being held constantly threatened to collapse. So the windows were put in, a rough cement floor laid and the congregation moved out of the old building and into the uncompleted church.

"But the rainy season began and rain came down on priest and people, so the roof, tiles and all, were put on. What is now needed is the finishing of the ceilings and walls inside and out, and the flooring. The furniture can wait. For this \$13,000 is needed. This will complete the church without the tower." (1929.)

This is just one of the one hundred and seventy items of the Advance Work Program. There are many others of a similar nature. Twenty-two dioceses have answered "Yes" to this call. Forty-seven of the items have been taken, ranging all the way from the fifty thousand dollar item for the Iolani School in Honolulu to a little mission station among the Tirurai in the Philippines for two hundred dollars. The other dioceses are being visited by the general secretaries just as fast as our small force of field men can get around.

The people of the Church are realizing that victory does not come by holding the line but by adequate equipment, manned by consecrated lives ready to advance against the forces of darkness. The Advance Work Program, the long delayed and almost abandoned hope of the mission fields, is at last moving steadily and surely toward the goal.



## The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

### THE FIELD WORKERS OF THE WOMAN'S AUXILIARY

THE MAP SHOWN on the opposite page gives the sections of the country covered to the present time by the field work of the Woman's Auxiliary. This work which is now principally carried on by a staff of four U.T.O. Field Workers, is the result of the pioneer efforts of Mrs. George Biller. The field workers are loaned to a diocese or missionary district for from two to six months. In the summer months they join in the regular summer conference work. The Auxiliary feels that this is one of the most important of its activities. The present staff includes:

MRS. D. D. TABER is the "dean" of the field staff, having been appointed in February, 1923. She has made and is making many fine contributions to the Church through her untiring service. Two of Mrs. Taber's great interests are the Young People's Fellowship and rural work. She has worked with young people in the parishes she has visited, in their schools, and at many summer conferences. In one diocese her visit was at the invitation of the diocesan rural conference, and it was this group that worked with her during her entire time in the diocese.

MISS ELIZABETH BEECHER was appointed in September, 1929. She came to us with the experience of her work as Educational Secretary of the Missionary District of Western Nebraska and some special training at Teachers College, Columbia University. Her work so far has been in two of our western missionary districts where she has added to the usual accomplishments of a field worker that of singing to prisoners in jail.

MISS ELIZABETH BAKER came to our staff in November, 1929, from her work as religious education director in South Dakota. Her introduction to field work has been unique. The bishop of the dio-

cese in which she is working has entrusted to her the building up of one of his mission stations. From this station she is making her contacts with the remainder of the diocese.

MISS RUTH OSGOOD came to our staff in March, 1930. In addition to her experience in field work, she has been associated with Hooker School, Mexico City, and All Saints' School, Sioux Falls, S. D.

Former members of the field staff are MRS. ARTHUR GAMMACK, who was appointed in October, 1927, and resigned in September, 1929, to take up work at Smith College, Northampton, Massachusetts, and MISS EDNA B. BEARDSLEY, who was appointed in May, 1926, and resigned in January, 1929, to become Assistant Secretary of the Woman's Auxiliary.

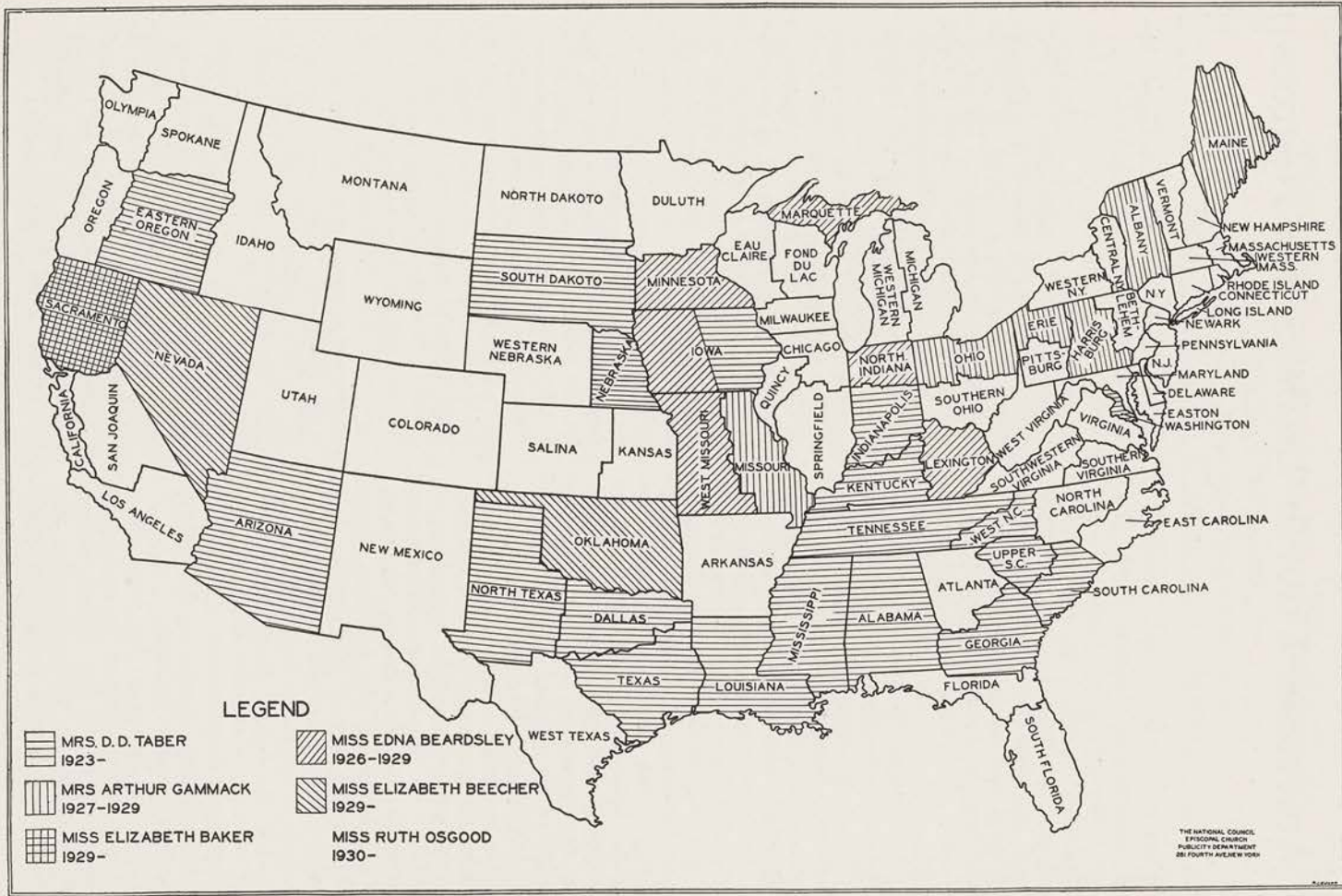


THE WOMAN'S AUXILIARY officers' conference will be held at Taylor Hall, Racine, Wisconsin, May 2-7.

The diocesan educational secretaries will meet May 2-3 to discuss the problems facing the Auxiliary in the development of religious education among the women of the Church. The general conference for Auxiliary officers will begin with a day of prayer and meditation on Sunday, May 4.

The theme of the conference will be *The Life of the Spirit in the World of Today*. The subjects for discussion will include the changing conditions in our own country and the problems of growth and changing emphasis in the countries of the Orient. Running through the whole conference will be the intensely practical question of what the Church should do about these situations and how we as a Woman's Auxiliary can help the Church meet the problems of a changing world.





AREAS IN WHICH THE WOMAN'S AUXILIARY HAS DONE FIELD WORK



## American Church Institute for Negroes

*Auxiliary to the National Council*

The Rev. Robert W. Patton, D.D., *Director*

THE INSTITUTE SINGERS, composed of students and teachers of the Institute schools, with their leader, Mr. J. E. Blanton, Principal of the Voorhees Normal and Industrial School, Denmark, South Carolina, have been singing the spirituals and plantation melodies at an important series of engagements in the Diocese of Massachusetts for several weeks, in an effort to raise fifty thousand dollars pledged by the Diocese for the class room building at the Voorhees School, to be known as the Massachusetts Building. This will cost eighty thousand dollars, thirty thousand dollars of which has already been pledged, including a part of the appropriation from the General Education Board to the Voorhees School.

After leaving the Diocese of Massachusetts, the Institute Singers filled engagements in the Diocese of Western New York. Later they expect to go to the Diocese of Michigan, where the authorities have agreed to raise forty thousand dollars of the Advance Work Program of the Institute for this triennium.

The Institute Singers have sung together for a number of years and have always made an excellent impression. In addition to the singing, addresses are made by the Rev. Robert W. Patton, D.D., Director of the American Church Institute for Negroes, and by Mr. J. E. Blanton, Principal of the Voorhees School, as well as leader of the Singers. Mr. Wallace A. Battle, Field Secretary of the Institute, is assisting Dr. Patton, Mr. Blanton and the committee of the Diocese of Massachusetts in securing the funds for the Massachusetts Building.

Effort on behalf of this great educational enterprise claimed the enthusiastic coöperation of the late Bishop Slattery and activities in this connection were among the last to be engaged in by him

before death suddenly translated him "into the nearer presence of God."



THE NEW YORK *Times* has announced editorially its purpose to spell the word Negro with a capital "N" in the columns of that newspaper. The decision is that of the publisher, Adolph S. Ochs. The explanation is reprinted here as a distinguished contribution to the literature of human fellowship.

"The tendency in typography is generally toward a lessened use of capital letters. Yet reverence for things held sacred by many, a regard for the fundamental law of the land, a respect for the offices of men in high authority, and certain popular and social traditions have resisted this tendency. Races have their capitalized distinction, as have nationalities, sects and cults, tribes and clans. It therefore seems reasonable that a people who had once a proud designation, such as Ethiopians, reaching back into the dawn of history, having come up out of the slavery to which men of English speech subjected them, should now have such recognition as the lifting of the name from the lower case into the upper can give them. Major Robert R. Moton of Tuskegee, the foremost representative of the race in America, has written to the *Times* that his people universally wish to see the word 'Negro' capitalized. It is a little thing mechanically to grant, but it is not a small thing in its implications. Every use of the capital 'N' becomes a tribute to millions who have risen from a low estate into 'the brotherhood of the races.'

"The New York *Times* now joins many of the leading southern newspapers as well as most of the northern in according this recognition. In our 'style book' 'Negro' is now added to the list of words to be capitalized. It is not merely a typographical change; it is an act in recognition of racial self-respect for those who have been for generations 'in the lower case.'"



## The Commission on Evangelism

*Authorized by General Convention*

The Right Rev. Thomas C. Darst, Chairman  
509 Southern Building, Wilmington, North Carolina

AT THE MEETING of the National Commission on Evangelism held in Washington last October in connection with the Conference of the Seventy, the Commission was asked to issue a number of pamphlets that might prove helpful in promoting this work in the Church. The chairman of the committee on publications gathered a good deal of material which was presented at the February meeting of the Commission much of which will be made available for use at an early date. The following were requested:

1. A book of simple hymns adapted to congregational singing to be used at preaching missions.
2. Themes or outlines for mission sermons.
3. Pamphlet on the faith, nature and work of the Church.
4. Prayers for special occasions and for particular needs.
5. A brief pamphlet on how to conduct a service of intercession.
6. Another on how to conduct a quiet day.
7. One on the use of tracts on fundamental doctrines.
8. The Crusade Litany revised.
9. Bibliography.

Of this list the pamphlet of special prayers, the litany, and one for conduct of the service of intercession and quiet day are in process of preparation and will soon be printed.

The Church Army seems to have the best collection of hymns for congregational singing, a paper covered volume consisting of one hundred and twenty-four hymns. Of this number twenty-eight appear in our Church Hymnal, and at least nine more of them are well known here in the United States, making at least

a third of the total number that almost any congregation would be able to sing without previous training. The rest are distinctly congregational in character, simple songs with chorus which can be learned with little difficulty even by those without musical ability. These hymns have been carefully selected by the Church Army of England and the book is part of the van equipment taken by them in their crusades for evangelism. The National Commission on Evangelism hopes to make arrangements with the Church Army of England to print a supply of these books for distribution through the Commission.

Community singing in America has come to stay. This practise, which developed so rapidly during the war period, has more than ever before its place in our habits of life. People love to sing, especially when their enthusiasms are roused and their souls are stirred. Song has always been a chosen form of praise. It expresses joy and thankfulness. By long experience the Church Army has been able to select those best adapted to this purpose, and it is hoped we may profit by their experience.

These plans will not come into competition nor supplant the Hymnal in any way. They seek only to supplement the present use, and to put into the hands of the congregation a series of hymns such as they can learn to sing with their whole heart.

A very conspicuous feature of the Church Army work is their singing. They sing themselves and know how to lead others to share with them this joy of song. If this can spread throughout the Church it will be of the largest possible benefit in the work of extending the Kingdom of Christ on earth.



## The Coöperating Agencies

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

### The Church Periodical Club

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



IN THE EARLIEST days of the Church Periodical Club, its activities were along one line only, the regular forwarding of magazines by their owners to those who needed them. Whatever additional work has been undertaken must not overshadow this basic effort.

In the last few years supplies of magazines for local institutions, hospitals, jails, homes for children and for the aged, have become more abundant. These are often delivered personally and in bulk, and the benefit of such gifts is incalculable. This service is a development, an important development, of the original plan of the Club, but however valuable, it can never take the place of the current magazine forwarded regularly from individual to individual. Let us look at some of the testimony to this statement.

"My wife and I live alone on this large old rice plantation, and being old and with little to occupy us, we have much leisure time for reading. We can never forget the people of the C.P.C. who see to it that their old brethren of the South are given the joy of knowing what is going on in the Church and the world."

"A few years ago," writes a veteran missionary in Alaska, "I had this experience. Traveling on a railroad in Vermont I fell in with a college president, a judge of the district court and a man who is widely known for his fine public spirit. They were discussing the status of the farmer and means by which his products might be brought more directly to the consumer. I suggested that Vermont might learn a lesson from Holland. They were personal acquaintances and knew that most of my life had been passed in this wilderness. One of them expressed some surprise that I should have any

acquaintance with the subject. My reply was that I had access to the same sources of information that they did."

"I am now in my thirty-second year of missionary work in the Far West, and I sometimes wonder what would be my outlook upon the world and my understanding of current problems were it not for the help given me by the C.P.C. So appreciative am I of all it has done that I have organized in this small work of mine a branch of the C.P.C. and am passing on the good things you send and some of my people are doing likewise."

In the face of such evident need and such warm appreciation is it too much to urge that more of our church people share in this simple service? Why throw papers and magazines in the waste basket, why let them accumulate on our shelves when for a few cents they may bring to others the same pleasure and benefit we have found in reading them? Here is further testimony from those who send:

"I cannot close this letter without telling you of the joy that I am getting out of sending my papers to others. I have had several nice letters already, and I get busy and read my papers promptly. It was such an easy matter to skim over the headlines and then put off reading the details formerly. I read everything promptly now, and I am getting over a good deal of ground."

"I want to say a few words from the point of view of the sender. It has put so much joy into my life, not only the pleasure of sharing what I enjoy myself, but the pleasant and interesting friends whom I have made. It has given me a new light on missionary work and has given me really delightful friendships. Therefore I want to send my thanks for this great opportunity."

What does a magazine mean to us? What may it mean to a faraway neighbor? Shall we not have the joy of sharing?



## THE NATIONAL COUNCIL

### Church Mission of Help

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



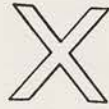
THE TENTH annual Institute of Church Mission of Help, held in Utica, New York, February 10, 11, and 12, considered the threefold nature of the problem of social service; the sociological aspect, the psychiatric aspect, and the spiritual aspect. The sessions were notable, not only for the excellence of the chief speeches, but also for the directness and relevance of the shorter speeches and remarks made by those who participated in the discussions. Technicians used untechnical language; non-technicians spoke from experience, to the point. This shows the development of the conference method which has been used from the first in CMH institutes. It shows, further, the mastery of their several subjects on the part of the chief speakers and the genuine concern on the part of others.

The Institute was prefaced by a mass meeting, at which Dr. Charles H. Johnson, New York State Director of Social Welfare, was the speaker. The Institute proper was inaugurated by a service of preparation led by the Rev. C. N. Lathrop, D.D. The chief speakers were: Miss Mary S. Brisley, Executive Secretary, New York CMH, on case study; Dr. Richard H. Hutchings, Superintendent, Utica State Hospital, on the psychiatric aspect; and the Very Rev. George L. Richardson, D.D., Dean of All Saints' Cathedral, Albany, on the spiritual factor. Owing to the illness of Mr. Benson Y. Landis, Executive Secretary, American Country Life Association, Miss Agnes Penrose, Executive Secretary, Albany CMH, and the Ven. Almon A. Jaynes, D.D., Archdeacon of Central New York, took charge of the discussion of the rural problem.

In addition to delegates and visitors, the clergy and laity of Utica and nearby places attended and took part in the Institute. To an unusual degree it was a community institute.

### Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*  
202 S. Nineteenth Street, Philadelphia, Pa.



AT THE LAST meeting of the National Council of the Brotherhood of St. Andrew it was decided to give increased emphasis to family prayer and religion in the home, and the second Sunday in May, widely observed as Mother's Day, was suggested as an appropriate time for emphasis upon this subject, both from the pulpit and by personal work on the part of Brotherhood members. Brotherhood chapters will cooperate with their rectors in this endeavor, especially in securing the general adoption of the custom of family prayer in the homes of the parish.

A new booklet, *The Family Altar*, has been issued by the Brotherhood, taking the place of the *Manual of Prayers for Family Devotions* issued annually for many years and used widely throughout the Church. The new booklet, which is attractively bound in blue, is based on a different plan and one which is believed to be more generally practicable. For each day of the week there is given a brief form of prayer for use in the morning and another for evening. In addition to the Grace for food and the Lord's Prayer, there is provided a children's prayer and prayer for the day. For the Scripture Lesson, the use of the *Churchman's Calendar of Daily Bible Readings* is suggested, but if this is not convenient, a brief Scripture selection printed in full for each day of the week is included. Provision is made also for special prayers. The price of the booklet is ten cents, or, with the current *Calendar of Daily Bible Readings*, twenty cents, postpaid.

A booklet entitled *The Religious Training of Children in the Home* has been published by the Brotherhood, giving definite plans and practical suggestions for training children in Christian character and the religion of the Church. The plan is based upon the truths of the Church Catechism, interpreted in the light of modern pedagogy and knowledge of child



## THE SPIRIT OF MISSIONS

psychology, and presented as *The Church's Ten Commandments for Parents*. Hymns, Bible verses, illustrations, stories and pictures are suggested for use of parents in carrying out this program. The booklet (No. 44) may be obtained for fifteen cents at Brotherhood headquarters.

### The Seamen's Church Institute

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



THE SEAMEN'S Church Institute of America is the Church's missionary to seamen. I believe there is no greater field for missionary endeavor than our American seaports, where almost a million seamen a year are confronted with every temptation known to man.

Today we are working in fifteen American ports and only the lack of funds prevents the inaugurating of work in many others. In every port where seamen gather the Church should establish a mission to do battle with the powers of evil and minister to the mental, moral, and spiritual well-being of these men. A summary of the past year's accomplishments follows:

|                                       |              |
|---------------------------------------|--------------|
| Lodgings furnished .....              | 599,907      |
| Mail received for seamen.....         | 510,419      |
| Baggage checked .....                 | 124,310      |
| Money deposited for safe keeping..... | \$765,362.38 |
| Religious services .....              | 977          |
| Men attending .....                   | 36,961       |
| Entertainments .....                  | 812          |
| Men shipped .....                     | 24,074       |
| Shore jobs .....                      | 2,732        |
| Hospital visits .....                 | 1,249        |
| Men visited .....                     | 3,189        |
| Ship visits .....                     | 10,942       |
| Books distributed .....               | 83,922       |
| Magazines distributed .....           | 325,474      |
| Knitted articles distributed .....    | 3,413        |
| Relief cases .....                    | 46,734       |
| Cases in clinics.....                 | 3,412        |
| Jail visits .....                     | 208          |
| Diddy bags received.....              | 2,603        |
| Christmas boxes received.....         | 2,250        |

ON JANUARY 29, the new Seamen's Church Institute of Newport was opened and dedicated by the Bishop of Rhode Island. The building was the gift of the Misses Maude and Edith Wetmore in memory of their father and mother. These two devoted Churchwomen not only gave the Institute and its furnishings but have also provided for a most generous endowment.

### The Girls' Friendly Society

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



WITH 1,115 volunteer leaders and a national professional staff of only thirteen, the Girls' Friendly Society is placing increasing emphasis on leadership training conferences.

The first of these national conferences for the year 1930 will be held April 27-29 at 18 Gramercy Park South, New York City. This conference for leaders (associates) and older members will center its sessions around the problems of the girl of today and her needs. Miss Adelaide Teague Case, Mrs. Harrison Elliott, Dr. Adele Streeseaman, and members of the G.F.S. staff will be the discussion leaders.

The second national leadership conference will be for girls of high school age and their advisers, June 26-July 3 at the G.F.S. Holiday House, Delaware, New Jersey. The first of these national younger-member conferences was held last year, with the girls themselves planning and carrying out the program. This year a selected group of advisers is to have the opportunity of observing the girls in action. The possibilities of volunteer work in the G.F.S. will also be demonstrated to the college girls who are invited to act as counselors.

At the Bishop's School, La Jolla, California, and at the G.F.S. Holiday House, Buffalo, Colorado, there will be similar conferences for girls of high school age. At many of the Church summer conferences, also, members of the G.F.S. national staff are teaching courses either for girls or for advisers and are available for



## THE NATIONAL COUNCIL

consultation on G.F.S. problems. In addition, the diocesan and provincial meetings of the society are becoming more and more a means of training our leaders.

The national convention of The Girls' Friendly Society to be held in Chicago, October 14-19, will present the greatest opportunity for leadership training on the 1930 program. One thousand members and associates from all parts of the country are expected to come to Chicago, not only to transact business, but, also, to discuss the general problems of girls' work and the ways by which the G.F.S. may contribute to their solution.

In connection with these leadership training conferences, the second sustaining membership drive, commencing March 12, is especially significant. It means that, at the same time that the G.F.S. is appealing for financial support to men and women interested in girls and their needs, it is increasing the effectiveness of its work through the best modern methods of training volunteers.

### Guild of St. Barnabas

MRS. RICHARD W. BOLLING, *Secretary General*  
156 East 79th Street, New York, N. Y.



THE ANNUAL Council meeting of the Guild of St. Barnabas will be held in Detroit, May 16-18 instead of the preceding week-end as originally planned. The earlier plan had been to combine the Detroit Florence Nightingale service on Sunday, May 11, with the opening service of the Guild Council. So many obstacles arose to these dates, owing to interference with Florence Nightingale services in home branches, that Detroit very kindly postponed their own service.

The present plan gives time on Friday and Saturday for various business meetings and round table conferences as well as for the Executive Committee meeting on Friday afternoon. It is hoped that the branches will send complete representation. Complete plans will go out early in April, in ample time for the discussion at branch meetings during that month.

### The Daughters of the King

MRS. W. SHELLEY HUMPHREYS, *Recording Sec'y*  
2103 Main Street, Jacksonville, Florida



THE ALPHA Chapter, as the first organized group of the Order was called, directed its first efforts toward merely trying to bring other women to church services. The simplest methods for reaching other women were employed. Following the plan of utilizing the Bible class for this purpose, these Daughters had special pews in various parts of the church where some of them always sat. Just being neighborly to the strangers who were seated in these pews, by handing them Prayer Book and Hymnal and showing the place, gave opportunity to speak and formed a basis for friendly approach.

Simple methods? Yes; but they were effective. One by one others came and were encouraged to return. One by one they were won to Christ and His Church.

Then, as now, the association was in no way to supersede or overlap any of the societies, guilds, or other parish organizations. It was organized as a religious Order and was alone in its specific field.

This pioneer personal work among women, similar to that of the Brotherhood of St. Andrew among men, has been carried on quietly and effectively by the Order during the forty-five years of its existence. This work of personal evangelism which is claiming the attention of the Church today, is no new thing to the Order. This is the work for which it came into being and has been its sole object through nearly half a century of endeavor.

At the recent Triennial Convention the late Presiding Bishop said:

"We find the answer to our question . . . in the present evangelistic undertaking of the Church. The plan of this undertaking is nothing more nor less than a reversion to the Daughters of the King and St. Andrew's Brotherhood type, prayer and service."



# 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 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 REV. FRANKLIN J. CLARK ..... *President*      LEWIS B. FRANKLIN, D.C.L. .... *Vice-President and Treasurer*  
..... *Secretary*      MR. CHARLES A. TOMPKINS ..... *Assistant Treasurer*

### Elected by General Convention, Terms Expire in 1931

THE RIGHT REV. WM. T. MANNING, D.D.      MR. HARPER SIBLEY  
THE RIGHT REV. HUGH L. BURLESON, D.D.      MR. SAMUEL F. HOUSTON  
THE REV. H. PERCY SILVER, D.D.      MR. WM. G. PETERKIN  
THE VERY REV. R. S. CHALMERS      MR. Z. C. PATTEN, JR.

### Elected by General Convention, Terms Expire in 1934

THE RIGHT REV. H. ST. GEORGE TUCKER, D.D.      BURTON MANSFIELD, D.C.L.  
THE RIGHT REV. WARREN L. ROGERS, D.D. (Until 1931)      MR. SAMUEL MATHER  
THE REV. W. H. MILTON, D.D.      MR. LOUIS F. MONTEAGLE  
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      VI THE REV. A. E. KNICKERBOCKER, D.D.  
III THE RIGHT REV. THOMAS J. GARLAND, D.D.      VII THE REV. W. P. WITSELL, D.D.  
IV THE RIGHT REV. F. F. REESE, D.D.      VIII THE RIGHT REV. L. C. SANFORD, D.D.

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THE REV. A. B. PARSON, S.T.M. .... *Associate Foreign Secretary*  
THE REV. CARROLL M. DAVIS, LL.D. .... *Domestic Secretary*  
THE REV. ARTHUR R. GRAY, D.D., *Secretary for Latin America*  
THE REV. THOMAS BURGESS, D.D. .... *Secretary for Foreign-Born Americans*  
THE REV. WILLIAM C. EMHARDT, PH.D. .... *Field Secretary for Foreign-Born Americans*  
THE REV. ROBERT F. LAU, D.D. .... *Assistant Secretary for Foreign-Born Americans*

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MISS MABEL LEE COOPER ..... *Teacher Training*  
MRS. RICHARD B. KIMBALL ..... *Publications*  
DEACONESS FRANCES R. EDWARDS ..... *Curriculum*  
MISS MILDRED HEWITT ..... *Church School Administration*  
MISS LILY CHESTON ..... *Secretary under Turner Legacy*

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THE REV. C. LESLIE GLENN ..... *College Work*  
MR. COLEMAN JENNINGS ..... *College Work Associate*  
MISS EDNA EASTWOOD ..... *Home Study*

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THE REV. HAROLD HOLT ..... *Assistant Secretary*  
THE REV. H. W. FOREMAN ..... *Secretary for Rural Work*  
MR. SPENCER MILLER, JR. .... *Consultant for Industrial Relations*

\*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

MISS GRACE LINDLEY ..... *Executive Secretary*      MISS MARGARET I. MARSTON ..... *Educational Secretary*  
MISS EDNA B. BEARDSLEY ..... *Assistant Secretary*      MRS. T. K. WADE ..... *Supply Secretary*  
MISS ADELAIDE T. CASE, PH. D. .... *Educational Adviser*      MISS ELLEN I. FLANDERS ..... *Office Secretary*

Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.  
Telephone number for all Departments, 3012 Gramercy



## Who? What? When?

(Not to mention How? Why?  
and Where?)

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