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April, 1930

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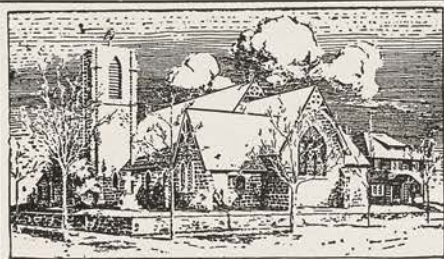
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Vol. XCV

AUGUST, 1930

No. 8

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Photo by John E. Burleson

BISHOPS LEAVING CANTERBURY CATHEDRAL AT OPENING OF LAMBETH CONFERENCE

Over three hundred bishops from all over the world, a much larger number than had ever entered the cathedral at one time in all its history, participated in the opening service. Bishop Burleson tells of the first days of the conference on page 521

THE SPIRIT OF MISSIONS

VOLUME 95

AUGUST, 1930

NUMBER 8

An Eye Witness Tells of China's Plight

Dr. Wood sees internal reform as necessary antecedent to adjustment of China's external relationships and relief to her people's miseries

By John Wilson Wood, D. C. L.

Executive Secretary, Department of Missions

FEW PEOPLE OUTSIDE of China can possibly realize the chaos inside of China. They read about the Nanking Government, about the Sun Yat-sen tomb in Nanking and the wide boulevard leading to it. They have no knowledge of the thousands of people whose homes were ruthlessly destroyed without compensation that the boulevard might be built. They read of demands made by the Nanking Foreign Office for the abolition of extraterritoriality and of assertions about the excellence of China's legal code and the present even-handed quality of Chinese justice. Knowing at best little of the facts, they easily accept at face value, all the claims made and wonder why demands are not complied with.

Comparing what one saw while traveling in the Yangtse valley in April and May, 1930, with observations on previous visits, one doubts whether ever before China's people have suffered as they are suffering now. The industrious, patient, voiceless millions are staggering under burdens of violence and cruelty that would crush people lacking in any but the highest qualities of endurance. The people are constant victims of the armies of both the northern and southern factions. Sometimes these armies fight each other; always they prey upon the people. Towns are wrecked, homes despoiled, growing or gathered crops, it makes little difference

which, are destroyed. All this is done by those who should be the protectors of the people.

Besides the soldiers, great hordes of bandits are spreading terror and death. Often the bandit ranks are recruited from men who would normally be peaceful villagers and farmers, but who, having lost everything as a result of military oppression, have turned bandits themselves. They find it a comparatively easy mode of life and manifest increasing distaste for a return to the hard work of the past.

But that is not all. In the Provinces of Kiangsi, Honan, Hupeh, Kuangsi, and in western Fukien, so-called Red Armies are endeavoring to establish a communistic regime. They are generally led by young men. Some of them are students who have taken courses in American and European universities. They have absorbed the atheism of present-day Russia and are out to smash all religion. If their efforts seem more frequently directed against Christian people and Christian institutions, this is due, in part at least, to the fact that the Christian Church in China is a living reality with purposes and plans for winning the Chinese people to allegiance to our Lord. Confucianism, Taoism, Buddhism, and even Mohammedanism have little if any missionary vision. The communistic armies seize and loot towns, murder and torture citizens,

THE SPIRIT OF MISSIONS

carry off others as prisoners and hold them for heavy ransom.

Practically nothing is done to protect the people or rid the land of the terror. It is small wonder that millions of people seem to have lost all hope for themselves and their country and all confidence in the existence of a government. They had no part in creating it. They have no voice in its affairs. They dare not criticize it because that spells disloyalty to the party, the Kuomintang, which is the government. No opposition party is tolerated.



THESE UNHAPPY CONDITIONS are most acute in the rural areas. At least seventy-five per cent of China's population is rural. This fact gives added significance to the cable that came a few days ago from Bishop Gilman in Hankow: "Countryside desperate. All cities quiet."

This condition is illustrated by the events culminating in the murder of one of our clergy, the Rev. Fung Mei-ts'en in Chuho, a small city about one hundred miles west of Hankow. The day before my departure from Hankow at the end of April, word came to Bishop Roots as we sat in his office, discussing various matters of mission business, that Chuho had been looted by communists and that Mr. Fung had been carried away captive. A few hours later it was reported that he had been killed. One of his sons, who had brought to Hankow the news of his father's capture, doubted the accuracy of the last report. Up to the time of my departure, there had been no confirmation of word of Mr. Fung's death. Now we know that the worst has happened. The main facts are told on pages 517-519. In addition to the information given there, there comes to me from a reliable source, the statement that the communists cut out Mr. Fung's heart and ate it. That simply means that they considered him a brave man. His own letter to Bishop Roots proves that he was brave.

Bad as conditions are in western Hu-

peh, they are still worse, if possible, in Kiangsi. Shortly before my arrival in Hankow, the Chinese Commissioner for Foreign Affairs in the Province of Kiangsi, asked that all missionaries should be withdrawn to Kiukiang in order that the Nanking government might proceed to deal with the communists in the province. This made it advisable for me to give up my plan to visit Nanchang, the capital of the province where there is a flourishing church and where I looked forward to the pleasure of being once again, the guest of the Rev. and Mrs. Lloyd R. Craighill. In March they had been obliged to refugee to Wuhu but returned to Nanchang shortly after Easter. Now conditions are again bad and Bishop Huntington has considered it wise that they should come to this country on an anticipated furlough.

The Province of Kiangsi has suffered terribly. Reports from forty-three of its fifty-three *hsien* (counties) show that 37,700 homes have been burned and 82,300 people killed. Communists have constantly invaded cities and villages, have oppressed the farmers and are inculcating the young with communistic teaching. Wherever they go they leave a trail of agony and death.



MY VISIT TO WUHAN gave me the opportunity of meeting the Rev. Mr. Sandys of the Wesleyan Methodist Mission. He had been stationed at Tayeh, about fifty miles down the Yangtse from Wuhan. Early in April, a communistic army carried him off to the hills back of the city. For about a fortnight he suffered all kinds of privations. His release was finally secured by a Chinese colleague after the Wesleyan Mission had explained to his captors that its policy, as is the case with all other missions in China, is not to pay a ransom. When I saw him, he was not far from a nervous wreck, bearing in face and physique, the marks of his recent experience.

AN EYE WITNESS TELLS OF CHINA'S PLIGHT

A few days later in Hankow, I met Miss Ruth Gemmell, a young American woman who is a member of the China Inland Mission. In March, Miss Gemmell and Mr. and Mrs. Porteous, British subjects, and also members of the China Inland Mission, were captured by a red army at their station in southern Kiangsi. They were carried off into a mountain region and a ransom of thirty thousand dollars was asked for each of the three. After eleven days of captivity, Miss Gemmell was released through the good offices of Chinese members of some of the congregations with which she had been connected in her evangelistic work. These Chinese friends managed to get together about twelve hundred dollars. Her captors apparently thought it would be good business to release her in the hope that she would persuade the C.I.M. to pay the ransom for her two friends.

She was turned loose with three or four Chinese who had been captured at the same time, in a wild, unfamiliar region. After walking about thirty miles, they reached a small town whose people treated them all with great kindness. This attitude is characteristic of most of the Chinese people, so far as my experience goes. One must keep constantly in mind the distinction between the Chinese people and the government, communists, and bandits. After Miss Gemmell had had opportunity to rest, these new found friends secured a sedan chair for her at their own expense and sent her on to Ping-siang on the borders of Hunan. From there she was able to make her way to Changsha and so to the China Inland Mission headquarters in Hankow.

She described the communist army that seized her as well drilled and led by a young man of twenty-two who had studied in America, spoke perfect English and was fanatically communistic. Two other similar armies are operating in the Province of Kiangsi and making life miserable for Chinese and foreigners alike.

Miss Gemmell said that one trouble is that people in the United States will not believe that conditions can possibly be as bad in China as they are at the present

time. On her furlough two years ago, when she tried to tell people the facts, she was assured time after time that she must be mistaken. Things could not be as she represented them to be because, as her informants said, they had heard Chinese students tell about the glories of Chinese culture and the great things that were being done along the line of political and legal reform. Surely, they must know!

Until people in this country deny themselves the luxury of being misled by statements that sound plausible, but all too frequently have slight if any foundation in fact, the great mass of the people in China will continue to suffer, and, as is now the case with the enormous peasant population, will have little faith in organized government.

Mr. and Mrs. Porteous remained in captivity for about three months. Only the other day, a cable dispatch announced their release. Whether they will ever recover from their experience is a question. A month before their release, a newspaper correspondent in Nanchang received a letter outlining some of their sufferings from heat, poor food, dysentery, and vermin and urging that whatever was to be done on their behalf should be done quickly. Their experience is certainly not what two people, one of whom has given thirty-six years and the other twenty-six years to China, have a right to expect.

One leaves China wondering how long present conditions are to continue without the rest of the world apparently caring what happens to the relatively few foreign nationals or the hundreds of millions of Chinese. Perhaps the situation could be helped if, instead of indulging in parleys about the abrogation of alleged unequal treaties, extraterritoriality, and other matters that cloud the real issue, China could be publicly informed that no matters of external relationships would be discussed until China had set her own house in order. No greater blessing than this could possibly be granted as a relief from the miseries now suffered by the voiceless Chinese people.

China and the West Must See Eye to Eye

China's disorders viewed by veteran missionary
as part of a long evolutionary process during
which the West must arm itself with patience

By the Rev. F. E. Lund

Missionary in China, 1898-1927

SOME TIME BEFORE the communist upheaval of 1927, I gave a dinner in the city of Wuhu, to a number of Chinese officials and leading merchants, to enlist their support in securing better equipment for our Chinese high school, which had functioned for about a quarter of a century with an average enrollment of 150 students. As headmaster and priest-in-charge of the station for thirty years, I had had close contact with the leading citizens and had acquired a large circle of friends. At this dinner and thereafter, in spite of the anti-foreign trouble, complimentary speeches were made expressing whole-hearted sympathy with our work.

The social atmosphere was easy and unconstrained. As it seemed that the Chinese gentlemen present were qualified to forecast political events in China, I ventured to ask whether they thought another movement similar to the Boxer uprising of 1900 was expected, or whether it would suit new China to sweep the house clean of all foreigners and fall back on the good old days of a hundred years ago. With a twinkle in his eye, General Hwangp'u, the highest military officer in the province, took the floor and said, in part:

"We like our foreign friends and we like your schools. Your students are not allowed to meddle in politics or parade in

the streets. You have rules and you live up to them; you have ethics and you expect from each and all a moral conduct. We entirely approve of your educational system and we wish every success to this institution, which we hope to see develop into a provincial college. We also wish to say that we like our foreign friends socially. We enjoyed your foreign dinner. Some of us have adopted your foreign dress. We have even fore-ignized our official reception rooms; we want you to feel at home when you call

on us. But since you have asked the meaning of the present trouble, I will venture to make one suggestion: All through the history of our relations with western people we have been conscious of a tendency on their part to look down at us. We have never liked it. It has ruffled our self-respect. On the other hand, we do not presume to think they ought to look up at us. We are hoping that a time will come when we shall look at each other eye to eye and be even better friends under a new law of equity. We are under no delusion; the goal is far off; for old habits are not easily shaken off. But if the present unrest leads in that direction, we should at all cost and on both sides arm ourselves with patience."

This speech, couched in the polite language of a Chinese scholar, pleased the

MR. LUND'S long and fruitful missionary service in China was brought to an abrupt close in April, 1927, when disorders in China, especially in the broad Yangtse Valley, forced the general exodus of missionaries from that area. Of Swedish birth, Mr. Lund is a graduate of Yonkoping Preparatory School, and Kristineham College, Sweden, and the General Theological Seminary, New York. His entire ministry from 1898 to 1927, spent in China, gives him a unique experience from which to survey present conditions there.

CHINA AND THE WEST MUST SEE EYE TO EYE

audience and disclosed the mind of the responsible leaders at the time. They realized that the mere submergence of a few treaty rights would not solve the problem of the future relations of China and the western nations. And their desire for a mutual gaze "eye to eye" is at once both a new attitude and a hopeful sign.

China has not always been in that frame of mind. Before Japan came to the front, China had for centuries been surrounded by a great number of small nations who looked up to her; supreme among them. In her strategic position she called herself *The Central Kingdom* and regarded all foreign lands as inferior; her size and domination filled her with pride. Today, through the impact of western civilization, she has reached a turning point: she is alive to the fact that her future rests on needs and she realizes her deficiency. She needs leaders in her numerous cities and rural districts; she needs a central government strong enough to unite the nation; she needs peace and order, religion, patriotism, moral and political principles.

After years of civil wars China is facing political corruption, military anarchy, banditry, famine and national bankruptcy. If we could picture to ourselves the civil, political, industrial, racial, and religious wars which we, as westerners, have lived through since the days of feudalism; and if we could further realize how, through these wars, and through the high ideal of Christian truth, we have gradually emerged out of superstition, tyranny and ignorance, during a period of many centuries, and then visualize young China in her attempt to pass over all these stages in one bound and bring four hundred million illiterate people in the wake, we would have some idea of what the present struggle implies. To overturn three thousand years of hoary tradition, to change the economic, political, and social status, to revolutionize a nation of this size, to introduce a system of education and industry, and to produce the requisite wealth on which the ambition of an altogether too inadequate number of enlightened leaders can realize a measure of success, all this is a great deal more than facing a political upheaval; it is an



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THE SPIRIT OF MISSIONS



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A CHINESE CITY STREET

It is among the city dwellers that the communist propaganda in China has made the greatest headway

evolution, a transformation of a medieval into a modern structure. It must be evident to all that a gigantic task of this nature is not to be accomplished by the flowering intellect of one generation.

An English sinologue who lived in China for many years, Mr. J. Walter Clennell, has said: "However highly we may esteem the virtue and intellect of Asiatics, it seems improbable that they are so far our superiors as to be capable in one act, by the promulgation of one law or code of regulations, or by the united efforts of one generation, should one generation ever be so happy as to be united, of accomplishing what it took Europeans about five centuries to effect."

The modernization of such a vast country as China, although the excellent example of the modern world is before her, must inevitably be slow and gradual. So far only a small portion of her people are alive to the advent of a new age. Ninety-five percent are untouched by treaty-port life and wholly indifferent as to what government is in power so long as there is peace. Relatively speaking new China is

quite limited in area and power; her present government has by no means a firm grip on the nation as a whole; its premature departure from the old standards that had stood the test for so many centuries, its attitude towards the intelligentsia, the leaders of the more conservative school, and its own party dissensions do not as yet imply a peaceful advance in power and achievement. No generation can afford to deride or lose touch with the one that has gone before and much less can it afford to ignore the sages of its own time. On this point the history of Japan and Siam, at the time they made their great transition, should furnish valuable guidance, rather than the contemporary example of Turkey and Russia.

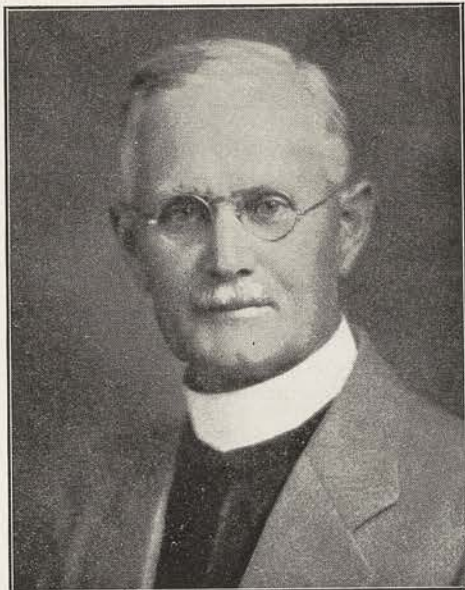
To gain, however, a clearer perspective and to ascertain how far the Nanking Government is actuated by indigenous principles, particularly in its relations with foreign powers, we must cast a retrospective glance at the events which followed in the wake of China's participation in the Great War. It is well known that China joined the Allies with a good deal of trepidation and certainly against the expressed wishes of Sun Yat-sen, who at that time was the president of the Canton Government. The inducement held out was a generous help towards solving her many problems and raising her to a place of equality among the nations. Unfortunately the European peace construction proved such a protracted task that for several years China, without advice or sympathy, was left to plan her own salvation.

The former German possessions in Shantung were held by Japan who insisted on her notorious twenty-one demands. Apprehension of German reprisals, chagrin, and disappointment over the non-fulfillment of the promised treaty revision, and a disconcerting feeling, lest the successful stage in the revolution against the Manchus should be lost, made the Nationalists extremely restive and gave them a chance to appear as the foremost patriotic element in the country. The stage was open for Russia who volunteered to return the Czarist concessions

CHINA AND THE WEST MUST SEE EYE TO EYE

and cancel the old treaties in favor of a certain vague understanding in regard to her Eastern Railway. It is interesting to note how, for a time at least, Russia identified herself with the principle of the self-determination of the weaker nations, and by various pleasing overtures, especially by a generous flow of rubles and military supplies, she succeeded in edging in on the Canton Government which welcomed all possible help in its struggle against the north and consoled itself that it could ultimately cancel the obligation through the old ruse of playing one foreign nation against another.

Only as we scrutinize this undercurrent between Moscow and Canton is it possible to understand the tossing of the Chinese ship of state. At present we have become more alert to the Russian attitude towards Christian institutions and so-called capitalistic countries. The Chinese knew all about this ten years ago. I was informed, as early as in the spring of 1924, by an official of the Northern Government that there would be an uprising against foreigners in China and that missionaries would be expelled, "unless England and America can stop the influx of rubles and Soviet agitators." This was not done and hence the Soviet emissaries had free scope all over the country. In the south they joined the military forces and furnished the leaders with everything, including their brain power; in central China they appeared as travelers, business men, and even as beggars. On some of these the missionaries and foreign residents took compassion; others we avoided. I remember one scholarly-looking individual, dressed in an old Chinese gown who, being denied admittance to my house, turned round and cursed me in grammatical English with a peculiar accent. They went all over sowing the seeds of defection and blaming foreigners for everything under the sun. Most conspicuous was their "boring from within" among the students who fell an easy prey to their pernicious influence. Furnished with money and anti-foreign literature these young patriots took the lead in stirring up the people. The outcome was riot and inter-



THE REV. F. E. LUND

Veteran missionary who views the present situation against the background of his thirty years in China

ference with every peaceful occupation of foreigners. Concessions were taken by force, foreign property was either destroyed or occupied by soldiers, and thousands of men and women had to desert their useful work and flee to places of safety.

This hectic period of thinking "Red" with Russia came to a climax during the winter of 1927, when Michael Borodin collected a college of trenchant authors who issued shiploads of pamphlets and posters so indecently full of "the gospel of hate" that no one could doubt the bold purpose they were intended to serve. These men wrote in German and had their manuscripts translated into English so that the Chinese students could render it into Chinese. Judged by their subsequent revolt against the Nationalist Government whom they had helped to power and led to victory against the northerners, it is safe to say that they constituted but a small group of that great army which is found today all over the world in search of spring-boards for a world revolution. Few realize how dangerously near they came to their objective during the high-

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handed assault on the British concessions in Hankow and Kiukiang.

To our great surprise England preferred to forget her prestige. It meant sacrifice and perhaps more courage than taking up arms against the bolshevized Nationalists who acted with presumptuous pride. The more responsible people of the Yangtse valley were clearly disappointed as they had hoped that England would defend herself and incidentally create law and order. Those who knew the aims of Russia were not surprised. "England is wise, she is very wise," was the short comment of an old Chinese diplomat.

Perhaps the most conspicuous result of this gesture of peace at all cost was the freeing of the Nationalists from the illusion that their battle was chiefly about extraterritorial rights and inequalities against foreigners. It also gave them a chance to reconsider the Soviet friendship which was threatening disaster to the whole country. The present revolt is but an outgrowth of what took place three years ago. Of this the Nanking Government is fully aware. One of its champions has recently characterized this friendship as that of a man who "rescues your estate from your adversary and keeps it for himself."

And yet no one ever thought that communism would suit China. As a social system it will never be adopted permanently, though its destructive influence is likely to continue for a generation or more. The arrogant and undisciplined coolie class, led by irresponsible students seeking governmental positions, will long continue to harangue the ruling authorities. The helpless upper classes will be even worse off, especially if the protective power of the western governments is with-

drawn and all treaty ports are reduced to the level of inland cities. The present leaders have not, so far, evinced any far-sighted capacity to deal with this disturbing element which is representing China as she is not, or at least not yet. But even so, although better cannot be, till worse has been, there is hope in the background. In the last analysis the cardinal trouble with China, including poverty, ignorance, banditry, civil and military anarchy, is not so much due to the wickedness of the worst as to the laxity of the best. No matter to what depth of misery the Chinese people may be brought through communistic influence, China will never imitate Russia in tolerating a dictator of an alien type. In this and in the eagerness of all parties to have a government that can speak for the whole nation lies her hope for the future. From a wider outlook one might even get a hint of a friendly coöperation with the West which, after all, has been responsible for the awakening of the Chinese conscience.

Some day, in the far distant future, we shall have an opportunity to gaze at our big neighbor across the Pacific "eye to eye" with no arrogance on either side. Till then we must arm ourselves with patience and remember what one of the foremost citizens in Wuhu said on removing his suitcase from my house which a number of Chinese friends had used as a strong room during the Bolshevik upheaval: "This is not China; it is bolshevized patriotism imported by idiots." He bowed uttering politely: "*Ming tien hwei*" (We meet tomorrow).

Outside the door he turned round and added: "You Christian people have imported the biggest thing into China so far." It was my turn to bow and endorse the friendly sentiment, *ming tien hwei*.

The Manila Cathedral Receives an Endowed Prayer Book

THE CATHEDRAL OF St. Mary and St. John, Manila, recently was the recipient of a Prayer Book accompanied by a rather unique endowment. Fifty pesos were given to the Cathedral Chapter for investment, the interest, compounded annually, to be used at the end of about ten

years for the purchase of a new Prayer Book, leaving the original fifty pesos intact to start on another decade of earning interest for another book. A Prayer Book easily lasts ten years and it is estimated that this gift will keep one with the present inscription in perpetual use.

Chinese Priest is Martyred in Chuho

The Rev. Fung Mei-ts'en becomes the first martyr of the Church in Hankow when, refusing to leave his flock, he is killed by Red band

By the Rev. Ma Chi-yao

Priest-in-charge, St. John's Church, Singti, China

HOLY Week and Easter in central China were transfigured this year by the martyrdom of the Rev. Fung Mei-ts'en at Chuho. Unwilling to "flee as an hireling, having loved his own, he loved them to the end." On Wednesday in Holy Week, when the communists came to the church and demanded the pastor, he stepped forward saying, "I am he." On Good Friday he wrote a letter to Bishop Roots (see page 518) showing that he was led as a willing sacrifice to the slaughter and opened not his mouth against his murderers. On April 22, Easter Tuesday, he joined the noble army of martyrs and we devoutly believe he rises with Christ to sit in heavenly places with the redeemed of all ages around the throne of God. In China today, where atheism and cruelty and greed are undermining the faith of old and young, a light has been kindled by this man which will shine down the centuries reflecting the light of Calvary. Just one month after Mr. Fung was killed, his wife arrived in Hankow carrying this precious letter. She has been noble also in the way she has borne her great sorrow. She is now near her three boys. One of them is blind, another is at St. Michael's School in Wuchang, while the youngest has been with his grandfather in Hwangp'ei. Terrible as it is, we thank God for such an example as they have given us to help others bear whatever trials lie ahead in these troublous times.—HANKOW NEWS-LETTER.

CHUHO IS ON THE bank of the Hung Hu or great lake, very accessible and fertile and prosperous. At present, because of constant political changes, com-

munist and bandits have been in hiding on all sides of this town. The local guard of three hundred men were well provided with guns and ammunition, so the people had no fear in spite of the fact that the enemy were surrounding them.

No one was prepared for the attack of more than two thousand men of the Red Army who suddenly entered the city on April 16, at four o'clock in the morning. They had over eight hundred muskets and several small cannon and a few machine guns. The captain of the guard, seeing the great disparity in numbers, jumped into the river and shot down two communists. Seeing his bravery, the leader of the communists offered him an official position, if he would throw in his lot with them. He scorned their offer and shot himself.

Victorious, the communists now entered the business street and told the people not to be afraid. After this they captured a number of prominent business men and immediately shot down five. After looting the city, they all departed. But as soon as they had gone, all the bandits, bandit scouts, women's unions, farmer communists, and labor unions rushed into the city like a mighty wind. They also robbed wherever they could. At this juncture, the armed guard came forward and killed more than a hundred of these hordes from the country. With that, the country folk went after the Red Army to avenge their dead. They came back and with terrible vengeance murdered, burned, and made captives through the length and breadth of the city. One-third of the houses in the city were burned. No one knows how many people were killed and a great many captives were taken. Among

them was the Rev. Fung Mei-ts'en, pastor of St. James' Church. When he saw the communists returning he refused to run because he felt responsible for the Christians who were hiding in the church property. When the enemy arrived at the church and asked for the clergyman, he came forward and said, "I am he." He stood up before them, and drank the cup of shame to the last drop. On April 22 he was killed in their marshy retreat outside the city. There was no one to receive his body, no one to bury him. "He was a good shepherd laying down his life for his sheep."

MR. FUNG was only fifty-one years old. Born in Hwangp'ei, in 1879, he belonged to a Confucian family and was so clever in school that he became famous in the neighborhood. When he heard the Rev. Wang Li-t'ang preach, he was so impressed that all his doubts disappeared and he made up his mind that he would make this teaching his own. So he connected himself with the *Sheng Kung Hui* in Hwangp'ei, was baptized in 1907, and became an earnest Christian.

During this year, he entered All Saints' Catechetical School in Hankow, which was then under the charge of the Rev. S. H. Littell (now Bishop of Honolulu). Immediately upon graduation he went to St. John's Church, Hankow, where he labored for five years. He then spent one year in Yang Chia Ho. Very sincere and very successful in his work, he was recommended for advancement and entered

the Divinity School of the Heavenly Way, where he studied for two and a half years under the Rev. L. B. Ridgely.

On March 9, 1920, he was ordained deacon by Bishop Roots in St. Paul's Cathedral, together with Ma Chi-yao, Sz Sz-yuen and Yuin Kai-yuen. After a year and a half at St. John's Church, Hankow, he was advanced to the priesthood on October 20, 1921 by Bishop Roots, in St.

Michael's Church, Wuchang. In March 1922, he was placed in charge of the Chapel of the Resurrection, Ch'iao K'eo, the first time that a priest had been stationed there. The next year he went to St. James' Church, Chuho, where he labored faithfully until his death. For twenty years he served the Church as catechist, deacon, and priest.

Mr. Fung's word could always be trusted and his life was blameless. With his meagre salary he supported his wife and three sons (one of whom was blind), his aged father and a cripple brother with a wife and two little children. He was kind to the

poor and had many of the qualities of the Rev. Wang Li-t'ang. He never shirked his duty because it was hard, and in working to reform men he was not afraid to die. He was respected by all and was a great friend of Pastor Hsieh of the Swedish Mission, who would have died with him if he had not gone to Wuchang to celebrate the fortieth jubilee of the Swedish Missionary Society in central China. In dying, he has become the first martyr of the Hankow Diocese. His wife has the same spirit.

Mr. Fung's Last Letter

Chuho, Hupeh
April 18, 1930

My dear Bishop Roots

I write reverently to you at this time. I, Mei, was seized on the sixteenth day of this month by the county official of the Soviet Government. The Chairman of their Executive Committee said to me, "Mei-ts'en, you are a preacher of the Gospel in the *Sheng Kung Hui* and therefore you are one of the corrupt gentry." He would not let me plead my cause. They have condemned me to be shot on the nineteenth.

I, Mei, have perfect peace in my heart, but, Bishop, I want you to think of me as giving my life as a sacrifice for the sake of the Gospel. With regard to my aged father, and my wife and my two younger sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare.

Respectfully presented

FUNG MEI-TS'EN.

OUR MISSIONARIES IN JAPAN CONFER AT NARA

WHEN THE COMMUNISTS got through with Chuho, they stamped out Hsien Tao Chen, a very important center on the Hsiang River. The enemy took away the arms of more than a hundred of the River Guard and killed a number of them. More than thirty of the civilians were captured. Among them were two Roman Catholic priests. The communists asked one of them where his bishop was. He said, "I am the bishop." The other one found himself in the midst of a company of women and children. He said to the communists, "Don't take these women and children; they cannot walk. Take me instead." Of the two priests we have heard that one of them has been killed. We cannot say definitely about the other. From this place, they carried off more than six hundred thousand dollars.

When the communists and bandits had finished plundering Chuho and Hsien Tao Chen, they surrounded Fengk'eo for one week. All this time the people held the city, expecting aid from the officials. But no saving army appeared. When they entered the city, they killed first the heads of organizations, firms, etc., as well as the gentry, prominent business men, and the respectable citizens. Next they killed the sellers of tobacco, opium-eaters, prosti-

tutes, beggars, men and women, old and young, to the number of five hundred, till the river ran red with blood and the open spaces outside the city were filled with corpses. They even killed the dogs because they protected the rich and molested the poor. Several hundred men and women were carried away captive.

Ninety *li* up-river is Singti, a very prosperous city. Victorious in three towns, the power of the communists had increased greatly. From three directions, they approached Singti and came within two or three *li* of the city. There was no protecting army here but a local guard of about two or three hundred men. What could they do against such a multitude! The people were frightened. More than ten thousand people moved up-river to Yochow, or down-river to Hankow. Stealthily, the rabble entered the city hiding everywhere and posted placards throughout the streets. Then they openly demanded fifty thousand dollars from the Chamber of Commerce. Fortunately, the Chinese gunboat *Teh Sen* was anchored off Singti and the Fifth Army sent a thousand soldiers to the rescue. Thus for the time being, danger gave place to peace, but we cannot help feeling that Singti is in a very precarious situation.

Our Missionaries in Japan Confer at Nara

WHILE IN THE ORIENT, Dr. John W. Wood participated in a general conference of all our American missionaries in Japan, held in Nara, March 30-April 1. Some seventy missionaries including the four American bishops in Japan, the Right Rev. John McKim, D.D., the Right Rev. Shirley H. Nichols, D.D., the Right Rev. Norman S. Binsted, D.D., and the Right Rev. Charles S. Reifsnider, D.D., took part in the discussions which covered a wide range of topics including the American Church Mission and the *Nippon Sei Ko Kwai*, education in the Church, worship in the *Nippon Sei Ko Kwai*, our medical work, and religious education in the schools. There were also brief accounts of various phases of our work for all classes of the community by

those most intimately connected with them. These were full of encouragement for the future and included evangelistic work in the Tohoku, country work in Kyoto, work among isolated Christians, camp work for young men, kindergartens, etc., etc. In discussing the American Church Mission and the *Nippon Sei Ko Kwai*, Bishop McKim, whose own service in Japan spans half a century, gave a graphic review of the beginnings and growth of the Mission and the Church in Japan.

The conference recorded its desire that, as soon as possible, a suitable professor representing the best scholarship of the American Church, should be provided for the Central Theological College, on whose faculty we are at present not represented.

The Opening of the Lambeth Conference

Over three hundred bishops from all parts of
world participate in colorful opening services
of seventh decennial Lambeth Conference

By the Right Rev. Hugh Latimer Burleson, D. D.

Missionary Bishop of South Dakota

LAMBETH HAS BEGUN,—and very wonderfully! As I write, the imposing opening services are over, and the bishops have settled down to their five weeks of taxing work.

The first event was on July 4, when some two hundred and fifty bishops assembled in the Fulham parish church, on invitation of the Bishop of London, to observe a quiet day in preparation for the work of the conference. Fulham, which is the oldest freehold in England, dating from 691, was originally the country place of the Bishop of London. In addition, he had a real palace in the city, called London House, which the present bishop sold. He now lives in this lovely rambling old home set amid exquisite gardens, through which you pass to reach All Saints' Church.

The day, like all other early days of this conference, was warm and bright; perfect weather, for England, and a great contrast to the storms of ten years ago. The day began with a celebration of the Holy Communion, followed by two other services with addresses, and one more in the afternoon.

Bishop Talbot, sometime of Winchester, was the conductor of the quiet day. He has been a wonderful leader in the past, but his multiplied years and manifest bodily infirmity made it very difficult for him. There were, however, flashes of his old-time fire, and as a message from the past to the men of the new day the address had moving significance.

THE GREAT EVENT, always outstanding and inspiring, was the visit to Canterbury on the following day, Saturday. Again the weather was perfect, and the

wonderful old town, with its cathedral, was at its best. Most of us went down by train from London, arriving about eleven-thirty. A few took motors, arriving when the fates decreed. Bishops and their families thronged the cathedral visiting its many historic spots. At one o'clock, luncheon was served to the bishops in St. Augustine's College, which stands on the site of the old abbey, where were buried Augustine and many of his successors. Brief addresses of welcome and appreciation were made at the close of the luncheon by the Archbishop of Canterbury and others. Our own Presiding Bishop made his first public appearance in connection with the conference, bringing greetings from the United States.

At three o'clock came the opening service of the conference. Through the great doors of the old cathedral, hallowed by the memories of more than a thousand years, entered a brilliant procession of over three hundred bishops, a far greater number than had ever entered the cathedral at one time in all its history. There was a brief service, and then the Archbishop, clothed in scarlet, his clear-cut and beautiful face looking like a white cameo, made an address of welcome, sitting in St. Augustine's chair before the high altar. He opened with these words:

MOST Reverend, Right Reverend, and Dear Brothers,—Welcome! The greeting comes from my own full heart. It comes also—surely in no mere figure of speech—from the mother-heart of this venerable and beautiful church. For today she receives you who bring to her the love and reverence of her children in a great family of Churches in all parts of the world—the gift and heritage she has so wondrously received from the Lord.

There is another thought which must needs

THE OPENING OF THE LAMBETH CONFERENCE

unite us as we are here assembled. It is the thought of the contrast between the lowly origins of the Church wherein we serve and its marvellous expansion into all parts of the world whereof we are the living witnesses. Beneath our feet are the remains in rough stone and Roman brick of a humble shrine where Augustine and his monks offered the first Christian worship of the English folk. Now, around and above it, stands this mighty and majestic shrine. Is it not a parable? In these monks and their attendants we see the origin of the English Church. In the company of over three hundred bishops—the largest gathering of Christian bishops ever assembled on English soil—coming from every quarter of the globe, we see what, by God's Providence, it has become and is becoming.

More and more fully it is becoming a community of free and self-governing Churches. Even the separated missionary dioceses under the special jurisdiction of the See of Canterbury are working out their own lives in their own way, and are drawing together wherever it is possible in provinces which in due course will become autonomous, like the Churches of the United States, Canada, Australia, New Zealand, South Africa, the West Indies, India.

On this community of Churches no uniform ecclesiastical rule is or can ever be imposed. The only ties which bind them together are of the Spirit, not of the letter; and it is in and through freedom that their strength will be maintained. This Anglican Communion, as we still call it, has only gradually, stage by stage, become conscious of itself—of its place and meaning in the world. It will be for us in our deliberations to try to make that consciousness more clear and purposeful. The origin of our

communion we can see in the memories which Canterbury Cathedral treasures. Its growth we can see in this very assembly. Can we foresee its destiny? The Church of England it has ceased to be except in origin and in one part of the world. Even Anglican, in the strict sense of the word, it must become less and less exclusively or even predominantly. For if God prospers these new Churches across the seas they will become not Anglican only in their character and outlook, but even more Indian, Chinese, Japanese, African.

Then, if our aim is not to reproduce the Church of England throughout the world, not even to reproduce certain formularies and a certain tone and temperament called Anglican, what is it that we stand for in Christendom? Is it not just simply for Christ's Holy Catholic Church—exhibiting itself again as once it was before the masterful hand of Rome was laid upon it—as a community of Churches, self-governing within their own areas, held together not by one dominion, but by witnessing to the same Gospel, by holding to the same broad traditions of Creed and Sacrament and Order, by the common counsel and conference of its bishops, only now, please God, with a deep desire to bring into it whatever is of God in the life and history of the peoples and races of the world? Do we mean less than this when in our Encyclical Letter we shall describe ourselves as "Archbishops and Bishops of the Holy Catholic Church"?

He then went on to outline the purposes and work of the conference, and closed with these great words:

Our first corporate act as a brotherhood of



Keystone View Company, London

BISHOPS ARRIVING AT LAMBETH PALACE FOR DECENNIAL CONFERENCE
Bishops from all over the world entering the palace grounds on July 7 to begin their five weeks' deliberations of matters of vital concern to the whole Anglican Communion. The meetings are held in the palace library

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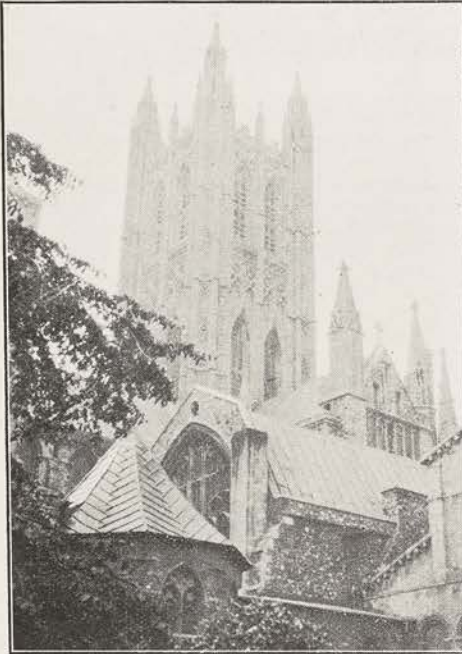


Photo by John E. Burleson

CANTERBURY CATHEDRAL

bishops in Christ's Holy Catholic Church will be, in accordance with a noble custom of our conferences, to recite together the Nicene Creed. Here is the splendid summary of that revelation of the Most High which we have to re-explore for ourselves, to reinterpret for our generation. "This is our God for ever and ever." Does it not give us strength and confidence as we enter our conference at Lambeth or as we pass in our ministry through crowded street or secluded village, or across mountains and plains and seas, that we have behind us as a strong buttress this Faith which has stood the test of centuries, and bears with it the massive experience of multitudes who have gone before us in the one Church of God?

The recitation of the ancient creed by the great body of bishops and the vast congregation was followed by a few prayers and the Archbishop gave us his blessing. It was a day to remember for a lifetime.

ON SUNDAY MORNING, July 6, another great service was held in St. Paul's Cathedral, London. Again there was the colorful procession, this time through old streets crowded with spectators. The Archbishop of Canterbury celebrated the

Eucharist, and the Archbishop of York preached a powerful sermon on faith in the Living God. This service, as also the one at Canterbury, was attended by a group of prelates and other dignitaries who were present as representatives of the Orthodox Churches of the East. His All-Holiness Meletios II, Patriarch of Alexandria, headed a delegation of ten bishops who were a striking feature of the great procession. It was another wonderful service, which stirred London deeply, and Christopher Wren's great masterpiece of architecture gave it a splendid setting.

This ended the pomp and pageantry for the time being. On Monday morning the business sessions began in the library of the old palace at Lambeth, which has housed the conferences since 1867. Whether it will be able to hold another without bursting its walls is a serious question. Three hundred and ten bishops out of a possible four hundred were in attendance—which is in itself an amazing testimony of the value of the conference.

In greeting us the Archbishop spoke most feelingly of the late Archbishop Davidson, who had been connected with five Lambeth conferences. He told of visiting Lord Davidson in his last days, and gave us a message as from him, that we should seek to "serve the counsel of God." He spoke of other great leaders who had died during the ten-year interval, among them Bishops Murray, Anderson, and Brent. He told of the arduous preparations made for the conference, assuming responsibility for any mistakes. Last of all he warned us that no reports of the proceedings must be given to the press before the conclusion of the conference. "We should," he said, "be able to say to each other, as brethren, all that we may wish to say, fully and frankly, without thought of the public without our doors."

For the present, therefore, my tale is told. But I may add that the conference opens with great promise, and has before it a great opportunity.

NOTE: When this issue reaches our readers, the Lambeth Conference will be drawing to its close on August 9. In early issues we expect to publish accounts by Bishop Burleson and others of significant Lambeth events and actions.

Manila Cathedral Plans Brent Memorial

Two new windows in the Cathedral of St. Mary and St. John are to memorialize Bishop Brent and General Wood, friends of the Philippines

WHEN BISHOP BRENT built the Cathedral Church of St. Mary and St. John in Manila, he made a careful plan for the subjects of its windows. Originally there were no glass windows in the cathedral; all were made of mussel-shells as is common in a land where windows are never used except in times of storm. Gradually as memorials were given, these shell windows were replaced by stained glass carrying out Bishop Brent's original scheme.

It is peculiarly fitting that he, the founder-bishop of our work in the Philippines, should now be memorialized in one of these windows. Over the altar, in the most conspicuous position in the cathedral, there has been for many years a magnificent window portraying "The Lord Enthroned in Glory." The two windows at the sides of this are now to be used to memorialize Bishop Brent and his close personal friend, the late Major-General Leonard Wood, one time governor-general of the Islands.

The present Bish-

op of the Philippine Islands, the Right Rev. G. F. Mosher, D.D., in describing the new windows, in *The Cathedral Age*, says:

"Bishop Brent will be remembered on the Gospel side of the central window and General Wood on the Epistle side. The original design for these windows called for 'Saints Adoring' in such a way as to make a single picture of the group of three windows. It was suggested that the subject be retained, but that the conventional angels of the lower and front line should be replaced by some figures symbolic of the Bishop and the General.

"The central window being by Clayton and Bell it was felt that uniformity required the same makers for the flanking windows. Accordingly the suggestion regarding symbolism was made to them and the response may best be given in their own words: 'You will notice that Mr. Bell has endeavored to carry out your idea, namely, on the left hand side a figure of



MEMORIAL TO BISHOP BRENT
Design for the window in memory of the first
bishop of the Philippine Islands

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a bishop which might be St. James, first Bishop of Jerusalem, and, in order to preserve the composition, behind him the figures of the two patron saints of the cathedral, namely, St. Mary and St. John. On the other side is shown St. Martin, and behind him, also in order to preserve the balance of design, St. Michael.'

"The symbolism is true to the best art and its application most happy. It will be an inspiration to many, not only in the present but in the ages to come, to be reminded of the founder-bishop whose statesmanship and devotion went out from this cathedral church of his own building, and of the great Christian general and governor who was confirmed here."

Ministering to the Escambia Indians of Alabama

IN ANSWER TO A recent question about how to illustrate the "practical benefits of Christianity," the Rev. Edgar Van W. Edwards, missionary in the Atmore rural field in Alabama, tells of a little Indian boy who has had long and skillful surgical care. A visitor who saw the little cripple being cared for said that was the kind of Christianity he believed in. The missionary quoted, "I was sick and ye ministered unto me," and the visitor said he had heard that before, and where did it come from?

These Indians, in Escambia County, Alabama, are the object of a piece of mission work begun last year by Dr. and Mrs. Robert C. Macy, formerly of Bon Secour, now of Atmore, Alabama. Mrs. Macy says they have scarcely been able to touch the field, the need is so great. Superstition, ignorance, poverty and prejudice are to be met. There is an Indian school house, a dilapidated little building in desolate surroundings, where an excellent white teacher, who comes out from Atmore, eight miles away, has about thirty enrolled.

Mr. Edwards, who ministers in many places around that section, "literally day and night," has a service in the school house for the Indians one Sunday a month, and the Macys carry it on the other Sundays, with a service along Prayer Book lines (a friend gave them some new books), and with Bible stories and health talks. Mrs. Macy hopes to train some of the older public school children to help with the younger ones in the Church school. At first it was difficult to get the older people to come to the

services, but soon sixty-five were coming.

Conditions of disease and poverty are distressing: For a little blind girl there is nothing left but hideous scarred tissue. The eyes are going; if her people can be persuaded, the tissue can be removed, a drooping lid released, and glass eyes secured, otherwise she will be a sad and terrible case of "bait" for earning money, getting alms. One small lad is a mute. Proper examination may show him to be simply tongue-tied, a situation that can be handled easily, if fear can be overcome. Still another, a little girl, is really mute. Examination showed that her adenoid-tonsil condition is such as to make the use of the tongue for speech impossible. This can be remedied if there is no deeper trouble as both doctors fear. Another, a small boy, has a sore on his leg, which has persisted for two years, more or less, the treatment of which might save him from a tubercular bone. Then, there are innumerable cases of hookworm, many cases of pellagra, lots of scabies (itch) and so on. Dr. Macy plans giving illustrated health talks on diseases, their prevention and cure, simply enough taught to get the people to understand and use them.

The Indians are singularly lonely and are left much to themselves. Their response is touching to anyone who understands and tries to help. But it is not only an Indian but a white problem, there is much contact of the two races, one cannot tell where it begins, how far it extends, to what it leads. Often we find ourselves helping a white family, one or more of whose members have married into an Indian family.

Women Give Japanese Church in Honolulu

Aid from the Corporate Gift and other funds provides a new plant for Holy Trinity Church in the heart of Honolulu's Japanese district

By Maud B. Thompson

President, Woman's Auxiliary, Missionary District of Honolulu

FOR MANY YEARS our work among the Japanese in Honolulu has been inadequate and disproportionate to the importance, numerically and socially, of the Japanese in Hawaii. Few realize that these people number 135,000 of the total estimated Island population of 350,000. One church, and that for years in a dilapidated and collapsible condition, could not hope to do much for the Japanese in the City of Honolulu, or to even hold its own against the many temples of Buddha scattered over the city. Some months ago the church building, on a corner of the cathedral property in the heart of the city, was condemned. The congregation was compelled to seek another shelter. For a temporary home, the Rev. P. T. Fukao moved his people into the historic eighty-five year old Stone House, for many years the home of the Armstrong family.

Stone House adjoins Washington Place, the former home of Queen Liliuokalani and now the official residence of the governor of the Islands. When, years ago, Stone House came into the possession of the Church, it was used as one of the buildings of Iolani School. A few years ago the school moved to its new location in Nuuanu Valley and Stone House was set

free to open its shabby but hospitable doors to the Japanese congregation in their extremity. The women of the District Branch of the Auxiliary freshened up the interior with a coat of paint, obliterating the black-boards of the old school, varnished the pews, and another chapter was added to the history of Stone House.

Bishop Littell immediately upon his consecration realized that the problem of the Japanese church would be among the first to demand his attention. It therefore seemed an answer to prayer and was cause of great rejoicing when the over-subscription of the Corporate Gift of the Woman's Auxiliary enabled the granting of a gift of nine thousand

dollars toward the building of a new Japanese church in Honolulu. Following close on this came the decision of the New York Woman's Auxiliary to pledge one thousand dollars to this same cause, as its part of the Advance Work Program.

Then came the question as to where to locate the new church. The Board of Health was consulted as to the districts in the city most thickly populated by the Japanese. Right in the midst of the district decided on, it was learned that a body of Korean Christians wished to sell their property, consisting of church, rec-



THE REV. P. T. FUKAO
Priest-in-charge of Holy Trinity Japanese Mission, which has recently secured a new home in Honolulu

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tory and outbuildings, in order to move to a more thoroughly Korean center. This property, most admirably suited to our needs was acquired without delay, and without the possible annoyances incidental to building, at the satisfactory price of \$17,158.50. It is conceded that to buy the land and erect the necessary buildings would have cost four or five thousand dollars more than this sum.

Here again the women of the Church came to the fore and made possible the realization of this project. It was necessary for Bishop Littell to have cash immediately in order to take an option on the property. The Bishop's Purse, an extra discretionary fund raised by the Honolulu Branch of the Woman's Auxiliary, supplied the necessary two hundred dollars. Then, although it may seem too good to be true, they reached down into their stocking and produced a sum sufficient to pay the balance of the cost of the property! In 1916, a Cherry Blossom Fete was held to raise money for a hostel for Japanese girls. Under the

capable direction of Mrs. John McKim, wife of the Bishop of North Tokyo, (then Mrs. John Baird), the women worked hard and realized \$2,875.45. But before the hostel could be begun, Deaconess Spencer who was to have charge, was called away, and the money was never used. With the addition of some eight hundred dollars received later from New York, it has been held all these years by the Honolulu Branch of the Woman's Auxiliary as a trust fund for Japanese work. In fourteen years, the nest egg grew to \$6,714.28 and practically made up the amount needed to complete the purchase of the property. It is not too much to say that the new Holy Trinity Church, Honolulu, is the gift of the women of the Church, and for this reason, it is hoped that it will always be the object of their special interest and prayers.

It is Bishop Littell's intention, as time goes on, to have other centers for reaching the Japanese people in Honolulu and on the other islands.

Bishop Huntington Reports Substantial Progress in Anking

IN HIS ANNUAL REPORT for 1929, Bishop Huntington comments on the very substantial progress that has been made in the Diocese of Anking with a staff almost entirely Chinese. "I think that the financial progress is especially promising though there has been much progress also in other respects. Contributions in the diocese for all purposes, excepting the schools, amount to \$7,645 Mex., an increase of \$2,410 Mex. over last year, which was the highest up to that date.

"Evangelistic work has on the whole gone on steadily with fairly good success. The number of persons baptized has increased considerably over 1928; the number of confirmations has fallen off somewhat. This is due in part to the condition of the country which made it difficult for me to visit the outstations."

The educational situation is causing much anxiety. Primary schools show an

increase in pupils. The middle school work has been practically impossible because the anti-Christian element is more likely to make itself disagreeable in such schools than in those of a lower grade. Looking to the future Bishop Huntington says, "whether we shall be able to continue unregistered with the government I gravely doubt. Whether we can register under existing regulations is still more doubtful. I shall not be surprised if it becomes necessary for us to close our schools."

Medical work has suffered very serious setbacks. It is still impossible to reopen St. James' Hospital, Anking, although some work is being carried on in the clinic building. Bishop Huntington says "the constant drag of Chinese slackness is too great for them to stand up against and the aseptic condition of the hospital has gone off."



PARTICIPANTS IN THE PAGAN FUNERAL FEAST CEREMONIES
Note especially the "devils" and the attendant carrying the protective mat. (See page 530)

Evangelism Through a Pagan Funeral Feast

Onetime Mohammedan center in Liberia now invites Christian priest to participate in its native ceremonies and to lead and to help it

By the Rev. W. Josselyn Reed

Principal, St. John's Academic and Industrial School, Cape Mount

BEHIND CAPE MOUNT, Liberia, is Fisherman's Lake across which is the small town of Bendu, where I was recently bidden to a funeral feast.

I had learned several weeks before that one of the good friends of the mission, an old mission boy, and district commissioner, was very sick. His brother had gone to see him in the country, and I had asked him to bring him to Cape Mount to the doctor. One afternoon a messenger came to say that my friend was dying, and then, a few minutes later another saying that he was dead. Would I come to the funeral?

William T. Sherman, or Feweh, as he was known in the country, had been a Christian, a much loved man in his town, respected and honored. Of course, I agreed, and was ready to go in a very few minutes, for in Africa the dead cannot be kept long.

About six o'clock in the evening we

started across the lake. Our canoe, with six boys paddling, six passengers, and sail-up moved off very nicely. The breeze was with us as we began the fifteen-mile trip across the lake. Soon the rain started; no moon shone, no stars flickered. Soon the wind was too strong, and but for the will of God we would have gone over into the lake. The mast broke and saved us all. The boys started paddling again, and about ten-thirty in the evening we reached Bendu. Dripping wet I got out of the boat and rushed to get by a fire, for I was shaking with cold. Soon the people gave me some good hot food and I felt better.

I walked around the town, watched the men by candlelight make the coffin and then went to the house where my friend was laid out. I cannot picture what a wake would have been like fifty years before, but around the small house sat the women of the deceased, his children, and

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MOHAMMEDANS AT THE FEAST

Their headdress marks them as desert people. They have come a long distance as the desert is two thousand miles away

his friends, and here and there a Christian. The wailing of the women had ceased, and the singing of Christian hymns had taken its place. That night nearly all the hymnal was sung through as well as many spirituals. Needless to say I was tired and soon went to bed. The next morning in the little native church we held the funeral of District Commissioner Feweh Sherman and buried him in the center of the town in a coffin surmounted by a cross. Soon after the funeral, just before I was leaving Bendu to return to Cape Mount, the new chief, another Christian and a graduate of St. John's School, came to me and said, "The people are demanding that I have a feast for my brother. What should I do?"

It happens that the deceased's father had died, and being a Christian he had forbidden a funeral feast. Then his mother died, then his brother, and never a feast for any of them. The people felt that that was the reason why he had died, so rather than have his brother die they demanded that a feast be held immedi-

ately. I thought it over and said, "Let the people have their feast."

Several weeks passed. The people prepared for the funeral feast. Invitations were sent to the civilized peoples of Cape Mount, and to many of the boys at the mission. Of course, an invitation came to me, an invitation that I not only must accept, but one that I wanted to accept.

I had often wondered about the funeral feast and its idea. From the people I learned that the feast was done out of respect for the dead, and in order that the soul of the dead will not return and haunt them. The more important a person the man is, the greater the feast. Not many years before there were no known burials in this part of the country. When a person died, the man-devil, the head of the native bush would come into the town and steal away the body. The burial place was unknown except to those whose duty it was to bury the dead. The story goes that a post mortem was performed on the dead. If the spleen was enlarged, as is very possible in a malarial country, the deceased was said to have had a tumor. This meant that he was bewitched and must be buried in a place apart from those who were not bewitched.

The feast was to start on Monday. I arrived that afternoon, and it seemed as if they were awaiting my coming before beginning. I was heartily welcomed and shown into a fine native house which was to be my home for the week to come. Entering the town I waited until the brother of the dead man came to me, and then I asked him what news. He informed me we would all "break news" the following day. That night after I had had my chop I went around the town to inform the Christians, of whom there were a great many, that each morning during the feast there would be a celebration of the Holy Communion in the little native church. Early the next morning, the news spread that we would have church. Many came. Many years ago Bendu was a town that had no Christian church, only a fine Mohammedan mosque; today, there is no mosque but a church. The Mohammedans that were

EVANGELISM THROUGH A PAGAN FUNERAL FEAST

there had to pray in the open air with their faces turned toward the rising sun. Each morning we had our Celebration and it was well attended. What an example to these people, the winning of one town to Christianity!

About ten o'clock we all assembled in the *palaver* or court house to "break news". Here were assembled all the leaders of the country, the chiefs with their speakers, and around the edge of the court the smaller people. The center of the court was empty, and up and down it the speaker went giving the opening address, which I could not understand, for it was in Vai. Then I was informed that "as I was their teacher" I had to "break news" first. Through one of the old mission boys I spoke, or rather he spoke for me, for a big man in the country never speaks, he must have his speaker. My speaker inquired, "What is the news?" The answer came back "nothing strange," and then they proceeded to tell me of the death of Feweh Sherman, though of course I knew all about it, for had I not buried him, but that was their custom. After I had heard the news then it was up to me to show my sympathy. In the death of one at home we would send flowers, but not so in Africa. To show that your heart is sympathetic with the people there are at least three things to be given. First white cloth, the sign of mourning to go to the wives of the deceased, then cold water or tobacco to gladden the hearts of the mourners; and then some money. I presented the white cloth, some tobacco, and some money.

The second man to be called on was the Mohammedan leader. He was acclaimed by the Mohammedans, and he presented to the family of the deceased, toward the feast, one bullock. Of course, he did not speak, but had his speaker. In the court was one who would always interrupt whenever a speaker got up to talk. He was a court jester; he would tell funny stories, but to keep him still the one who wanted to speak would have to dash him, that is give him a shilling. He did not interrupt me, but did nearly everyone else. So on through the chiefs of the

country the news was broken. Some gave money, some gave bags of rice, some gave sheep and goats, and palm oil, gin, tobacco, beer, and lemonade. The money at the end of the feast amounted, so they tell me, to over a thousand dollars.

You may wonder what this money is for. The feast is an expensive thing. The family of the bereaved must feed all those who come. Daily, near the grave, was butchered one or two cows, the food divided up between all the families present. No one went hungry. Each morning rations, beer, gin, rice, meat, and the like, were taken to the quarters of all the leading men for them to divide among their followers. When the feast was ended, whatever remained belonged to the family of the deceased.

Many came to this feast. All over the little town of Bendu were temporary little sheds, just sticks and palm thatch thrown together, where the people lived. In every room were many people. In my room, for example, I had my bed and on the floor slept about ten others, most of them mission boys who went with me, but



LEADING MEN OF BENDU

The man on the right is the speaker for this country. He is dressed in a gown of country cloth

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some were boys that I knew who otherwise would have had no place to stay.

Every day during the feast a new group of people would come in and then the "news had to be broken" with them and they presented their gifts. Each town from the neighborhood had with it its own set of drummers who went up and down the town playing their drums and dancing, and then would surround the grave and dance until some of the family came to present them with some special gift. Groups of native women from each town, with their gourds, which were encased by a net of beaded strings, which made a kind of drumming noise when they pulled the strings tight and loosened the gourd, also serenaded the grave until they were "dashed" by the family.

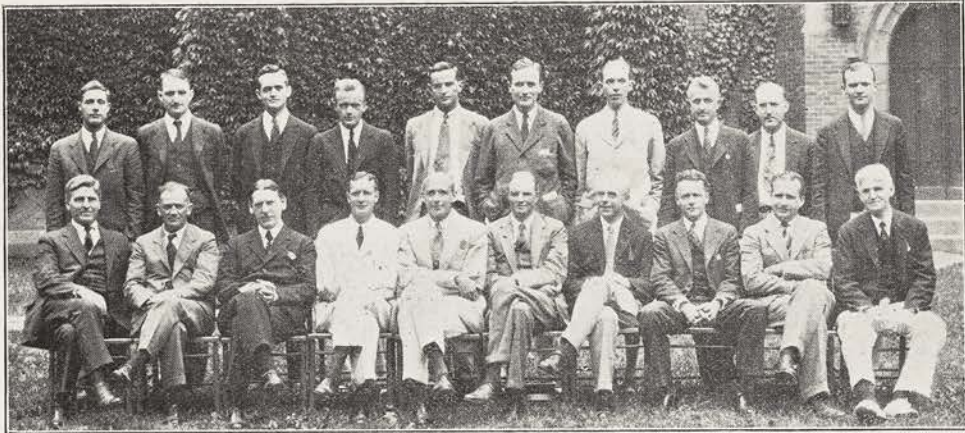
Then, and perhaps the most attractive to the stranger were the women's devils. Some had golden horns, others silver horns, and some nothing but wooden horns. They would serenade the grave, and dance to the rattling of the gourds of their women musicians. These are women devils, for men devils are never seen. The men fear these devils greatly, for to have a man touch them, or to be touched by them is for that man sickness or death. They are always attended by their women followers and one who carries a mat, so that if anything should happen to the devil's costume, the mat can shield her from the view of the men and the uninitiated. As the devils danced by the grave, the family would dash the woman who carried the mat. Some of the devils wore about their head, pieces of white cloth, the sign of mourning. They would go to the grave, kneel down, pretend to cry, and then would rise and wipe imaginary tears from their false heads. This touching sign signified their great love and respect for the deceased.

During the feast many groups would go around, serenade the grave and then serenade each individual house. Near the end of the feast the new chief was carried around on the shoulders of his people. He is a Christian and when he came to my house, he asked me to bless him and the people of Bendu. "For," said he, "we

want and need our teacher's blessing above all else." Naturally, I let them bow their heads and blessed them.

Sunday I had the great opportunity that I wanted, and was one of the reasons why I was so anxious to attend the feast. In the court house I had a Christian service. The service was attended, with the exception of the Christian women, by all the people. The majority were Mohammedans, and here they were right in my presence. I celebrated the Holy Communion, every word of which was translated by one of the old mission boys. As the Mohammedans said afterwards, that was the first time they had ever seen or understood what the Communion service was. They had always had prejudices and still have against the Christians, but they had to attend out of respect to the deceased. When I preached I naturally had to speak on my late friend. I told them that they all loved him and had come to pay their respects to him because from his life he had shown many of the virtues of a Christian. The epistle for one of the Sundays near it was "walk in the Spirit and ye shall not fulfil the lust of the flesh. . . . Now the works of the flesh are . . . adultery, fornication, hatred, variance, wraths, murders, drunkenness, and such like. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Then I told them had Feweh shown the works of the flesh that they would not have given him such respect, but it was because of the character he showed to them, with the virtues of a Christian, meekness, gentleness, love, joy, peace, long-suffering, kindness, that they had come. Then I explained the Communion service, and preached unto them "Christ crucified" and victorious.

The funeral feast of Feweh Sherman was soon over. Another day of feasting and of present-giving by the new chief brought to a close this memorable occasion, when a town that had once been strongly Mohammedan, was now inviting a Christian priest to take part in their native ceremonies, and to bless and to lead and to help them.



LEADERS AT SCHOOL BOY CONFERENCE ON THE MINISTRY, CONCORD, JUNE 21-25

The Future Ministry of the Church

School boy conference faces squarely the Church's Call to the Ministry and suggests a method which might be followed elsewhere

By the Rev. W. Brooke Stabler

Secretary for College Work, Department of Religious Education

PERHAPS THE MOST difficult task in life is to see a question real and to see it whole. The attitude of some towards the future leadership of our Church is a case in point. When the Conference on the Ministry, held at St. Paul's School, Concord, New Hampshire, June 21-25, was in the process of formation, some were uncertain as to its advisability. One vestryman, for instance, wrote: "My idea about the proposition is this. Instead of getting men into the ministry, would it not be more ethical of the Church first to provide parishes for the thousand clergy who are out of work as noted in the *Living Church?*" Sad as this may be, it is but a partial truth, a condition which can never be rectified until an increasing number of our best young men catch a vision of the Christian ministry at its highest, answer the Master's call for their lives, and thus enable our seminaries to select only those most eminently qualified.

Our future ministry, if it is to be the highest and noblest of which we are capa-

ble, will not be raised up spontaneously without effort. "What do you do during the week?" is an all too popular question advanced by those who are seriously facing the question, "After college, what?" Ignorance is profound as far as the ministry is concerned, as a result of which many young men, through no fault of their own, fail to find God's will for their lives. They waive the question because no one has ever disabused their minds of warped conceptions. Ministers are good, we hear them say, but so are cows! Not for me the dullness of one who is "invisible six days out of the week and incomprehensible on the seventh." They see the Church as a museum and rarely as a workshop where the colossal workings of God for good in the world are being wrought.

For these reasons, such conferences on the ministry are essential in the life of the Church; the purpose of the one recently held for school boys was to widen the vista of their vision and experience, to

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cast aside the artificial superstructure that they might see a profession throbbing with vitality, a life like unto a secret service, filled with romance and ablaze with the light of the presence of God.

The conference was small purposely. Boys came from seventeen states, (hand-picked as is always necessary if our ultimate goal for the ministry is to be fulfilled), one hundred and thirty-six strong, athirst and with a joyous earnestness. The leaders numbered twenty, picked from various fields and with varying experience. The life of the conference centered in the chapel which gave the spiritual atmosphere in which noble visions are caught and deep truths learned.

The days were leisurely, not rushed; the far-famed high-pressure methods having been ruled out. Yet there was no dodging the issue since all had come with open minds and with a purpose. Perhaps the most fruitful aspect of the conference was the morning study groups when each leader met with eight boys in intimate discussion of Christian fundamentals. All realized that in considering the ministry we must not put the cart before the horse, thinking of the ministry in the abstract and as the first decision to be consciously made. The courses which were arranged sought to bring leaders and boys face to face with the demands of being a Christian, to steep them in the life and challenge of the Master, to lead them deeper into the mysteries of service and prayer. As these little groups met beneath the trees or by the lakeside, great decisions were made for a ministry or the ministry.

The other meetings of the day were devoted to more detailed information, the speakers touching on various phases of the minister's work. Wide was the scope and inspired the description of these servants of Christ, the Rev. Philip Jensen speaking on "The Romance of the Christian Ministry," the Rev. Henry K. Sherrill on "The Ministry in Town and City" (with added reference to the ministry in world problems), Dr. John Rathbone Oliver on "Understanding People," the Rev. Arthur L. Kinsolving on "The Need in the Field," the Rev. Elmore McKee on

"A Minister's Life Among College Students," the Rev. T. K. Nelson on "The Challenge of Missions," and the Rev. C. Leslie Glenn on "A Call to the Ministry."

The entire afternoon was given over to recreation, athletics, and personal interviews, the wee hours of the morning also being utilized for the last. Thus one of the prime requisites for any conference was fulfilled, namely, the giving of ample time for young men searching for truth to come to know intimately those who sometime before traveled "a wanderer's way." The other leaders who shared in this were: The Rev. Oscar Randolph, headmaster of the Virginia Episcopal School; the Rev. A. B. Kinsolving, chaplain of West Point; the Rev. Fleming James, professor in the Berkeley Divinity School; the Rev. John Crocker, who starts student work at Princeton in the fall; the Rev. N. D. Gifford, who will teach at Groton during the coming year, the Rev. John Shryock of Philadelphia; Coleman Jennings, volunteer associate secretary for college work; J. DeWolf Perry of the Virginia Seminary; Meredith Wood of Groton, a candidate for Holy Orders; Nat Noble, of Lenox School, and the Rev. W. Brooke Stabler, secretary for college work.

The Church is greatly indebted to Dr. S. S. Drury and to an anonymous friend whose vision and consecration have once more made their invaluable contribution to the future of our ministry. Surely there must be other like-hearted persons who see this strategic opportunity for other sections of the country.

The closing meeting (at which time the boys voted the registration fees of \$272.00 to the Southern Cross School in Brazil) gave the crowning and climactic ending to three profitable days. The leaders were radiant, the boys triumphant. New heights were reached, new goals glimpsed. The call of Christ had sounded clear and many of the best youth of our land responded for a ministry or the ministry. Only when our youth are thus exposed to that which is noble and faith-provoking will they be able, with the help of Him whose promise we have, to live their lives as God has willed.

The Spirit of Missions

PICTORIAL SECTION
Eight Pages of Pictures from the Field



© Lionel Green, New York

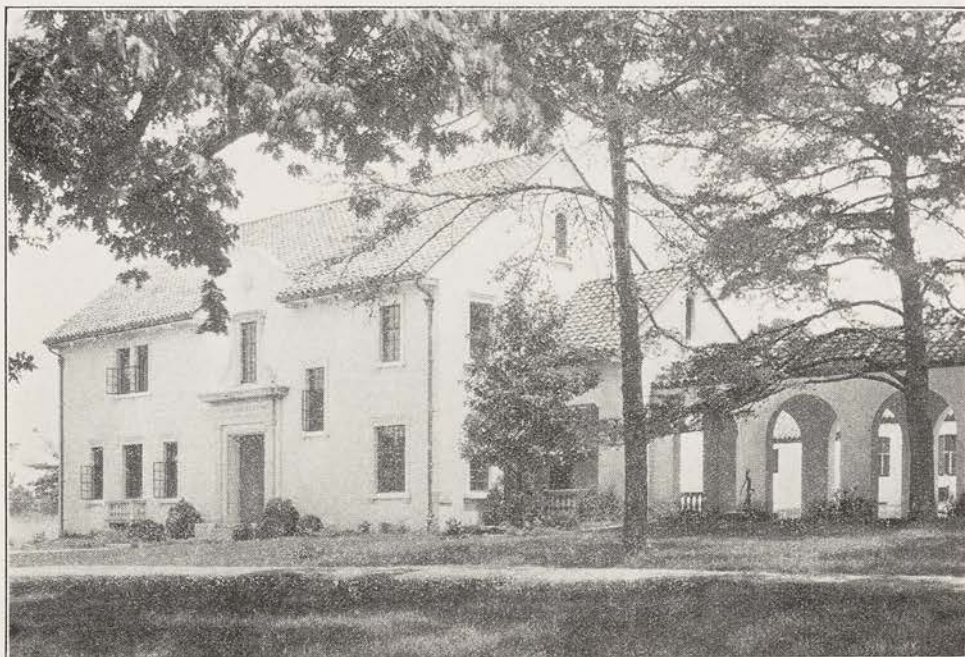
INDEPENDENCE MONUMENT, SAO PAULO, BRAZIL

The creation of the Republic of Brazil coincided almost exactly with the advent of the first missionaries of our Church. The fortieth anniversary of the first services of our Church in Brazil was celebrated in Trinity Church, Porto Alegre, on June 1



SECOND GENERATION CHRISTIANS IN THE PHILIPPINES

Some Igorot children with their mothers who were the first girls trained by Deaconess Anne Hargreaves, the first principal of Easter School, Baguio. The mother at the extreme left is also a weaving teacher in Easter School



THE ALFRED DUANE PELL LIBRARY, DuBOSE SCHOOL, MONTEAGLE, TENNESSEE

This recent addition to the DuBose Memorial Church Training School, presented in memory of the late Alfred Duane Pell was dedicated on June 11. The cloister connects it with the main building



AMERICAN MISSIONARIES IN CONFERENCE AT NARA, JAPAN

About seventy American workers met together March 30-April 1 for a stimulating conference. All of the American bishops in Japan, together with Dr. John W. Wood, were present (See page 519)



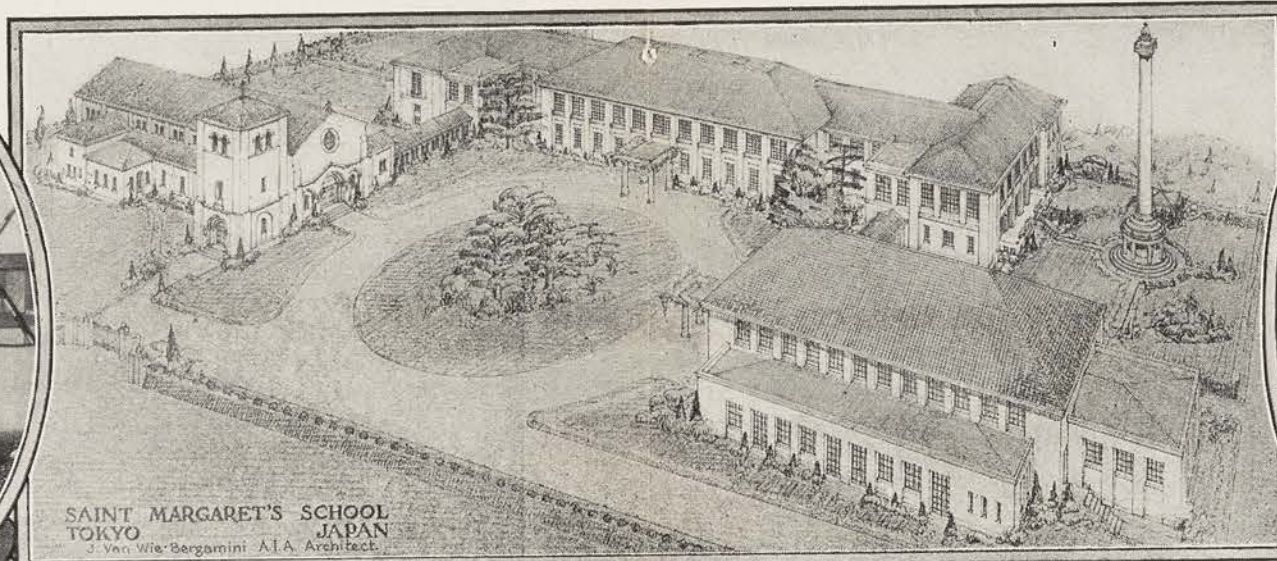
THREE ALASKAN MISSIONARIES ORDAINED IN FAIRBANKS

The advancement of three deacons to the priesthood in St. Matthew's Church, Fairbanks, Alaska, May 7, was a notable event in that for the first time since 1912 have so many clergy gathered together in Alaska (See July SPIRIT OF MISSIONS, page 486)

New Buildings for St. Margaret's School for Girls are Opened in Tokyo, Japan



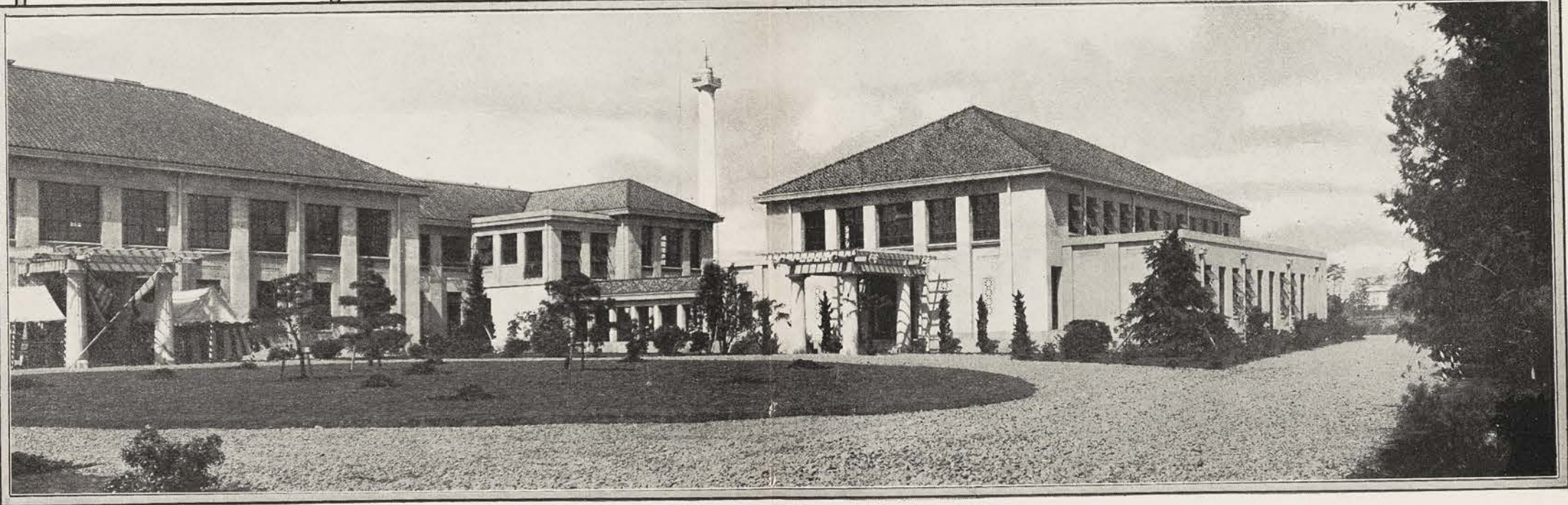
THE HON. WM. R. CASTLE, AMERICAN AMBASSADOR TO JAPAN, SPEAKING AT OPENING OF NEW BUILDINGS



Above: ARCHITECT'S DRAWING OF ST. MARGARET'S SCHOOL, TOKYO, JAPAN. THE SCHOOL CHAPEL IS AT THE EXTREME LEFT. Below: PART OF THE MAIN BUILDING AND AUDITORIUM BUILDING (AT RIGHT) CONTAINING ASSEMBLY HALL, MUSIC AND ART ROOMS. THE COLUMN IN THE CENTER IS AN INGENIOUS ARTISTIC DEVICE TO PROVIDE A SEVENTY-FOOT CHIMNEY AS REQUIRED BY BUILDING ORDINANCES



PRINCE TOKUGAWA, PRESIDENT OF THE JAPANESE DIET, ADDRESSING GUESTS AND STUDENTS AT OPENING





CONFIRMATION CLASS IN LA GLORIA, CUBA

Last year Bishop Hulze confirmed 166 in Cuba. There are now 2,076 communicants and nearly six thousand baptized Christians in this missionary district. Bishop Hulze and the Rev. Frank S. Persons II, missionary at La Gloria, are at the right of rear row



TRAVELERS ON A MOUNTAIN PATH IN THE TOHOKU, JAPAN

On Bishop Binsted's recent trip into Minami Aizu to visit isolated communicants and to hold evangelistic meetings, he met travelers such as these on the roads over the mountains



ST. MARGARET'S HOUSE HOLDS A CONFERENCE ON VOCATIONS

In the group are Dean Newell (extreme left), Miss Avis Harvey and Miss Leila Anderson of St. Margaret's staff, Miss Elizabeth Baker, field worker of the Woman's Auxiliary, and Miss Po U, a Chinese girl



SPORTS DAY AT ST. LOIS SCHOOL, HANKOW, CHINA

In spite of chaos in central China, St. Lois School was able, on May 24, to hold its annual sports day. The Rev. Harvey Huang is principal, and Miss Mary E. S. Dawson and Miss Annie J. Lowe are the American teachers on the staff



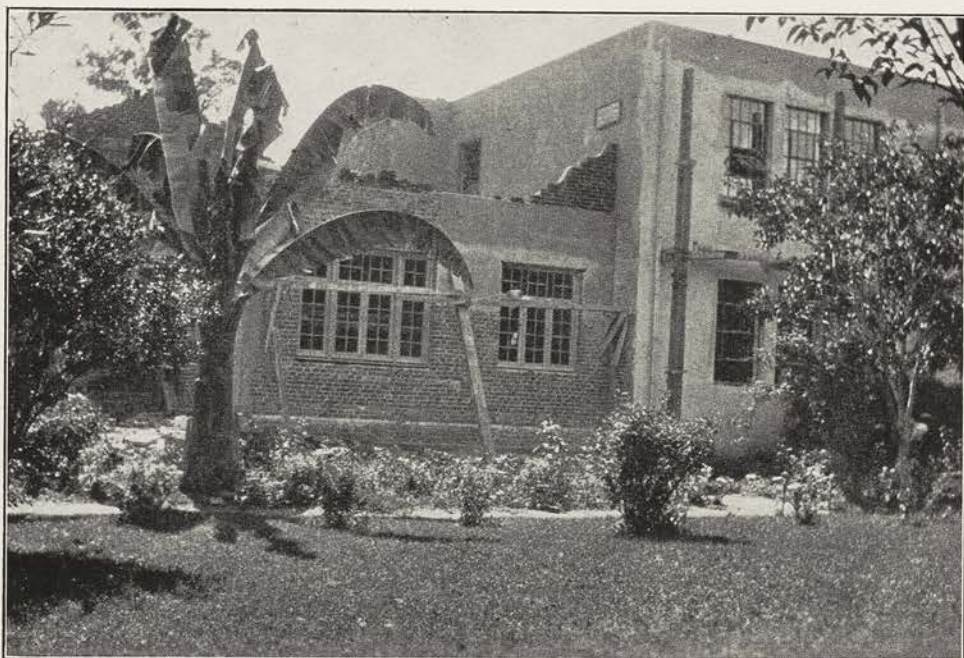
"I WAS SICK"

An Indian mother with her son to whom the Macys have ministered in Escambia County, Ala. (See page 524)



NEWSPAPER EVANGELISM IN JAPAN

The response to newspaper evangelism is shown in the daily mail which the Japanese secretary carries to the post office



THE NEW BUILDING FOR HOOKER SCHOOL, MEXICO CITY, NEARS COMPLETION

This new building, the cornerstone of which was laid on February 13, will provide classrooms, including a domestic science room and two laboratories, as well as a library and a combined assembly room and gymnasium

Another Step Towards Reunion is Taken

Atlantic City meeting reveals a unanimity in approach of Presbyterians, Methodists, and ourselves towards questions of Christian morality

By William Hoster

Editorial Correspondent, THE SPIRIT OF MISSIONS

ON THE INITIATIVE of the late Charles Henry Brent, the General Convention of 1928 adopted a resolution providing that "The Methodist Episcopal Church, the Methodist Church South, the Presbyterian Church in the United States of America, and the Presbyterian Church in the United States be invited to form commissions from their respective bodies, to sit with a similar commission appointed by General Convention in active study of Christian morality looking toward organic union."

Prompt action followed, and within a week after the adjournment of General Convention a preliminary meeting in New York brought together representatives of the communions named, at which plans were laid for the Atlantic City gathering which assembled on the morning of June 11, at the Chalfonte Hotel, with the following conferees present:

EPISCOPAL CHURCH: The Right Rev. Edward L. Parsons, D.D., Bishop of California; the Right Rev. Wilson R. Stearly, D.D., Bishop of Newark; the Rev. George H. Dudley, D.D., of Washington, D.C.; the Ven. Romilly F. Humphries, Archdeacon of Baltimore; General Charles F. Clement of Sunbury, Pennsylvania; Judge George F. Henry of Des Moines, Iowa; and Mr. E. L. Balthis of Gastonia, North Carolina.

METHODIST EPISCOPAL CHURCH: Bishop Herbert E. Welch of Pittsburgh; Bishop F. D. Leach of Omaha; the Rev. J. H. Race, D.D., of New York; the Rev. H. E. Woolever of Washington; the Rev. Eugene M. Antrim, D.D., President, Oklahoma City University, and Mr. F. A. Horn of New York.

PRESBYTERIAN CHURCH, U. S. A.: The

Rev. J. Ross Stevenson, D.D., President, Princeton Theological Seminary; the Rev. Lewis S. Mudge, D.D., of Philadelphia; the Rev. W. P. Merrill, D.D., of New York; the Rev. James A. Vance, D.D., of Detroit, and Dr. Holmes Forsythe of Chicago.

The conference organized with the election of Bishop Parsons as chairman and Archdeacon Humphries as secretary. The agenda which had been prepared jointly by Bishop Stearly and Bishop Welch, and was strictly adhered to throughout, included the following topics:

A review of the causes leading to the separation of the Churches with special reference to moral and social matters.

The relations of Church and State:

- a. Legislature and law observance
- b. Sunday observance

The authority of the Church in moral and social matters and the discipline involved therein.

What is the official declaration and attitude of each Church upon

- a. The family, marriage, and divorce
- b. International relations
- c. Racial relations
- d. Economic and industrial relations
- e. Relation of the Churches to education

(1) Secularizing of general education

(2) Program of religious education.

There was a presentation by the delegates of the official attitudes of each of the participating communions on each of these topics, followed by general discussion. The conference throughout was characterized by a spirit of Christian brotherhood. An especially noticeable in-

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cident was the remark of Bishop Welch at the close of the conference, in extending the thanks of his associates to Bishop Parsons as presiding officer, that the Christian faith was indebted to the late Bishop Brent for having made the conference possible, and that he desired to put himself on record as saying that Bishop Brent did not belong to the Episcopal Church alone, but was claimed and shared in common by all Christian bodies.

The findings of the conference, which were prepared by Bishop Parsons under the direction of the conferees and unanimately approved, are:

"The conference puts on record its deep gratitude to our heavenly Father for the spirit of fellowship which has so conspicuously dominated the entire meeting. We thank Him for the opportunity afforded us to express our common faith in the Lord Jesus Christ, and for the increasing realization of the harmony in the efforts of our several communions to deal with the problems of the social and moral application of our Lord's teaching.

"In the matters coming before us for consideration we find ourselves and the communions we represent in substantial agreement in their formal pronouncements.

"1. So far as other than theological and ecclesiastical facts were causes of the original separation of the bodies we represent, we are agreed that they are no longer operative in any such degree as to block the way to an organic unity.

"2. We find complete agreement upon the importance of the principles of the separation of Church and State as guaranteed in the Constitution of the United States. With emphasis differing somewhat in our three bodies upon the values attached to the various expressions of social and moral ideals, we find the common conviction that the Church of Christ has a definite responsibility not only to guide the conscience of individual Christians, but also to infuse through society the principles of God's will as revealed in Jesus Christ. Utterances of the highest representative bodies in our three communions reveal, however, the equally certain conviction that the function of the

Church is not to govern political action, but to further the influence of Christian principles in society.

"3. Our three communions are as one in recognizing the authority of the Church to back and guide the individual in the development of his Christian life and to exercise discipline in cases of violation of the fundamental precepts of that life. We find, however, that in all three communions the tendency is obvious to substitute for such disciplinary methods as culminate in excommunication, the methods of love, persuasion, and voluntary penance as being more consonant with our Lord's teaching.

"4. In comparing the pronouncements or customary attitudes of our communions upon some of the more important moral questions of the day:

"a. We discover an entire unanimity of judgment upon the importance of the Christian home and the meaning of Christian marriage, as the life-long union of a man and a woman. We discover likewise complete agreement upon the evil of divorce, and that all are humbly and seriously striving to find the mind of Christ and to follow it in legislation upon this serious matter,

"b. In regard to international peace, all our communions have made pronouncements concerning its importance to mankind. All have proclaimed the necessity of a law-governed world, an international order which would express the common interests of humanity for the realization of the Kingdom of God upon earth. All are agreed in the desire to find a substitute for war in the settlement of international controversies.

"c. In racial relations while our communions have found it necessary to deal with the situations which face them at home and abroad in many different ways, all have consistently acted upon the principle that all races are one in the sight of God and all constitute together His family.

"d. Our three communions have taken action from meeting to meeting of their highest representative bodies upon industrial and economic evils and ideals. All such pronouncements recognize the duty

ANOTHER STEP TOWARDS REUNION IS TAKEN



PRESBYTERIANS, METHODISTS AND EPISCOPALIANS CONFER ON CHRISTIAN MORALITY
Bishop Herbert E. Welch, Chairman of the Methodist Commission, and the Right Rev. Edward L. Parsons, Chairman of our Commission, which met in Atlantic City to discuss questions of Christian morality as a road to organic unity

of Christians to apply the teaching of Christ to industrial and economic conditions. All find the basis of that teaching in love and fellowship, and believe that the practical application of it in society leads to the achievement of the Kingdom of God through the gradual creation of a coöperative social order.

"e. In educational matters we find three principles of action accepted by all.

i. The basis and the crown of all education is religion.

ii. Accepting the separation of Church and State, our communions are agreed, whether by official action or by common consent, to accept with it the necessity of a certain secularization of public education. They agree that their contribution to education must be largely in the field of bringing religion into the public schools and colleges by every means that may be open; and

iii. Finally, all support and further the work of Church schools and colleges, finding in them the most considerable sources of supply for the ministry and other Church workers, regarding them not as substitutes for the public educational system, but as supplements.

"Such are the findings of the conference which will be memorable in the minds of those who took part in it. We refer them now to our several communions, humbly praying that our heavenly Father may bless these our efforts to the end that they may be counted some contribution towards the achievement of that organic unity for which our Lord prayed.

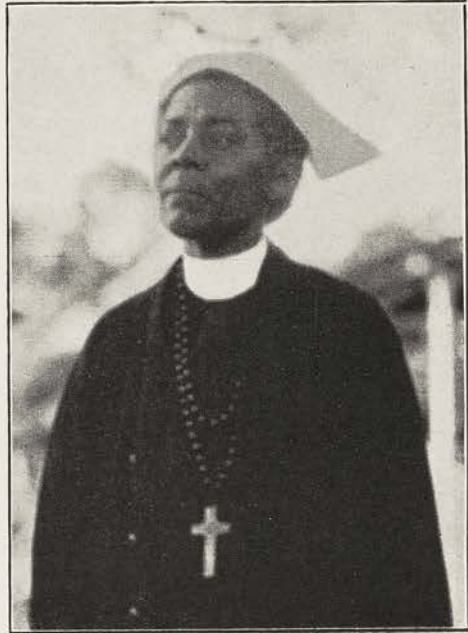
HERBERT WELCH
J. ROSS STEVENSON
EDWARD L. PARSONS."

Bishop Parsons in commenting upon the results of the conference, another meeting of which is expected to be called in the not distant future said:

"There was even greater cordiality and interest in the purpose of this conference than I believe was anticipated; and it disclosed also a rather unexpected unanimity in the approach of these various communions, so far as their official representatives are concerned, to the questions brought up for discussion. On the whole, I think we made sufficient progress to warrant us in feeling that none of the problems which we discussed interposes an obstacle in the way of approaches that may be made toward organic unity."



BUILDING CHURCH OF GOOD SHEPHERD



DEACONESS ANNA E. B. ALEXANDER

Negro Deaconess Secures a New Chapel

By *Julia St. Clair Moore*

Director of Publicity, Diocese of Georgia

MANY YEARS AGO, at Pennick, the once famous turpentine distillery known as Sapp's Still near Brunswick, Georgia, the late Bishop of Georgia, the Right Rev. C. K. Nelson, began a Negro mission under the leadership of Deaconess Anna E. B. Alexander. Ever since she has been school teacher, friend and helper of the poor and ignorant, and a witness to the whole neighborhood of the truth and love of God as she has learned of Him through the Church. As her able assistant, Deaconess Alexander has another saintly colored woman, Mrs. Mary C. Mann. Together they carry on the mission.

The building used for school purposes and for worship is plain, small, and inadequate. Filled with desks, it is uncomfortable for adult worshippers. Naturally Deaconess Alexander dreamed of building a new chapel exclusively for worship. A year ago, the Bishop of Georgia, the Right

Rev. F. F. Reese, D.D., laid the cornerstone of the Chapel of the Good Shepherd. Now the walls are up and the roof on, and much of the material necessary for its completion is on hand. In addition to over one thousand dollars which Deaconess Alexander has herself raised, the poor country Negroes have given labor and money, while other help has come from many sources, all due to the faith and courage of this good woman.

Two years ago Deaconess Alexander was the only Negro student at the Diocesan Teacher Training Class held in Savannah. Since then she has conducted successfully two Negro Rural Daily Vacation Schools, the only ones, so far as is known, in the United States. The diocesan Department of Religious Education financed the school the first year, but since then the mission has been able to carry it on unaided.

Bishop Partridge was Missionary in Orient

The late Bishop of West Missouri devoted the first quarter century of his ministry to the Church's work in China and Japan

THE RIGHT REV. Sidney Catlin Partridge, D.D., Bishop of West Missouri since 1911 and for more than a quarter century a missionary in China and Japan, died from a heart attack on June 22, in Kansas City, Missouri.

Soon after graduating from Yale College with the class of 1880, Sidney Partridge was offered a trip around the world as companion for a young man wishing to travel. While on this tour, he took a short furlough in China where he substituted as a teacher for an old boyhood friend in one of our mission schools in Shanghai. There, for the first time, he realized the great need for missionaries in the Orient and resolved to dedicate himself to this work.

Upon his return to the United States, he entered the Berkeley Divinity School where he spent two years, having previously had a year in the Yale Divinity School. His graduation in 1884 was followed immediately by his ordination to the diaconate, and his marriage to Miss Charlotte Irene Mills, with whom he left for the East. Mrs. Partridge, however, died soon after their arrival in China.

In China, where the second Bishop Boone advanced him, in 1885, to the priesthood, he found his early training and environment of the utmost value. The son of a foreign buyer of A. T. Stewart's (now Wanamaker's) of New York, the future bishop early came in

contact with foreign cultures and developed a facile linguistic ability enabling him to speak foreign tongues as a native, and to understand readily foreign peoples. These attainments stood Bishop Partridge in good stead not only in his mission work but in the many adventures he experienced while in China.

When he had been only two years in the Orient, he found forced upon him the exciting, dangerous, and responsible role of the only foreigner on a shipwrecked Chinese vessel who could speak the language of the country. The vessel, plying along the Chinese coast, bound from Shanghai to Tientsin, went aground in the dead of night upon a jagged rock that pierced the hull. The rear end of the vessel sank immediately and the ship was left hanging almost vertically upon the rock.

Officers lost their control. They sat down on the deck and cried. They beat down the walls of the galley and threw loaves of bread at the survivors. The Chinese crew fought to the side of the ship, unlashd one of the three undamaged life boats and disappeared into the darkness. And to Bishop Partridge fell the task of calming 127 Chinese who had not drowned and six Anglo-Saxons who were on board.

For three hours life hung in the balance and dawn brought only the sight of a lighthouse on the deserted and rocky coast. To that the survivors were



THE RT. REV. S. C. PARTRIDGE, D.D.
SEPTEMBER 1, 1857—JUNE 22, 1930
Missionary Bishop of Kyoto, 1900-1911
Bishop of West Missouri, 1911-1930

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taken, Bishop Partridge directing, and there they remained for three days before aid came to them from another ship.

During his sixteen years in China, Dr. Partridge built up a lasting work along spiritual, medical, and educational lines, first as a teacher in St. John's College and as chaplain of St. Mary's Hall, Shanghai, and later in Wuchang.

Meanwhile, the Church in Japan was growing, necessitating the division of the original jurisdiction into smaller missionary districts. When therefore, the General Convention of 1898 created the Missionary District of Kyoto, Dr. Partridge was elected the first bishop. He was consecrated on February 2, 1900 and soon after married Miss Agnes Simpson, who survives.

After eleven years the Church in the United States called him home to be Bishop of West Missouri. For nineteen years he went up and down his large diocese from city to hamlet, in by-paths and hedges as well as along the great highways of life, ever ready to turn a listening ear and a helping hand to those in trouble or distress.

Bishop Partridge was a linguist. He could use readily several languages, not only English, French, and German, but Latin, Greek, Hebrew, Syriac, Italian, two Chinese dialects, and Japanese. His literary interests included not only reading but the writing of poetry and prose as well. Among his writings are a series of detective stories with an Oriental setting which were widely circulated.

Extraterritoriality in China

SINCE THE ESTABLISHMENT of the Nanking Government in China in October, 1928, there has been much discussion with regard to the extraterritorial status of the citizens of foreign countries. The arrangement was originally suggested by Chinese officials who recognized that China's legal code and methods of procedure were wholly unsuited to dealing with foreigners either in commercial or civil cases. Under the system known as extraterritoriality, citizens of the United States, for instance, have the right to have their cases tried under American codes and under the jurisdiction of an American consul.

In 1926, a commission composed of representatives of the United States, Great Britain, China, and several other nations, made a careful study in China of the whole subject. The report of the commission bears the signatures of the representatives of all the nations concerned, including China. It recommended certain radical changes in Chinese legal and judicial procedure. The commission did not find it possible to recommend abolition of the extraterritorial system until its recommendations had been "reasonably complied with." This condition has never been fulfilled.

Meanwhile, because of the discussion of the subject in China and the insistence of the Nanking Government that it proposed to abolish extraterritoriality on January 1, 1930, it is natural that many people both in China and elsewhere should be under the impression that the legal status of nationals resident in China, has been radically altered.

In a recent statement, the Department of State in Washington announces that:

"The Department of State does not regard the action taken by the Chinese Government on December 28 and 30, 1929, as having altered the legal status of American citizens in China.

"The question of the gradual relinquishment by the United States of rights of extraterritorial jurisdiction in China is at present a subject of study between the two governments. As yet, no agreement has been arrived at; there has been no surrender by the American Government to the Chinese Government of the former's rights of jurisdiction over American citizens in China or of the rights of American citizens, under the treaties, in China. It is apparent that enjoyment of these rights is not in all cases insisted upon and that various American nationals or American organizations have in a number of cases and on various grounds refrained from availing themselves of their rights. However, in point of law, these rights remain unimpaired and, as heretofore, American citizens in China, in all cases in which they are defendants, continue to be subject exclusively to the jurisdiction of American courts administering the applicable laws of the United States."

How Shall We Place Our Clergy?

Revised suggestions of Commission on Ministry
for more effective placement of our clergy are
presented for consideration by the Church

By the Rev. Theodore R. Ludlow, D. D.

Secretary for Adult Education, Department of Religious Education

THE COMMISSION ON the Ministry has been striving for a number of years to strengthen the Church by providing for the recruiting, training, and wise utilization of the finest type of manhood in our ministry. The commission has always felt that quality is more essential than quantity in our ministry. It realizes, of course, that a man who is truly called of God will enter the ministry no matter what the working and living conditions are. But it believes it both possible and necessary to give such a man the most fitting channel possible for the expression of his calling. Where that channel is left to chance the Church does not receive the most effective service.

Our method of placing men today is most uncertain. Any one who has served on the vestry of a vacant parish knows that from experience. Naturally, and rightly, the vestrymen of a vacant parish turn to their bishop. Here they may become acquainted for the first time with a rather startling fact. There does not exist in our Church any authoritative list of our clergy. The bishop of these vestrymen, in the case of clergy unknown to him, is dependent upon such information as he is able to glean from other bishops, voluntary clergy lists, personnel bureaus, or from the fairly complete, but unofficial, records of the Church Pension Fund or the *Living Church Annual*.

But suppose the bishop and the vestrymen do not agree as to the type of man that is needed in their particular parish. Insistence upon either side creates a feeling of wilfulness or arbitrariness in the mind of the other. Each has a duty to perform. Some bishops call in other clergymen and laymen as counsellors

having no direct share in the result. But this is not the rule, nor is it required practice.

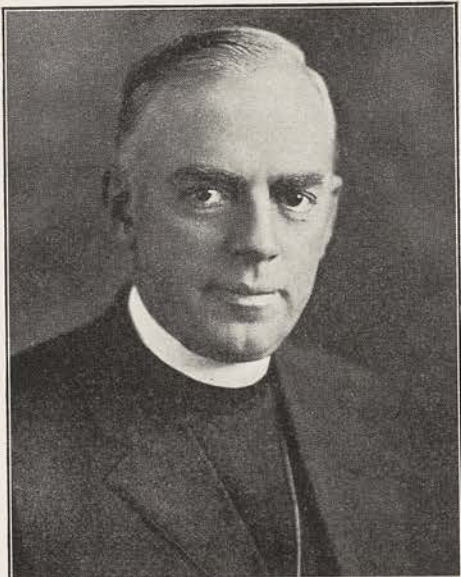
A somewhat similar situation arises when a vestry comes to the conclusion that a rector's talents are not suited to their parish. They may state their opinion to their bishop. The bishop may use his godly judgment in the matter, but the rector may disagree with the judgment of both. A most unpleasant situation is created. Direct action on the part of any one of the parties engenders anything but Christian feelings, because the relationship is so immediate. The presence of others, not having a direct interest in the result, relieves the situation of that element of personal feeling.

If, however, men, not having a direct interest in a conclusion sought, are made sharers in seeking that conclusion, they should be responsible men,—men having an authoritative interest in that judgment and they should be publicly recognized as such. Their judgment should be given not as outside arbiters called in to settle a dispute, but as fellow workers vested with authority for this purpose.

To meet such situations as have been outlined above, as well as similar ones that arise in our Church, the Commission on the Ministry has made certain suggestions (See July, 1929, *SPIRIT OF MISSIONS*, pages 434-8). In outline, these suggestions are:

1. That the bishop and standing committee (or some other body chosen by the diocesan convention) shall be given responsibility for the placing and wise use of the clergy within their diocese.
2. That there shall be maintained by this diocesan placement body a factual record of the clergy within the diocese, and a copy of such

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THE RIGHT REV. PHILIP COOK, D.D.
*The Bishop of Delaware who is Chairman of
the Commission on the Ministry*

record be sent to a national office designated for the purpose.

3. That the diocesan placement body shall exercise its responsibility for placement in cooperation with local vestries.

WHEN THESE suggestions were placed before the Church and criticism invited, there followed a healthy and widespread discussion by diocesan conventions, clerical clubs, and other bodies. While the conditions affecting placement and the reality of the problem were not challenged, there did develop a difference of opinion as to the method of meeting the problem. Some were fearful of the creation of an arbitrary bureaucracy. A careful reading of the recommendations will disclose the fact that the commission is merely making these as suggestions and is far from desiring to insist upon every detail suggested. The creation, character, and power of such a placement body are left entirely in the hands of the local diocesan convention. Because of its history, functions, and elective character, the standing committee is suggested as the natural group for this purpose, but that is a matter for the local convention to decide.

If a diocese sees fit to utilize its standing committee, no new machinery would have to be created. As the standing committee is an elective body, the fear of bureaucracy is quite within control of the diocesan convention. Nor need there be any similar fear concerning the proposed national committee of records. The proposal is merely for a necessary informational body without executive powers, other than the duty of seeing to it that the proper diocesan authority sends in the copy of the local clergyman's record. Such information will be available to the proper diocesan authorities.

By clarifying the suggested consultation between bishop, standing committee, and vestry before any nomination is made, as provided in the revised recommendations of the commission, there would seem to be little ground for fear that the liberty of any party in interest will be curtailed. The desire of the commission is to make orderly, plain, and lawful what is now haphazard and of doubtful legality. Most decidedly, the commission does not desire to curtail the liberty of any one. On the contrary, it is



THE REV. THEODORE R. LUDLOW, D.D.
*Whose investigation of conditions affecting
clergy placement have been of great help to the
commission in its work*

HOW SHALL WE PLACE OUR CLERGY?

most eager to secure and to insure real liberty for all concerned through provision for an orderly process which will do away with the present uncertainty by defining the proper procedure.

The proposal to provide for transfer and removal of clergymen in certain circumstances caused some criticism. Once again it must be remembered that these powers are all subject to the action of the diocesan convention. And to meet this criticism, the commission has amended its first suggestion so as to prevent the removal of any man without due provision being made for other work or means of support.

In conclusion, it must be pointed out that as long as men are misplaced the Church does not secure from them the most effective service. It is true that no machinery can make an effective man out of an ineffective man, but a plan which provides for a responsible body of men to deal with such a problem with some degree of statesmanship can help the Church to greater effectiveness in the world.

THE COMMISSION INVITES the Church to thoughtfully consider the following suggestions, to discuss the problem and to help crystallize the judgment of the Church upon the best method obtainable:

1. That the responsibility of placement be committed to the bishop and standing committee of each diocese or missionary district, or to the bishop and some other elected committee, as may be determined by the diocesan convention.
2. It shall be the duty of this placement com-

mittee to maintain a record upon a standard form of all candidates and clergy canonically resident in the diocese. And that a copy of each such record be sent to a committee on records under the direction of the Presiding Bishop and the National Council so that a complete and authoritative record of the clergy of the whole Church be made available, under proper regulations, to provincial and diocesan authorities.

3. It shall be the duty of the diocesan placement committee in case of a vacancy occurring in the rectorship of any parish to consult with the proper representatives of such parish and to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the placement committee be satisfactory to the parish the placement committee shall then nominate three more and continue so to nominate until a selection has been made.

4. In case of a vacancy in a mission the bishop shall advise with the placement committee and with the proper representatives of the mission in making an appointment.

5. Assistants having been chosen by a rector or vestry may not become canonically resident in the diocese or district without the consent of the placement committee.

6. Upon recommendation from the bishop, or on petition from the minister or vestry concerned, the diocesan placement committee shall, with the approval of the bishop, have power of removal or transfer, provided that no man so removed shall be turned adrift without work or other provision for his support. The right of a hearing shall be given to all the parties in interest and at least six months must elapse before action becomes effective.

The Commission will continue to ask that the matter be brought before diocesan and other legislative bodies so as to crystallize the judgment of the Church on the best method to deal with a problem which ranks in importance with any before it today.

Bishop Nichols Seeks Lost Communicants

IN HIS RECENT address to Convocation, the Right Rev. Shirley H. Nichols, D.D., Bishop of Kyoto, raised a question which is not peculiar to his missionary district but is duplicated here at home. He said:

"In the four years since I was consecrated bishop I have confirmed 671 people. The number of 'Present Communicants' four years ago was 991. Today it is 1,131. The actual increase is 140. Though 671 communicants have been added by confirmation, the net increase in actual communicants is 140. This seems to show

a loss of 531. There have been many communicants transferred to other dioceses, of course; but similarly, of course, many have come to me by transfer. We cannot but conclude that a very large part of the 531 lost have become inactive though remaining in the diocese."

Although Bishop Nichols places responsibility for part of the loss, at least, upon the pastor whose preparation of candidates has been insufficient, the ultimate responsibility must rest upon the whole Church in our failure to follow-up our Confirmation classes.

SANCTUARY

MEDITATION AT THE CLOSE OF DAY

THE SUN SINKS in the West. The fields are brilliant with the autumn colors and Mt. Higashi stands calmly enshrouded in the evening mist. Sparrows in the garden noisily raise their voices in praise and thankfulness to God for His goodness.

On this very peaceful evening I pause to reflect upon the blessings of the day—fine weather, a letter from a friend in a distant land, daily bread, and a life full of peace. For all these blessings I lift my heart in gratitude to our blessed Lord. This day upon my bed of sickness I count my many blessings.

But my joy is mixed with sorrow for I remember my sins, my estrangement from God, my weakness, and my deficient love towards my heavenly Father. We are always troubled by regret, sorrow and irritation; but our Lord shows us the Cross and gives us peace of mind and eternal life. Our Lord is always with us and He will give us peaceful rest and guide our steps into tomorrow.—*Kanekichi Kato*.*



O GOD, WHO HAST prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen*.



O GOD, WHO ON the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen*.

*The above is a translation of a Japanese poem written by a communicant of the church in Yamagata, who has been bedridden for two years.

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

WESTERN HUPEH IS becoming a hot-bed of communist and bandit outrages. Recent reports from Hankow tell how Chinese workers from the out-stations to the west and north, are seeking refuge in the city. From Hanchuan have come the Rev. Morton Chu, his wife and eight children; from Sintien, the Rev. S. Y. Sze, his wife and four children; from Simakeo, the Rev. K. S. Wang, his wife and one child. The catechist at Hwangpei had a narrow escape with his family. The church and residence at Hwangpei have been burned down and the Rev. T. R. Yang and his family reached Hankow through many perils. Hundreds of people in these towns who were unable to get away were killed and others were carried off by communists to be held for ransom.



IT IS NATURAL that as we slowly rebuild our churches and institutions in Japan, the question should come up in the minds of people whether proper care is being taken to insure against earthquake damage in the future. No one has yet learned how to control such mysterious natural forces as find expression in what we call earthquakes. I can say, however, that every possible precaution is being taken. Among other interesting facts that came out in my discussion of plans of buildings with Bishop McKim, Dr. R. B. Teusler and Mr. John Van W. Bergamini, who for the past two years has been acting as

our architect, is this: All plans for steel work at St. Margaret's, Tokyo, and St. Agnes', Kyoto, were carefully checked by Dr. Naito, Professor of Architecture and Engineering at Waseda University, Tokyo. He is recognized as the leading authority in Japan, and probably in the world, on earthquake-proof construction. Dr. Naito is also acting as consultant on steel and reinforced concrete construction for St. Luke's Hospital, Tokyo.



NO ONE CONCERNED about the problems of Christianity in the modern world, should fail to have at hand the eight volumes containing the preliminary papers, discussions and findings of the Missionary Conference in Jerusalem in 1928. Each volume makes its own special contribution to some phase of Christian thought and work. For instance, volume one contains a searching discussion on the question of Christian Faith and the non-Christian religions. Out of the discussions reported in this volume, there came the statement on the "Christian Message" which to my mind was the finest thing the Jerusalem Conference put forth. It was prepared by a committee headed by the present Archbishop of York and Dr. Robert E. Speer. It stands squarely on the statement, *Our message is Jesus Christ*. Volume two deals with the vital subject of religious education in a fresh and constructive way. Other volumes deal with questions of race, Christian reunion, rural problems, etc. Under a special arrangement with the publishers our people can now secure all eight volumes with an *Index of Preaching and Teaching Materials* in the eight volumes for \$5, carriage paid.

Our Book Store will take pleasure in receiving and filing orders.

THE SPIRIT OF MISSIONS

JAMES A. FARRELL, President of the United States Steel Corporation, is one of the leading authorities of the world on the promotion of foreign trade. "Finding your market," he says, "is one thing. Finding your man to develop it is another. . . . The foreign trader must penetrate the minds of buyers whose mentality is an unexplored region to him, built and barricaded with unknown customs, habits, traditions." These words graphically outline problems of the Department of Missions, as it endeavors to recruit the mission staff. Mr. Farrell proceeds to explain some of the qualities that a man chosen to develop foreign markets must possess: "He needs the intrepidity of an explorer, the tact of a diplomat, the mental equipment of a psychologist, the humanity of a servant of God, the wisdom of a seer, the culture of a scholar, and the specific and expert knowledge of a scientist." These qualities are needed for a man who is to sell steel, automobiles, sewing machines, oil, hardware or electric appliances. What is to be said of the qualifications necessary for a man or woman called upon to interpret the everlasting Gospel of the Incarnate Son of God to people who have never heard a word of it?



ONE OF OUR MISSIONARIES in China writes of the kindness of an American friend who recently sent a package containing full equipment for the altar, including paten, chalice, alms basin, and fair linens. A value of \$168 (gold) was placed upon the box. All would have been well if it were not for the high customs duties that the Nanking government has imposed on all imported articles. My friend explains the situation thus: "Solid silver must pay twenty-seven percent of the value declared, which was \$105. There was fifty-eight dollars worth of linen, which is charged fifteen percent. This was multiplied by the rate of exchange and another small tax added, which the post office requires in addition to the customs. The result was that I paid \$137.98 Mex., which is about fifty dollars gold now." It is no wonder that she pleads that friends who plan to make gifts

of this kind, or indeed, gifts of any kind, should send money rather than the actual articles. The articles valued at a total of \$168 could have been secured in China for just about one-third of that amount. There are places in China where excellent silver work is done. Moreover, at Soochow and Wuhu some of our missionaries are training Chinese women in the making of altar linens, vestments, and other similar articles. I saw them at work in both places on my recent visit and I know how beautiful is the product they turn out. Moreover, in sending the money Chinese women are given work for which they receive a wage larger than they could receive for any similar service under Chinese auspices. Few of us can begin to realize how much China needs every bit of work that can be given her people to do. Their economic condition can only be described as desperate.

So once again let me say: Send money to your friends in China. Do not send American gifts upon which high duty will certainly be charged.

Foreign-Born Americans

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

THE RURAL PARSON of the back roads of Connecticut, the Rev. George B. Gilbert, and his wonderful work are known throughout the Church. But there is something about his people that is not so well known, namely that almost all of them are foreign-born. Bohemians, Poles, Hungarians, Germans, Jews, men and women, who have been sent out of the cities by orders of the doctors when they began to feel sick and their children began to die. They bought up little farms at exorbitant rates and eke out a meagre living charcoal burning, button making, and the like. There is also a smattering of native Americans, the run-out Yankee stock, but these are far inferior to the foreigners.

I spent a most exciting two days with this big-hearted missionary, bumping over dirt roads, visiting people and school houses, and an evening dance and churches in the tangled woodland in southern Connecticut off the main high-

THE NATIONAL COUNCIL

ways. We were entertained for dinner at a little two-room house, clean as wax, by a delightful Polish woman, the mother of nine children. Mr. Gilbert brought along the makings for the dinner, but our hostess cooked it, while two cunning little yellow-haired youngsters with characteristic Slavic smile sat quietly holding hands. Then we traveled a couple of miles to the nearest school house where a Polish Roman Catholic girl teaches five of this same Polish woman's children and three Bohemians. They played the Maine stein song for us. Before we got there this Roman Catholic teacher and her entire school had driven two miles to the church and cleaned out the withered decorations which the congregation had not had time to remove the Sunday before.

In another tiny school house there was a French Roman Catholic teacher and the lovely children were all Bohemians. They sang hymns for us out of hymnals provided by Mr. Gilbert and told Bible stories.

On the way back to Mr. Gilbert's farm we stopped at the farm of a Jewish couple. The majority of their eleven children climbed up on the running board and talked delightfully to us. It happened we were just in time to stop an agent, through Mr. Gilbert's advice, who was cheating this couple. Some weeks before Mr. Gilbert had taken the whole family in his car to Middletown to the synagogue, the first time they had been in the synagogue for years. Everybody coming into the synagogue was supposed to pay fifty cents, but the good synagogue Jews, knowing Mr. Gilbert well, brought the family in without their even knowing of the accustomed charge.

And so this rural parson and his wife and children spend their days in practicing Christianity to a people unknown to the outside world but very much worth knowing. It is the foreigners who are the hope of our rural sections. Nevertheless they sorely need everywhere a real father in God like Mr. Gilbert and friends like his family, lest they be discouraged. Similar opportunities are in all sections of the country, oftentimes only a few miles from growing towns and flourishing parishes.

With Our Missionaries

ALASKA

The Rev. Mark T. Carpenter arrived in Ketchikan, June 2.

The Ven. F. W. Goodman, returning after furlough, sailed from Seattle, July 3. He was accompanied by Mrs. Emma E. Brown, and Mr. J. Furnival Brown, new volunteers for Point Hope.

BRAZIL

Mr. David M. Driver and family, returning after furlough, sailed from New York, July 11.

CHINA—HANKOW

Miss Mary C. H. Deis, returning after visiting this country, sailed from San Francisco, July 4.

Mr. John L. Coe, coming home on furlough, sailed from Shanghai, June 28 and arrived in Vancouver, July 12.

CHINA—SHANGHAI

Dr. Lulu M. Disosway, coming home on furlough via Europe, sailed from Shanghai, June 23.

The Rev. F. Craighill Brown and family, coming home on furlough via Europe, sailed from Shanghai, June 23.

The Rev. John W. Nichols, D.D., coming home for the summer, sailed from Shanghai, June 1 and arrived in San Francisco, June 19.

Mr. James M. Wilson, a new appointee, sailed from San Francisco, July 4, accompanied by Mrs. Wilson and three children.

Miss Ruby J. Davis arrived in Shanghai, June 14.

HAITI

Sister Ruth Margaret, S.S.M., sailed from Port-au-Prince, June 13 and arrived in New York, June 18.

JAPAN—KYOTO

Miss Mona Cannell, coming home on sick leave, accompanied by Miss Cecelia Powell, sailed from Kobe, June 8 and arrived in San Francisco, June 25.

Miss Maryjane Chapman, returning to the field, sailed from San Francisco, July 4.

JAPAN—NORTH TOKYO

Dr. Y. Ikeda arrived in New York, June 23.

PHILIPPINE ISLANDS

Deaconess Margaret Rutledge sailed from Manila, May 30 and arrived in Victoria, June 21.

The Rev. and Mrs. Arthur H. Richardson arrived in Manila, July 6.

PORTO RICO

The Right Rev. and Mrs. C. B. Colmore, Miss Ethel M. Robinson, Miss Fern FitzSimons, Miss Lucena Andrus, and Miss Margaret Rothrock sailed from San Juan, June 19 and arrived in New York, June 23.

VIRGIN ISLANDS

The Rev. Mother Rose Anne, O.S.A., arrived in New York, June 9.

Religious Education

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

ON MAY 27, OVER WEAN, under the auspices of the Rhode Island Branch of the National Congress of Parents and Teachers, the Presiding Bishop broadcast an address on education. Bishop Perry's radio message follows:

THE PLACE OF THE Church in a liberal education is a question which thoughtful boys and girls are putting to themselves and to each other more seriously now than they have ever asked it in times past. They may have and they do have widely different views of the subject, but they no longer disregard it. Children may be brought up in a home where religion is ruled out of their parents' lives, and under teachers who leave no room for the normal exercise of faith and for the practice of devotion; or on the other hand, they may see in their family and their school the chief place given to divine worship and the obligations of divine law. In either case they are asking "why?" and they will not rest content without an answer which can satisfy their minds and consciences. The religious experience of the human race is a scientific as well as a spiritual fact. Any system of education which ignores it is a disastrous experiment and is as short-sighted as other forms of ignorance. It may succeed in turning out clever and apparently efficient men and women but it cannot be called a liberal education. The spiritual sense is as vital a part of one's being as is any human faculty. To neglect the exercise of it leaves one to just that extent deformed and unprepared for the adventure of life.

Thousands of our young people, inheriting either a receptive or a hostile attitude to religion, very naturally point to the Church as the proof of their arguments and as the ground of their convictions one way or the other. In their eyes the Church, whether they feel attracted or repelled by it, is the point at which the case for or against religion must be de-

cided. This is a reasonable assumption on their part and it offers a field of fair investigation and a definite point of decision. We find hundreds of young people in every community like our own turning to the Church with open minds eager to clarify their thoughts and form their own conclusions. Such a spirit of inquiry on the part of a growing generation offers an opportunity for sympathetic coöperation between parent and teacher and pastor, who have it in their power to open the way to very definite and helpful lines of approach.

I would suggest two ways in which the home and school together can help the ministry in bringing about a right attitude on the part of our young people.

One is the thought of the Church as the place, and the act of worship as the exercise, which normally belongs to a healthy boy or girl. There is a conception of the Church, not uncommon to the puritan tradition, as an institution of forbidding aspect where one is put on stiff behavior by compulsion once a week. Such constraint is absolutely foreign to a Christian environment. There is no spot on earth where a child should feel more completely and joyously at home than in the House of God. Whatever inhibition or strangeness he may suffer is due not to religious influence but to human interference with his rightful spiritual instincts.

This feeling of accord with the Church as one's birthright will be fostered in the second place by the cultivation of a sense of reverence which also belongs by nature to a child. The careless use of sacred names, and the scorn of sacred things, are the surest signs of mental deterioration and spiritual disease. The trait which more than any other needs to be developed in the character of our growing boys and girls is a reverent regard for the mysteries of life, a passion for whatsoever things are honest, pure, lovely, and of good report. These things are inculcated in the heart of a child to whom the Word of God is the law by which he lives; the worship of God the language which comes most easily to his lips; the presence of God, the very atmosphere he breathes.

THE NATIONAL COUNCIL

AT ITS REGULAR meeting on April 29, the national Department of Religious Education passed the following resolution:

RESOLVED: That the Department of Religious Education reaffirms its confidence in the policy regarding college work to which it has adhered during the Rev. C. Leslie Glenn's administration and that of his predecessors; that it reaffirms its confidence in the Presiding Bishop's appointment of the Rev. W. Brooke Stabler to carry on this policy; and that it wishes the above statement to be conveyed to the College Commission at its next meeting.

In St. Louis on Wednesday, May 7, the Commission on College Work held an all-day meeting at which the whole matter of work with college students was carefully discussed, both by those who have been enthusiastic over the policy of the Department and by those who have felt that the wisdom of this policy in some of its aspects was open to question. The outcome of the meeting was the unanimous election of the Right Rev. Philip Cook, D.D., the Rev. W. Brooke Stabler and the Rev. John W. Suter, jr., as a committee of three with power to select twelve persons to constitute the Commission on College Work, the idea being that a smaller commission can meet more frequently and keep in closer touch with the Department.



THE NEW extension library for the isolated has been hindered in its usefulness in many places by the high postage charges on the books sent out. Henceforth, the postage will be paid by the Church Missions House Library, thus making the extension library service entirely free to those isolated people who wish to borrow books. Half of the books are for children and give an opportunity for religious education by reading during the summer months. Copies of the list of books will be sent free to anyone requesting them.



THE FOLLOWING EXTRACT from a letter shows that in at least one diocese the connection between religious education and financial support is recognized:

The report that was given here in reference

to the apportionment was to the effect that, generally speaking, wherever parishes were behind on the quota and indifferent to the work of the general Church, it was found that this was due largely to the attitude of older men on the vestry. Where vestries were made up of younger men, particularly those that had been connected with the Church school and had been under the influence of modern religious education, they accepted the quota items as a matter of course and felt a definite obligation for them. Personally I know it to be true. Our bishop is very keen to get younger men onto the vestries.

Adult Education

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

IN ORDER TO PROMOTE the work of adult religious education, the Department of Religious Education in the Diocese of Chicago has appointed an Adult Committee to help parishes to initiate religious study for adults and to extend already existing work. The committee makes available to you the results of the experience of other parishes in adult work, as well as the ideas and methods worked out by the national Department of Religious Education.

GENERAL SUGGESTIONS

Parish Organization. The committee recommends that an adult committee be formed in each parish to plan and direct the program of classes for adults. This committee might consist of the rector, the vestryman, the Church school superintendent, the educational secretary of the Woman's Auxiliary and of the Brotherhood of St. Andrew, and one or two other interested men and women.

Courses of Study. Any courses that tend to promote the development of the spiritual life, such as courses on the Bible, the Church (history, teachings, program), the Prayer Book, and personal religion. Classes should be encouraged to select their own subjects for study.

Types of Classes. The Lecture Class—usually taught by the rector or a capable and experienced lay leader.

The Discussion Group—the leader's presentation of the day's topic is followed by informal discussion.

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The Study Circle—this offers an opportunity for a group without a trained leader to pursue profitably a course of study. Usually a text-book is used and each member prepares each lesson and comes ready to discuss it. The committee will be glad to suggest suitable books.

The Home Department is composed of those who are unable by reason of duties or ill-health to attend classes. Materials for devotional and religious reading are distributed by visitors.

Books and Book Lists. Parishes can do a real service by providing a book shelf from which books can be borrowed, and by printing in the parish leaflet lists of selected books on religious subjects.

SUGGESTED COURSES

The Diocesan Adult Committee stands ready to assist parishes interested in adult classes by furnishing outlines, book lists, etc., for the courses suggested below, or for other courses selected. Write or see the Adult Committee, 664 Rush Street, Chicago, Illinois.

Bible Study. *The Life of Christ*, or *A Working Knowledge of the Bible* (survey course on the whole Bible).

Personal Religion. This course may include such topics as the leader and class wish, but it should aim to relate the teachings of the Church and of the Bible to the practical problems in the lives of the members.

Family Relationships. There is no topic of more vital concern in American life today than the preservation of the home and home life. Discussion groups formed to consider the topics suggested below might well make a real contribution to the better understanding and solution of this problem.

Young people's groups to discuss successful marriage: spiritual, economic, and emotional factors; the Church's attitude toward marriage; marriage ideals.

Parents groups to discuss building family foundations and problems directly related to the spiritual, moral and physical welfare of children.

The type of classes, topics for study, length of courses, days and hours of meeting, etc., can best be decided by each parish. If a course lasting from September or October to June cannot be undertaken, it may be possible to plan a shorter course, lasting four to six months. Some parishes have found ten o'clock Sunday morning a good hour for classes while in others a week day afternoon or evening has proved the most convenient time. In several parishes there is a Sunday morning class composed of parents who bring their young children to the Church school. This group might be the nucleus of a much larger class if other men and women in the parish were invited to attend.

It is not intended that these classes take the place of existing classes given under the auspices of the National Accredited Leaders' Association, Woman's Auxiliary, Brotherhood of St. Andrew, Girls' Friendly Society, or other Church organizations. It is believed there are many people in our parishes from the age of eighteen up who are not enrolled in any of the existing classes who would derive both pleasure and profit from such organized study as is outlined above.

TRAINING LEADERS

Summer Conferences offer prospective leaders of adult classes a splendid opportunity for study under inspiring teachers.

For the past two years the diocesan Department of Religious Education has conducted a *week-end conference* for leaders and teachers in religious education shortly before the opening of schools in the fall. This conference aims to give practical help and inspiration to teachers of all departments of the Church school from the pre-school through the adult. The Adult Committee heartily commends this conference and asks leaders of adult classes to save the days, Saturday and Sunday following Labor Day, September 6 and 7.

Diocesan normal classes are offered each year under the National Accredited Leaders' Association. These classes are held either at diocesan headquarters or at other convenient places in the diocese.

The National Student Council

Correspondence may be addressed to the Secretary for College Work, the Rev. W. Brooke Stabler, 281 Fourth Avenue, New York, N. Y.

THE CARDINAL QUESTION asked by the president of a large corporation of those seeking positions is: "How have you spent the last five summers?" The most successful college workers, too, recognize the inestimable importance of helping students to spend their vacations profitably. It is part of their task to keep their ears to the ground for such opportunities—leadership in camps, rural and social work, etc. Outstanding in this field of achievement is the work of Miss Hope Baskette of the University of Florida. Three students are doing volunteer work in the mountains of Virginia and North Carolina, one is teaching in the Church Vacation School in New York, and another is working in one of our Church's missions in the cotton-mill district of Georgia. Letters already written by them depict boundless enthusiasm and a deep desire to continue in the Church's work after graduation from college.

1930 STUDENT LENTEN OFFERING

THE WORK OF THE Student Lenten Offering this year fell under two heads, publicity and direct letter communication with the colleges listed by the college work office. Publicity included articles published in *THE SPIRIT OF MISSIONS*, Church weeklies, diocesan and parish publications, and college papers. Among those printed were two articles by the chairman of the committee, describing the work of St. John's Medical School, Shanghai, China, and the Student Lenten Offering; and *The Medical Profession in China—Christian or Non-Christian?* by Harold M. Morris, M.D., a physician at St. Luke's Hospital and Professor of Medicine at St. John's Medical School, both of Shanghai. Nearly all of these articles were reprinted as leaflets for distribution among college students.

The first letters regarding the fund were

sent out late in January to over three hundred colleges or college clergy. Weekly contacts were made, with those responding, through direct communication, through provincial leaders, and by means of the reprints. On Good Friday a final letter was mailed requesting returns and reports by the following week. Delinquents have been receiving letters ever since.

Of the original three hundred colleges on our list, we have been in touch with 129. Of this number, eighty-four pledged their help. The remaining forty-five declined, either on the grounds of too few students, a recent change in chaplains, lack of organization, or a previous lenten program.

Of the eighty-four pledging coöperation we have heard from forty-seven.

In addition we have received personal contributions.

The total of the offering to date amounts to \$979.38.

The success or failure of the 1930 offering is a question which cannot be decided off-hand. Financially it has not reached the expectations of the chairman. Measured in terms of spiritual advance there is no criterion of judgment save the change in attitude of college students which can never be estimated. The letters tell an interesting story that is encouraging in its enthusiasm.

It should be noted that Hobart College of which Martin Firth, chairman of the offering, was a student, contributed all supplies and secretarial assistance which were necessary for the carrying on of the offering. A word of thanks should be extended to them for their aid in an item which otherwise would have made necessary a very large expenditure, and which should be considered as a part of their willingness to coöperate and contribute to the offering.

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Christian Social Service

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

THE TENTH NATIONAL Conference of Social Service of the Episcopal Church, meeting in Boston with the National Conference of Social Work, June 7-14, presented one of the best programs we ever had. (See July SPIRIT OF MISSIONS, pages 461-2.)

For the last three years there has been noticed a change in the personnel of these meetings. Originally the conference brought together representatives of the dioceses to discuss methods and programs, with some papers on religion in social work. Now few diocesan chairmen come but many social workers and other interested groups. What has caused this change is hard to say. Some dioceses do not feel able to bear the expense involved in the long journeys to the place of meeting as the conference from year to year moves about the country. Perhaps the character of the papers, which are more and more concerned with the bearing of religious values in technical social work, has something to do with it. Perhaps the conference has outlived its usefulness.

Now that the Social Service Department has been so radically reorganized and depleted in its personnel, the question has been raised as to the wisdom of continuing these national meetings. With the changes in the Department a new method of work will inevitably be necessary. Our work with institutions and probably the relations with social work agencies will be much less. The Department for several years has been trying to raise the standards of our orphanages and old people's homes. The work has been going on quietly, but efficiently, until we have some of the best run institutions in the country. That work will now have to be done by the dioceses, as will also the making available of case work technique to the clergy. The question that faces us is: Can this be done by the National Conference, or would it best be done in provincial meetings of diocesan chairmen and heads of in-

stitutions? We ask you to think it over and let us know. It would not be possible for the one secretary left in the Department to cover all the meetings, but the work could be done by leaders in each province. Fortunately such men are available. Let us have your ideas.



EVERY NATIONAL Conference of Social Work seems to have a keynote. Without any formal intention it seems to emerge in every division meeting. The Boston note was rather new. There seems to be a feeling that the future of social service should be away from relief toward service; *i. e.*, such things as clinics, education, mental hygiene, recreation, etc. Relief, due to unemployment, has become an onerous burden ruinous to community chests. Employers seem to think that a check given to the community chest gives them an unlimited right to have their workers supported by the community, in order that dividends may be saved. In city after city the social work program has been ruined this winter. "Now," say the social workers, "let us separate the two things. Use our community chest to support our service programs and raise distinct funds for relief as and when we need them. In this way we will save our programs and we can make new assessments from time to time on the employers to support their own employees. We can end this blank check idea and perhaps force the industrial leader to do something to stabilize his industry."

It sounds very sensible, doesn't it? But it may be difficult to persuade people that social service is not just giving relief but is something greater and broader. We have tried to convince the Church of that for ten years and have only made a beginning.



THE REV. Harrison W. Foreman, Secretary of the Rural Division, has resigned to take effect September 30, 1930. He becomes Archdeacon of the Diocese of Erie. This leaves Dr. Lathrop as the only secretary in the Department, with Mr. Spencer Miller, jr., as part-time consultant on industry.

THE NATIONAL COUNCIL

Field Department

THE REV. C. E. SNOWDEN
Executive Secretary

JUST WHAT IS the Advance Work Program of the Church?

In a general way it is the proposal of the Church to interpret by action its recognition of needs beyond present missionary equipment. Pushing forward, or even so much as holding our own, is out of the question unless those whom we have sent be given the working tools of messengers of Christ.

The inevitable result of failure to advance is gradual but sure deterioration in the whole power structure, recession in strength of our efforts to win souls and bodies to Christ, and loss of consistent and persistent effectiveness in every field not fully manned or equipped to attack where opportunity offers and duty lies.

The importance of the Advance Work Program may be indicated by a consideration of this question: *Is the Church on the offensive or defensive?* Few of us would admit that our branch of Christ's Church is on the defensive. If it is, then entrenchment might be excusable on the ground of self-preservation and we should have nothing to do but protect ourselves from the onslaughts of our foes, imaginary or real.

On the other hand, it is inconceivable that many should hold the Church anything save a militant organization, always on the offensive, under the never-ceasing leadership of its great Commander.

And what a Commander! None ever heard Him order either entrenchment for defense or retreat for salvation. He gives only one command, "*Go Ye*"; and go we must—ever onward, ever forward. If we refuse, if we grow weary in well-doing, if we are satisfied with our own preservation and if we no longer care for those whom He seeks to save, can we claim Him as our leader? A clear duty is laid upon us. Who can take lightly his refusal of responsibility where the Christ commands?

The Advance Work Program is the Church's effort to keep on the offensive,

to go with Christ. If it is His Church, its duty lies not only at the home altar but at the altars farthest from home as well. And its duty, too, is to build more altars as Christ leads to new frontiers.

Something is wrong if we desire only to stand still. And we cannot if we will. We move forward or we move backward. If we move backward, we move alone, for Christ moves only forward.

What is the Church going to do?

The Advance Work Program is reasonable and constructive, consisting of 170 items of opportunity, selected by a commission of General Convention and, as this is written, accepted by the whole Church (with only a few exceptant dioceses) as a forward movement which ought to be taken. It ought to be taken. Surely every Churchman agrees to that. But something is needed beyond approval and goodwill. This is a program which requires that every individual participate in a great sacrificial response to this appeal of the Church. It requires prayer and supplication, conviction and consecration—and action. This Church can do it. This Church must do it!

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

ON AUGUST 19, the Rev. Legh Wilson Applegate, pioneer exponent of the evangel of printer's ink, celebrates his eightieth birthday. For over half a century in the midst of a very active ministry, he has been urging the greater and more effective use of the printed word in making known the Good News of our Lord Jesus Christ. *The Parish Leaflet*, tractates, *The Parish Folder*, *The Missionary Folder*, and *The Church History Folder* are all among the many media which Mr. Applegate originated and uses to evangelize.

Recently in response to an invitation to tell us about his work and how it began, Mr. Applegate wrote:

"The first thing that gave me an idea of the use of a parish paper came to me

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when I was rector in Lockport, Illinois. One day when I went to the weekly newspaper with my Sunday notices, the publisher showed me something that he considered wonderful, the 'ready print.' One side of the sheet was printed with general matter and the other side blank for the use of the local paper. In my zeal for the spread of church literature it occurred to me that this would be the way to reach every church family in the community. I began correspondence with several of the clergy and after many months, six agreed to print a monthly parish paper, if I provided the two printed inside pages. My first month's bill at the printer's amounted to sixteen dollars; but as soon as the paper was seen, the idea spread rapidly so that one year later my monthly bill was about \$250. Today the parish paper is popular, but what seems more wonderful to me is that every church body has copied my plan, and now the demand is for a weekly.

"Sometime after I returned from the West, I worked out an idea to tell in a few words in a four-page leaflet some Church truth, principle, or custom. I boiled down the substance of a book of a hundred pages and put the thought in language that the people could understand. I sold these sheets for fifty cents a hundred. Within three months I had a circulation of twenty thousand copies a week. We have issued leaflets on about seventy subjects including: *The Origin of the Prayer Book*, *Confirmation, Lent—What Is It?* *The Holy Communion, Are You Baptized? What Shall I Believe?* *The Church of a Christian Year*, *The Meaning of the Cross*, and *The Events of Holy Week*, and have distributed millions of copies.

"So we have grown into the idea that takes three forms for parish use. The eight-page paper for the monthly; the same eight pages to be used for one side of four weekly papers, with two pages blank for local use; and the oblong leaf.

"Then came another movement. The late Bishop Anderson's sermon at an annual meeting of the St. Andrew's Broth-

erhood was something that ought to be read everywhere, as he emphasized personal service as the Church's great need. In other words I have taken some splendid utterance and put it in the form of a tractate to give it national circulation. I have sold one hundred thousand copies of Bishop Anderson's sermon. Other tractates include: *My Church*, *Daily Prayers for Lent*, *Seven Simple Rules for Prayer*, *The Missionary Motive in Missionary Prayer, Worship*, and *Why Belong to the Church?*

"But these publications have not been all our work. It was not long before we decided to publish the evening service for Sunday night congregations. The clergy responded promptly and gave us a circulation of twenty-five thousand copies a week. A little later we issued an Easter Morning Service which has been very largely used.

"Then we undertook to publish an abridged hymnal containing about one hundred hymns and some chants, giving both the music and the words. In this work I had the cooperation of the Rev. Charles R. Hodge, who cared for the musical arrangement of the hymns. This was very popular at the time and now others have undertaken similar publications.

"I found another way to bring the influence of printer's ink into active service during the lenten season. A number of parishes issued on a card a list of their lenten services and I saw the possibility of increasing their influence by adding three pages, giving a neat folder, three pages of which were devoted to general Lenten teachings while the first page contained the card of the parish services. This has been one of our most popular movements and today there are several firms that have undertaken to copy our plan. We have added three more similar folders for the clergy to use throughout the year as they distribute cards of services and appointments—*The Parish Folder*, outlining parish duties, *The Missionary Folder*, and *The Church History Folder.*"

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

ONE of the most delightful experiences of a six weeks' visit in the Province of the Pacific this spring was attendance at the Synod of Spokane. At the meeting of Church women held at the same time, Mrs. Edward M. Cross, President of the Woman's Auxiliary, read her report. The story was such an inspiration that it is only fair to share it with the whole Church.—G. L.

AN ANNUAL REPORT from the president is in order, but as my term of office expires today, I am taking the liberty of giving an accounting of my stewardship for my tenure of two years. This, then, is a resume of 1928 and 1929 and a summing up for ourselves of the work we have done during that time.

With God's help and with His blessing, our endeavors have prospered. There is material evidence of increase in every department. With these, the lesser things, the statistics dealing with tangible results, I begin, and quote from the record the following brief summary of facts, the highlights that indicate growth.

In these two years, in addition to the Woman's Auxiliary branches already organized, eighteen groups of women have come to recognize the full program of the Church's work. Fourteen of these groups are entirely new and four have expanded from mere parish guilds. In the cathedral alone there are now close to 450 women organized in the Church Service League, which League is divided into eighteen working groups, each concerned with the carrying on of the Church's full program. This increased activity among the women of the cathedral parish is typical of that in many other of our parishes and missions, such as Wenatchee and the mission of the lower Yakima Valley: Zillah, Granger, Sunnyside, Mabton, and Prosser.

As a result of this greater enlistment we have here today the largest annual meeting in our history. In 1925, there were

present at the annual meeting, thirty accredited delegates; in 1927, there were sixty-one, while this year there are ninety-three, but as the number from the cathedral parish is so out of proportion to those coming from the district, the Cathedral delegates have willed to reduce their own numbers and only one-third have answered to the roll today.

We are rejoiced that we have one recruit for the mission field from our number, Miss Bernice Matcalf, who is working in the lower Yakima valley.

In 1926, our U. T. O. was \$507.15. This year, we have in the bank \$898.43. In other words, there has been presented \$290.28 more this year than during the same period in the last Triennium.

In these two years, we have given one notable special offering. It amounted to \$309 and was used toward the support and education of Enriqueta Peneda, the Mexican girl from Hooker School, who, by our help, was enabled to study at Whitman College, Walla Walla. She has now returned to Hooker School to share her benefit with her own people.

In the three-year period, 1925-1928, we raised \$155 toward the Corporate Gift. In the last twelve-month period we have raised \$128; seventy-eight dollars for the Corporate Gift for advance work, and fifty dollars for St. Luke's Hospital, Tokyo.

In 1927, our box work totaled \$276; in 1928, \$325; in 1929 it reached \$672, a growth in two years of \$396.

In these two years, three life memberships have been purchased for twenty-five dollars each, which amounts have been sent to the missionary objects named by the recipients of the memberships, Mrs. Frank Atkinson, Miss Eva Carr, and Mrs. E. Leslie Rolls.

Last year we added to our diocesan program a new field, one which for some time has been neglected by us, the Dis-

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trict. Due to the fire in St. Paul's School (our one district institution), the linen closet had been depleted. We set ourselves to the task of helping restore the loss, and from all over the district gifts were sent for this purpose, totalling sixty-five dollars.

In work among the isolated we have but begun. We are in correspondence with twenty-two families living entirely out of reach of the service of the clergy. To them we are sending literature as well as personal letters.

Over and above all of this, we have builded for ourselves a new cathedral; a half million dollars is here employed and consecrated as a witness to our faith. No inconsiderable share in the erection of this is due to the women of the district. The stone work in the rose window, representing four thousand dollars, was given by the women of the cathedral, but without gifts from all of you beyond the immediate parish limits there would have been no walls in which to set this beautiful piece of work, this rose, the symbol of love.

Here we have symbolized the prayer and sacrifice and highest aspiration of ourselves.

So much for the concrete evidence of our health and aliveness. Now for a word concerning the fundamental things in our life and work together. The fundamentals which have given to us the larger motive power for bringing about not only the concrete results which I have just summarized, but for the reinforced and beautiful spiritual fabric of our corporate life. No one will question the truth that is obvious. If we but ask ourselves why we are gathered here in greater numbers

than ever before; why we have been able to accomplish phenomenal things in our several branches; why we have given beyond all local precedent; there is, of course, but one answer. Our leader's name is Emmanuel, "God with us." He has dwelt with us, He has endowed us with clearer vision and with increased power. Because of this, we have recognized greater responsibility as well as undreamed of privileges in this, His earthly kingdom. He has sanctified to us our every sacrifice and effort. No one of us, having had this glimpse of a larger field of usefulness for Him, as well as of a greater sense of fulfillment in Him, would turn back. No, rather do we turn eagerly to a future rich in promise.

In the November, 1929, issue of the *Spokane District Churchman* I outlined for you a schedule of work for 1930 extending through the parish, community, district, the nation, and the world. With that as a guide, and with the inspiration and instruction which will be given us today by our leader, Miss Grace Lindley, and by the Rev. F. B. Bartlett, who knows our problems almost as we do ourselves, with the guidance of the officers whom you will elect and with our determination to further consecration, the banner year for the Woman's Auxiliary in the District of Spokane is assured. And now, may He who is the light of the minds who know Him, the joy of the hearts who love Him, and the strength of the lives who serve Him, help us so to know Him that we may truly love Him, so to love Him that we may joyfully serve Him, whom to serve is perfect freedom!—ANGELA WARE CROSS, *President, Woman's Auxiliary, Missionary District of Spokane.*

Coming in October—U. T. O. Number

IN THIS MIDDLE year of the triennium, the United Thank Offering number of THE SPIRIT OF MISSIONS should have special significance for all the women of the Church. Among the contributors to this issue will be the Presiding Bishop, Grace Lindley, Mrs. George Biller, Louise Hammond of China, and John W. Wood. Make your plans *now* for giving this October SPIRIT OF MISSIONS widespread distribution.

American Church Institute for Negroes

Auxiliary to the National Council

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

ENCOURAGING PROGRESS is reported in connection with the Advance Work Program for the Voorhees Normal and Industrial School, Denmark, South Carolina. In addition to the fifty thousand dollars which the Diocese of Massachusetts is raising for the classroom building (Massachusetts Building), the Diocese of Connecticut will try to raise twenty-five thousand dollars for the girls' dormitory to be known as the Connecticut Building. The Diocese of Delaware also will try to secure thirty-three hundred dollars for a teacher's cottage, and the Diocese of Western Massachusetts has agreed to endeavor to secure nineteen thousand dollars for equipping the new buildings at Voorhees. The total Advance Work Program of the Voorhees School is two hundred thousand dollars, towards which the General Education Board appropriated \$66,667, on condition that the remainder of the program is secured. The General Education Board has also appropriated, under similar conditions, forty thousand dollars towards the \$125,000 building and equipment program at Hoffman-St. Mary's, and twenty-five thousand dollars towards the completion of the program at St. Paul's.



IN ONE OF THE windows of the Church Missions House, there has been an interesting exhibit of some of the work from the craft shops of the Institute schools. These articles range all the way from small candlesticks and simple turned work made by the students during their first year in the carpentry shops, to a well designed, small wagon, an exact duplicate of the large farm wagons made in the machine shop by the boys of the Voorhees School. Other samples of work from the carpentry departments are a tall reading lamp, a doll's bed, end tables, etc., with an excellent exhibit of sewing

from St. Paul's School, and artistic baskets and mats made out of pine needles and corn shuck by the girls of the Fort Valley School.



ANYTHING THAT has long been waiting for somebody to do is to compile information showing how many Negro congregations there are in the Episcopal Church. It is one of the few ecclesiastical facts which cannot be learned by a glance, or at least by a searching glance, in *The Living Church Annual*. *The Colored Churchman* has now done this, publishing in a recent issue the number of congregations, priests, and members in dioceses having five hundred or more Negro Churchmen. For various reasons the figures cannot be exact but are certainly substantially correct. To quote only the totals, there are in fifty-seven dioceses and districts, over forty thousand colored Churchmen in 310 congregations, with 158 colored priests. This does not include colored people who are members of ordinary parishes.

The congregations having over five hundred members are:

Pittsburgh, Holy Cross, 504 members.
Cleveland, St. Andrew's, 520.
Baltimore, St. James', 582.
Brooklyn, N. Y., St. Augustine's, 630.
Boston, St. Cyprian's, 645.
Washington, D. C., St. Mary's, 690.
Baltimore, St. Mary the Virgin, 706.
Washington, D. C., St. Luke's, 729.
Philadelphia, St. Simon Cyrenian, 786.
Miami, Florida, St. Agnes', 827.
Detroit, St. Matthew's, 869.
Chicago, St. Thomas', 1,633.
New York City, St. Phillip's, 3,305.

The Colored Churchman is published bi-monthly by the Right Rev. E. T. Demby, D.D., Suffragan Bishop of Arkansas. The editor is the Rev. George G. Walker.

THE SPIRIT OF MISSIONS

The Coöperating Agencies

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

Church Mission of Help

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

 MISS AGNES GRABAU, the executive secretary of the Tennessee CMH, reports that the work there continues to grow steadily with an increasing interest in and knowledge of CMH on the part of our own church people. This, she says, is due to the work which has been done by parish groups and by CMH representatives in each parish. Volunteer workers have visited the girls, have taken children to clinics, have given motor service, have sewed for the girls and babies under care, have served in the office, and have secured new memberships. In addition to the work throughout the year the parish groups provided personal Christmas gifts for 103 girls and eighty-five babies under CMH care.

The Board of Directors have planned to have the executive secretary visit every parish and mission in the diocese in an effort to spread knowledge of the work of CMH. It is hoped that this can be undertaken during the coming year.

The work in the diocese is financed by the Bishop and Council and the Woman's Auxiliary on a budget of fourteen hundred dollars. This money is used to pay the salary of the executive secretary for four months. This time is devoted to extending the work through the diocese and to supervising work already established. In January, 1920, the first branch office was opened in Knoxville. The work there is financed by the Knoxville Community chest with the exception of five hundred dollars in memberships from the local church people. This branch office is already recognized as one of the local social agencies which is making a contribution to the social program of Knoxville.

The Church Periodical Club

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



IN THE JULY SPIRIT OF MISSIONS (page 501) it was suggested that we try to imagine ourselves in the place of the many lacking books and magazines, for only so shall we be inspired to provide for their needs. The following letters may afford useful exercises for the imagination.

"You people over there are all so kind that it makes one fairly ashamed. The only way I can justify myself is to tell you that all the magazines that are of interest to any of my English-reading Japanese colleagues, go to some of them and the ones that are not good for that are converted into picture books by my little Sunday school girls with an avidity that surprises even me! We use the whole magazine with a thoroughness that is almost equal to the Chicago packing-houses where they use all of the pig but the squeal! And since you treat us so well we have no use for any squeal here, either."

"A long time ago I did boy-betterment work in a small lumber town and the Church Periodical Club sent me literature that helped me to do a wonderful work as long as we lived there. About fifty boys all told were turned squarely around in their outlook of life. I could not have accomplished this without the help of our C.P.C. and naturally I have the warmest love for the club and the good it accomplishes. The best results were gained when the magazines came regularly, not a long wait and then a whole bunch, for I found the grown-ups were as keen for the next installment of a story as an original recipient could possibly be."

"Our librarian has acknowledged the books that have come this school year, and your gifts have much enlarged her vision of the possibilities of her work. She has a class now of senior girls in library management, and it is proving valuable to her as well as to her students. At the close of our school year the girls drew out practically the whole library for summer use. The books are always returned in good order. One mother told me that our school library is the only place in town where Chinese girls can get reading matter."

THE NATIONAL COUNCIL

"The box of books came safely and to say that we are delighted with the gift is putting it mildly. They are already in the library and the internes know of them and are expecting to make use of them at once. I can hardly believe that the library has really made a start but the books already received make quite a brave showing in the St. Agnes' room. That one of my problems seems to be in the way of being solved and I am a very grateful woman today. Nobody could realize how grateful unless he or she had tried to bring a mission hospital up to the very high standard set by the American College of Surgeons and the American Hospital Association for approved hospitals. Our goal has been reached and now our problem is to keep it. Thank you for helping to do this."

THE FOLLOWING letter from Fairbanks gives a glimpse of changing conditions in Alaska. To these changes the C.P.C. must accommodate its efforts. It is evident that the need now is more especially for subscriptions and for magazines forwarded regularly, not so much for old magazines in packages:

"The George C. Thomas Memorial Library, the library at the Alaska College and a distributing point that we have established at Curry, Alaska, are our most important points for this phase of our work. Fewer men stay out in the hills each year and more subscribe to magazines for their own personal use since the mail service is better so that sending out reading matter into the hills is not as important as it once was. We still do send wherever we can and supply all those who call here for magazines. There are many points that we do not reach because we have no way of sending magazines there. The postal rate on magazines is so high that we cannot afford to pay it and the people concerned can not either in some cases, and where they can they use that same money getting one or two new subscriptions for themselves. We do get a good supply on hand for this season of the year to send out to the Road and Exploration Company camps as they open but we have one difficulty there for most of the men who go out to these camps have been in the United States over the winter months and they have read everything that we get or have on hand and of course it is impossible to get in new subscriptions of all magazines to supply all the camps. Missions could not exist if it were not for the C.P.C., at least they could not do the work they are doing."



HAS ANY ONE a copy of *The Hidden Servants* by Mrs. Alexander? This has been asked for and it will be a pleasure to give the address if a copy is available.

Brotherhood of St. Andrew

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

X THE RESULTS of a recent tour of the Diocese of West Texas, undertaken by Merton Albee, a member of the National Council of the Brotherhood, show that the Brotherhood of St. Andrew is just as practical for the smaller parishes and missions as for the larger.

At the request of Bishop Capers and the Rev. Henry N. Herndon of Uvalde, Texas, diocesan representative on the national Committee on Clergy Cooperation of the Brotherhood, the national officers arranged with Mr. Albee to spend ten days in West Texas. Mr. Albee gave his time and services for this tour without expense to the diocese and with only his traveling expenses paid by the national Brotherhood.

Coming from Los Angeles, traveling a total of over four thousand miles in his car, Mr. Albee accompanied by Mrs. Albee, carried out the itinerary arranged. Some appointments were three hundred miles apart, some were in places where less than a dozen men attended the meeting, while in other places the attendance was large. It was found, however, that the small conferences were oftentimes fully as worthwhile as the larger meetings and equally good results were secured from them. In the ten days, seven new Brotherhood chapters were organized and chartered. They are:

Asherton—St. John's
Brackettville—St. Andrew's
Cuero—Grace Church
Kerrville—St. Peter's
Laredo—Christ Church
San Antonio—Christ Church
Sequin—St. Andrew's.

Shortly after Mr. Albee left the diocese, these chapters, feeling the need for fellowship and mutual helpfulness in their work, formed a diocesan Brotherhood Assembly, electing Mr. Thomas H. Gish of San Antonio as president, and Dr. Edward Galbraith of Kerrville, secretary-treasurer.

THE SPIRIT OF MISSIONS

The Girls' Friendly Society

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



A SPECIAL opportunity for interesting the members and associates of The Girls' Friendly Society in social problems and rural work has been opened up this summer through scholarships to the School of Christian Social Ethics, held in connection with the Wellesley Conference, and to the Madison Rural Work Conference. The two Wellesley scholarships, given by Miss Caroline B. LaMonte, Chairman of the Committee on International Understanding, were awarded to Miss I. Elizabeth Babcock of Plainville, Connecticut, and Miss Mildred I. Davis of West Warwick, Rhode Island.

Through the interest in our work with country girls, of the Rev. H. W. Foreman, Secretary for Rural Work, scholarships were awarded to two associates, Mrs. E. W. Biddinger of Rock Rapids, Iowa, and Mrs. K. Chase Batchelder of Faribault, Minnesota, both of whom are in active touch with the rural situation.

In announcing these scholarships, Miss Florence L. Newbold revealed the fact that 131 G.F.S. branches in every part of the country are in communities of under twenty-five hundred. Because of our concern with girls in rural areas, Miss Caroline Averill, Field Secretary for Province VI, was asked to teach the course, *Ways and Means of Ministering to Country Girlhood*, at the Madison Rural Work Conference. Miss Averill has had unusual opportunities for rural work in the Middle West, having traveled in Colorado, Wyoming, Montana, North Dakota, and Iowa during the past few months. The national office keeps in close touch with these rural branches through correspondence as well as through field secretaries, sending them books and plays from the lending library and program suggestions which they can adapt to their special needs.

This correspondence reveals such interesting stories as that of the branch in Malta, Montana. The winter snows are so deep there that the branch can meet

only in the late spring and summer, the members driving into town from the country round about. This summer they are studying *Our World at Work*, as the rest of the society has done in the winter, borrowing books from the lending library at the national office. The public school, which also meets in the summer, is co-operating with the G.F.S., the teacher using books from the lending library in the daily reading period.



FIFTY-ONE GIRLS from nineteen dioceses attended the national younger members' conference at the Newark G.F.S. Holiday House, Delaware, New Jersey, June 26-July 3. This was our second national conference for high school girls. Special features on the program this year included a talk on present-day conditions in India by Mr. C. C. Mathew, an Hindu, and a graduate of the University of Madrid, who is at present studying in this country; and vocational guidance discussions led by Miss Dorothea de Schweinitz of the Wharton School, University of Pennsylvania. Miss de Schweinitz was for six years Employment Supervisor of the Junior Employment Service, Board of Public Education, Philadelphia, and in 1925-1926 was president of the National Vocational Guidance Association.

The Daughters of the King

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



SOON AFTER the organization of Emmanuel Chapter of the Order, Diocese of Washington, its president selected a number of girls from her Children's Guild and formed them into a group on the lines of the Order, calling them Junior Daughters. She gave them small crosses to wear, assisted them in electing their officers, and taught them the rule of prayer and the rule of service. They were sent to look up absentees of the Sunday school; taught to invite other girls of their age to attend Sunday school or church service; and encouraged to visit

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the aged, the sick, the afflicted, and to read to them.

This was the beginning of the movement which has resulted in the existence of fifty junior chapters. The object of the organization is to spread Christ's Kingdom among girls and to train its members to become Daughters of the King. Members are admitted with a service before the altar, invested with the Junior Daughters' cross, and pledged to pray and to serve.

A chapter may be formed with three or more baptized girls of at least twelve years of age. The president must be a confirmed member of the Church and a Junior Daughter. Candidates serve a probation of at least three months, just as do members of the Order before their admission. Junior Daughters of the King who are communicants attend the Corporate Communion of the Order on the third Sunday of the month.

The Seamen's Church Institute

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



TO SHELTER the homeless, feed the hungry, and clothe the naked, the Seamen's Church Institute maintains a service department in all local institutes.

Not for many years has unemployment along our waterfronts and among our seamen been so great. Out of work, without a home, and with little or no money, these men have turned to the institutes as their only haven of protection, the only place where they might find a free bed and a simple meal. Our capacity to give relief has been taxed to the limit and with funds exhausted we have been compelled to turn away thousands of worthy men.

Because of the generosity of many friends and with the assistance of the local community chests in several ports we have cared for 46,734 cases of relief, supplying seamen with beds, food, and clothing. To assist these men further we have through our employment offices found

24,074 jobs aboard ships and 2,732 temporary jobs ashore. Such work as snow-shoveling, tending furnaces, painting, house cleaning, cutting grass, driving cars, collecting magazines, and sundry other forms of employment, have all helped this deplorable situation.

Unless shipping picks up during the next few months we will be confronted with a most serious situation during the coming winter because of the increased number of seamen who will be compelled to seek help, food and shelter, at our institutes.



ON THURSDAY, MAY 22, at twelve o'clock noon the beautiful Chapel of our Saviour in the Seamen's Church Institute of New York was dedicated by the Right Rev. William T. Manning. A splendid and appropriate sermon was preached by the Rev. Robert Norwood, D.D., rector of St. Bartholomew's Church, New York, N. Y.

The Guild of St. Barnabas

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



DURING THE summer months the national office at 370 Seventh Avenue, New York, N. Y., will be closed. Notice of its reopening will be given in a later issue of THE SPIRIT OF MISSIONS.



THE GUILD COUNCIL has appointed a committee on scholarships to provide nurses home on furlough an opportunity for further study. Economies in office expenses have provided the committee with some of the necessary funds.



THE PHILADELPHIA branch of the Guild, in conjunction with the Philadelphia District Nursing Association, sponsored this year's Florence Nightingale Service, which proved to be the largest and one of the most successful nursing events ever given in Philadelphia. Choral music by the hospital glee clubs was one of the features of the service.

Who? What? When?

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

THIS ISSUE FROM COVER TO COVER

1. What conditions in China made possible the murder of the Rev. Fung Mei-ts'en? pp. 509-11.
2. How can the West best help China in her present situation? pp. 511-16.
3. Who is the first martyr of the Church in Hankow? p. 517.
4. What is extraterritoriality? p. 546.
5. What effect has the present situation in China had on the Church's work in the Diocese of Anking? p. 526.
6. At what service did the Presiding Bishop first extend the greetings of our Church to the Lambeth Conference? p. 520.
7. What are the relations to each other of the various Churches which comprise the Anglican Communion? p. 520.
8. How is Bishop Brent to be memorialized in the Cathedral Church of St. Mary and St. John, Manila? p. 523.
9. How is the Church meeting the need of the Indians in Escambia County, Alabama? p. 524.
10. Who is the Rev. P. T. Fukao? p. 525.
11. How did one of our missionaries in Liberia utilize a funeral feast for the telling of the Christian message? p. 527.
12. What efforts are being made to secure a more effective ministry? pp. 531, 547.
13. On what points of Christian morality are the Presbyterians, Methodists and ourselves in agreement? p. 541.
14. Who is Deaconess Anna E. B. Alexander? p. 544.
15. Who was Sidney Catlin Partridge? p. 545.
16. Where can I secure the eight volumes containing the discussions and findings of the Jerusalem Conference for five dollars? p. 551.
17. How do the qualifications of a foreign trader compare with those of a missionary? p. 552.
18. Who is the Rev. L. W. Applegate? p. 559.
19. What can I do with my copy of *The Hidden Service*? p. 565.
20. What provision has the Guild of St. Barnabas made for nurses home on furlough who wish to study? p. 567.

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THE ANKING NEWSLETTER, (\$1.00), Miss Mildred Capron, Lion Hill, Wuhu, China.

THE HANKOW NEWSLETTER, (\$1.00), Mrs. L. H. Roots, 43 Tungting Road, Hankow, China.

THE SHANGHAI NEWSLETTER, (\$1.00), Bishop's Office, 20 Minghong Road, Shanghai, China.

THE LIBERIAN CHURCHMAN, (50c), Mrs. H. B. Nichols, 189 Washington Street, Bloomfield, New Jersey.

THE DIOCESAN CHRONICLE, (\$1.00), 567 Calle Isaac Peral, Manila, P. I.

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