

**Title:** *The Spirit of Missions*, 1931

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**The Spirit of Missions**

THE MISSIONARY MAGAZINE  
OF THE EPISCOPAL CHURCH  
OFFICIALLY REPRESENTING  
THE NATIONAL COUNCIL

VOLUME XCVI

1931

ONE DOLLAR A YEAR

Published monthly since 1836 by the  
DOMESTIC AND FOREIGN MISSIONARY SOCIETY  
OF THE PROTESTANT EPISCOPAL CHURCH  
IN THE UNITED STATES OF AMERICA  
281 FOURTH AVENUE, NEW YORK



# The Spirit of Missions

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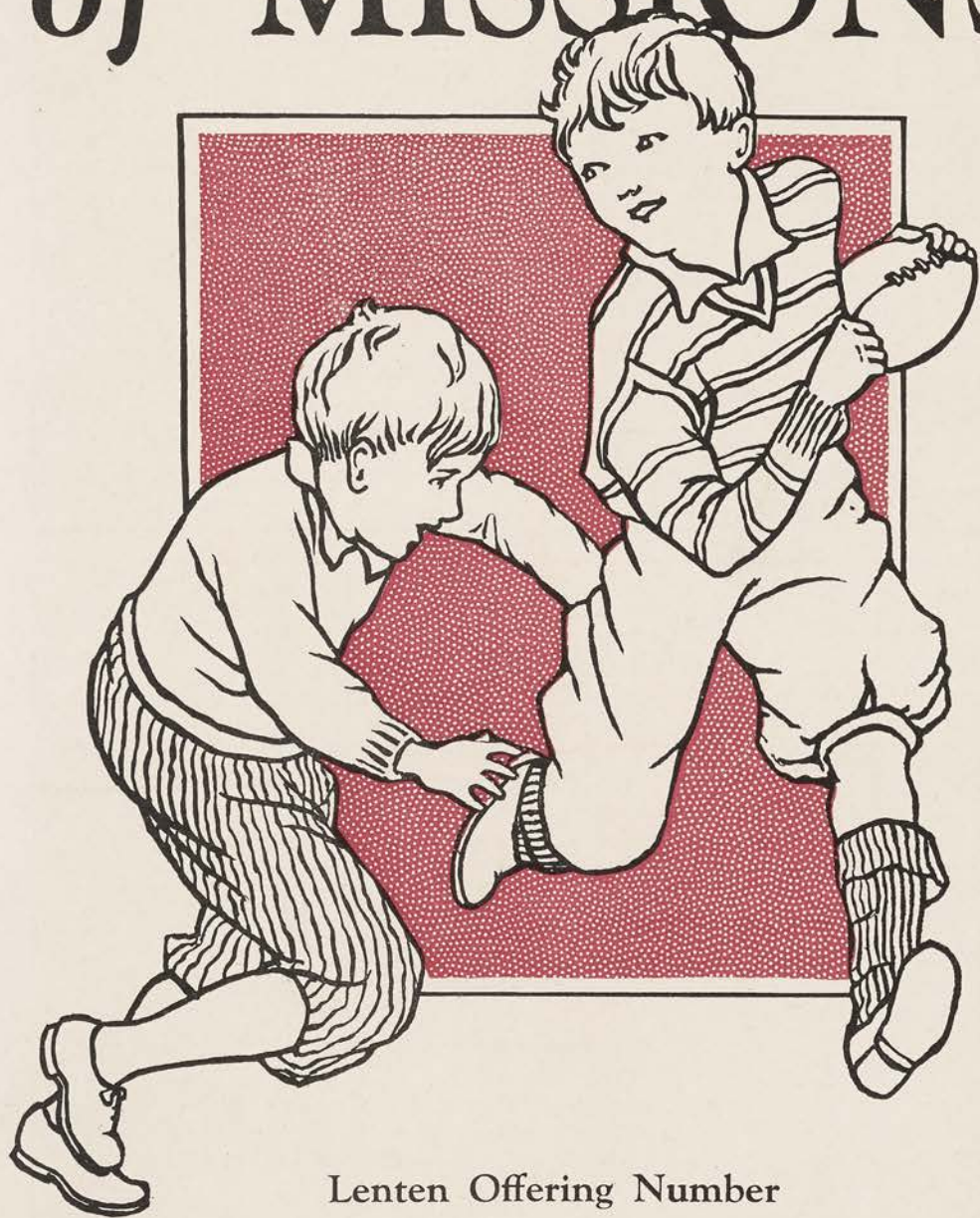
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# THE SPIRIT *of* MISSIONS



Lenten Offering Number

FEBRUARY, 1931

TEN CENTS

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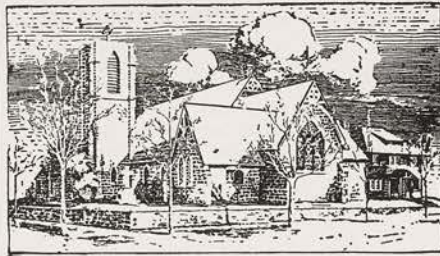
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**THE SPIRIT OF MISSIONS**, February, 1931. Vol. 96. No. 2. Published monthly by the Domestic & Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Editorial, subscription and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. Publication office, 100 Liberty Street, Utica, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 35c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Printed in U. S. A.

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# The Spirit of Missions

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Vol. XCVI

FEBRUARY, 1931

No. 2

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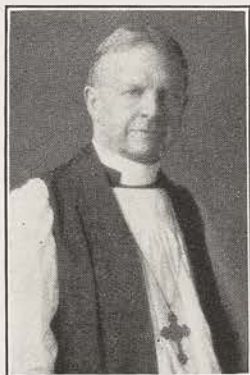
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## Bishop Perry Salutes the Children

BOYS AND GIRLS OF THE CHURCH, I SALUTE YOU.



BISHOP PERRY

**I**N BANDS of twenty or a hundred, in companies of thousands or in tens of thousands, I can see you in your homes and parishes, at your work and play, a vast army prepared for any call to action.

Then I look beyond you, and can see another host of children, waiting for your help. They would learn your studies, and would join your games. They have their part, as you have, in a world at play, with many things to offer you, as you have to bring to them. The Church you love is yours to share with them: the God to whom you pray is their God, yet they wait for you to make Him known to them.

It is for these members of our Father's family that your Lenten Offerings are asked. Year after year, you have given generously. The need is greater now than ever in the past. Let your gifts be greater also, and may God's blessing be with you.

Affectionately yours,

A handwritten signature in dark ink, which appears to read "James W. Perry". The signature is written in a cursive style with a large, looping initial "J".

*Presiding Bishop.*

# The Spirit of Missions

FEBRUARY  
1931



VOLUME XCVI  
No. 2

## Forty Years in Alaska with Dr. Chapman

**Pioneer co-founder of our oldest Alaskan mission recalls hardships of early days in Anvik. Language barrier was soon overcome**

**By the Rev. John Wight Chapman, D.D.**

*Missionary in Anvik, Alaska, 1887-1930*

THE RECOLLECTION OF the founding of Christ Church Mission, Anvik, Alaska, is inseparably connected with memories of the journey to the country which then was supposed to be the most inhospitable of our territorial possessions. It was because Alaska had been for twenty years a dependency of the United States, and that, as I supposed, no steps had been taken by our Board of Missions to establish the Church there, that I offered my services. I did not know that the Rev. Octavius Parker was being sent out. Mr. Parker preceded me by a year and I joined him at St. Michael, at the end of the voyage on the ocean which is by no means always pacific, and the choppy waters of Bering Sea.

No instructions had been given me as to where I should begin work; but when it appeared that Mr. Parker had already made arrangements for a permanent settlement at Anvik, it seemed best that we should join forces.

Mr. Parker never spoke to me of his winter at St. Michael with any enthusiasm. Mrs. Parker and their two boys were with him. Their experience had been a trying one and they returned to the United States soon after my arrival,

while Mr. Parker fulfilled his intention of going on to Anvik to establish a mission. He was glad to think that my arrival would tend to insure the permanency of that work and give him an opportunity to rejoin his family as soon as he had completed his arrangement with the Board of Missions.

His experience and judgment were of great value. His selection of Anvik as a site for beginning operations was an excellent one. His way of meeting the natives and dealing with them did much to give us a favorable start. Later, his selection of the present site for the permanent location of the mission, which brought us nearer to the native village and gave us a better steamboat landing and easier access to the water supply, was wiser than either of us appreciated at the time; for the old location, on a narrow isthmus of crumbling soil between the Anvik and the Yukon rivers, has long since been washed away by the encroachment of the water during the annual spring freshets.

The site which Mr. Parker preferred was acquired from the Indians for a feast and some sixty dollars' worth of merchandise. They agreed also to warn

## THE SPIRIT OF MISSIONS



DR. CHAPMAN IN 1930

For more than forty years head of Christ Church Mission, Anvik

others not to encroach upon our privileges. It is at the mouth of the Anvik River, close to its junction with the Yukon, and opposite to the sandy point upon which the native village then stood, and which is still used as a summer fishing camp. When we began to build, prior to Mr. Parker's return in 1889 to the United States, we were obliged to clear away a thick growth of alder and willow bushes, with a heavy stand of spruce.

Our base of supply was St. Michael, at that time the only port of entry for the whole of the interior of Alaska. It is distant from Anvik only about one hundred miles in a direct line; but nobody ever went in a direct line. Communication is overland by dog team in winter and by water in summer.

The winter route, with its deviations from a straight line, is 120 miles and takes from three to six days, depending upon the condition of the trail. I have been over it three times; once to get flour, once to get a pair of forceps, and once, accompanied by a neighbor to take Dr. Mary Glenton to visit a patient on the coast.

The summer route, by way of the Yukon and the seacoast, may be described as circuitous. The Yukon passes Anvik flowing towards the south, as though it were seeking an outlet to the Pacific, across the base of the Alaskan Peninsula. Instead of that, it swerves towards the west as though it were aiming to make a great sweep and get into itself again somewhere above Anvik; but, finding Norton Sound in the way, some sixty miles before reaching St. Michael, it discharges its muddy water into Bering Sea. The summer journey to St. Michael is, therefore, much longer than the more direct winter route, being approximately 450 miles long.

Since the Alaska Railroad was built we have had but little use for St. Michael; our supplies now come in by the railroad, which runs from the southern coast of the territory, directly north, to the heart of the country. At Nenana they are transferred to a river boat, which brings them down the Tanana and the Yukon Rivers and lands them at our doors before the ice is fairly out of the bay at St. Michael. But in the early days, no such route was available. Everything came by way of St. Michael, which was then a most important place. Few people ever wished to visit it a second time, unless it were to get mail or provisions, or an account of the toothache, or to get into Alaska or out of it. For some such reason one might be willing to go there more than once; and that explains why I was there several times, both in winter and in what passes for summer in that bleak place.

It was customary for the traders who lived upon the Yukon to drift down the river as soon as it was clear of ice, and to make their way across the sixty miles of seacoast to St. Michael, in the barges in which they expected to return with their supplies. The boat which Mr. Henry Neuman, agent of the Alaska Commercial Company, helped us to procure was a long, shallow, flat-bottomed affair, something like a large dory, but not rising so sharply at the ends. It was the last of a tow of three boats, and the smallest. There was a large main hatch over which

## FORTY YEARS IN ALASKA WITH DR. CHAPMAN

we raised a low tent. There were no cabin accommodations on the tug which had us in tow, and meals were not furnished. We followed the example of the traders and did our own cooking. It was the season of abundance in the north. Geese and ducks were to be seen everywhere. There were also swans in considerable numbers. The Company ice house at St. Michael was filled with the eggs of these fowls. The geese were especially numerous. They frequented the bars of the Yukon; and when the noisy steamboat approached, they would fly up in a cloud, with a great rumble of flapping wings, like subdued thunder. Everywhere the natives were busy, catching salmon.

Occasionally a native would be seen paddling his canoe with all his might in the slack water close to the shore, in the effort to get ahead of the steamboat. When the canoe was far enough ahead, it would dart out into the stream. Still paddling furiously, the owner would bring his craft alongside the steamer. Then a friendly hand would reach out and steady the canoe while the native who had salmon or eggs to sell in exchange for tea or powder made his bargain. At intervals, the boat stopped to take on wood or fuel. If this were near a native village, bargaining began at once.

We suffered a great deal from the mosquitoes and were glad when we reached Anvik. We passed the mouth of the river and went on a mile or more, until we came to the two log houses which Mr. Parker had purchased from a trader. Two or three years later, these houses were removed to our new site, but during that first winter we began work as well as we could, thankful for shelter and an opportunity for service.

There were no native houses near us, but our presence attracted many visitors from the village at the mouth of the Anvik River, and we opened school without delay. A few of the children came regularly. In consideration of their long tramp from the village and the scarcity of their food supply, we gave them a lunch of crackers and tea at noon. This



DR. CHAPMAN IN 1886

The young seminary graduate ready to leave for Alaska

and the diversion which the school afforded kept up the attendance. As no English whatever was spoken in the native community, I thought that our first obligation was to learn to speak to them in their own language. The school was a great help to us. The children taught us a great many words in their language, and we taught them all the English that we could. Of course, we made mistakes occasionally. I tried to say that I had the toothache, and it turned out that I said that my sister-in-law was sick. One obscure vowel sound made all the difference. Nevertheless, this work had to be done. So we all went to school together. Before the end of the winter considerable progress had been made. The children were beginning to read. I remember telling one of the boys to make a sentence containing the words "see" and "face". He looked all around the room, looked through a door into my room and finally astonished me by saying without a trace of foreign accent, "Do you see the face hanging on the wall?" When he looked into my room, he had seen a wooden mask, such as the Indians

## THE SPIRIT OF MISSIONS

use in their feasts. I felt, then, that the barriers of language were giving way.

Our method, at this time, consisted largely in making use of the pictures in the primers and first readers, and especially in the use of Appleton's Reading Chart. The children would cluster around this chart and go over it, lesson after lesson, repeating the text and making the sounds represented by the letters and their combinations. I am a great believer in the phonetic method. Difficult as it is to adjust it to the vagaries of the English language, it does, nevertheless, furnish some training in logical thinking, and in my experience it furnishes a series of puzzles which the children take pleasure in solving. The chart was as useful to us as it was to the children. We learned many nouns and verbs by studying the pictures. The first thing that we came to was a large cat. There was no native name for that. So since we could not explain it, it was necessary for them to swallow the cat whole, so to speak. It was the word *cat*, which presented the greatest difficulty. They could make the sound for *c* and the sound for *a* and the sound for *t*, but the word *cat* sounds to them like only one sound, and how three sounds could be only one sound was for a long time beyond their comprehension. This was a most useful exercise in analysis.

When it came to teaching us to say "the cat is on the mat", they had their innings. An Indian does not say, "the cat is on the mat," he may say that the cat is sitting on the mat, or that it is lying on the mat, or that it is located on the mat; but we had to look elsewhere for the word is. That was also a useful exercise. Then there were other difficulties. There was a picture of a chicken standing in a pan. He had no business there, of course. In my mind's eye I can still see that long-legged creature standing there with an apprehensive look, as though waiting for someone to shoo him away. Now, there are some words in every language that sound so much like other words in the same language that it is almost impossible for a stranger to tell

them apart; and in this instance it happened that there are two other words which sound so much like the word for chicken that I could not always be sure whether I was saying that a chicken was in the pan, or whether it were berries or a cow. Eventually, however, enough of these difficulties were surmounted to enable us to get upon a working basis. A number of the lessons in the primer and the first reader were translated and the children began to write English and to make little compositions.

Writing translations of English into an Indian dialect is a task by itself. There are sounds which cannot be represented by our system of spelling. Fortunately it was not necessary for us to invent an alphabet. Before leaving the United States, I called upon Major Powell in Washington, who very kindly presented me with several valuable books on Indian dialects. From them I learned that an alphabet had been constructed, based upon our English alphabet, by means of which almost any language can be written. It is strictly phonetic. That is, each character represents one sound, and one only. The letter *q* stands for German *ch*, *x* for a sound similar to the French *r*, and so on. The one word which translates "I thank thee" is a good example of Ten'a spelling. It is *noxwoqourcrigudastcet*. A page of this kind of writing has something unfamiliar about it at first.

In the course of time, translations were made from the Bible and the Prayer Book, and the people were able to hear the message of salvation in their own tongue.

---

*This is the first of several articles in which Dr. Chapman will record his experiences in developing the Church's work in Anvik, Alaska, our oldest mission station in the far north. Next month he will tell of the early years of the mission, the coming of the first women missionaries to Anvik, and the recording of Ten'a folklore. This series of articles constitutes the record of a modern missionary adventure which no Churchman should fail to read.*

# How Chinese Children are Made Christian

Sheng Kung Hui Committee on Religious Education starts children's society to teach Christianity and to develop Christian character

By Alice Gregg

Secretary, Committee on Religious Education, SHENG KUNG HUI

MY FIRST MISSIONARY address in New York City was to a Sunday school. Remembering the enthusiasm aroused on another occasion by a missionary from Africa who brought with her an assortment of African articles, I had brought with me a suitcase full of Chinese things, Chinese clothes, chopsticks, pictures, a cloth doll dressed as a Chinese child, and the like. It was no easy task to find my way in a strange city laden with a suitcase. On and off street cars I struggled, and finally arrived at the church. Just as I had thought, the children were thrilled with the various things as they were produced. But this was not to last. The person in charge, who evidently considered this very frivolous, said to me sternly: "Tell them how you make Christians of the Chinese children." I hope I told them something, but my memory has always remained a blank after this point. I lacked the presence of mind to say, "We baptize them!"

How to make Christians of the Chinese children! This was the problem that very much occupied my mind when I re-

turned to China in the spring of 1929 to work for the Religious Education Committee of the *Chung Hua Sheng Kung Hui*. There were several facts that must

be taken into consideration, I felt, before making any general plan. These were:

1. The state of China, and the agitation against the compulsory teaching of religion in the classroom. Could we so organize our work that, were teaching religion in school hours forbidden we might not have to waste our energies and the children's precious years while the issue was being contested, but might go on with our work of religious education, undisturbed by any regulations, outside of school hours?

2. Some dioceses do not have primary schools in connection with their parish churches. The work-

ers in these parishes, nevertheless, are desirous of reaching the neighborhood children and of giving religious instruction to the children of the Christians. This means that they must reach them outside of school hours.

3. We wished to get the best results in the formation of Christian character.

*MISS ALICE GREGG has been in China almost continuously since 1916. As director of religious education in the Diocese of Anking, she did much to coördinate and improve the educational work carried on throughout that diocese. Since her return to China in March, 1929, Miss Gregg has, at the request of the Committee on Religious Education of the General Synod of the CHUNG HUA SHENG KUNG HUI, acted as its secretary. This committee under the chairmanship of the Bishop of Anking, the Rt. Rev. Daniel T. Huntington, D.D., is becoming an increasingly vital factor in the evangelization of China. The other members of the committee are the Assistant Bishop of Fukien, the Rt. Rev. Ing Ong Ding, D.D., the Rev. T. C. Ibbotson, the Rev. J. W. Nichols, the Rev. N. M. Ding, the Rev. H. Mathews, the Rev. H. Y. Yao, the Rev. H. J. Wei, and the Rev. T. K. Shen.*

## THE SPIRIT OF MISSIONS

These results are not to be had where we limit ourselves to the teaching of biblical data. We wanted to arrive at some method that would enable us to train the children to act as Christians at the same time that we were teaching them Christian beliefs. But more of this later.

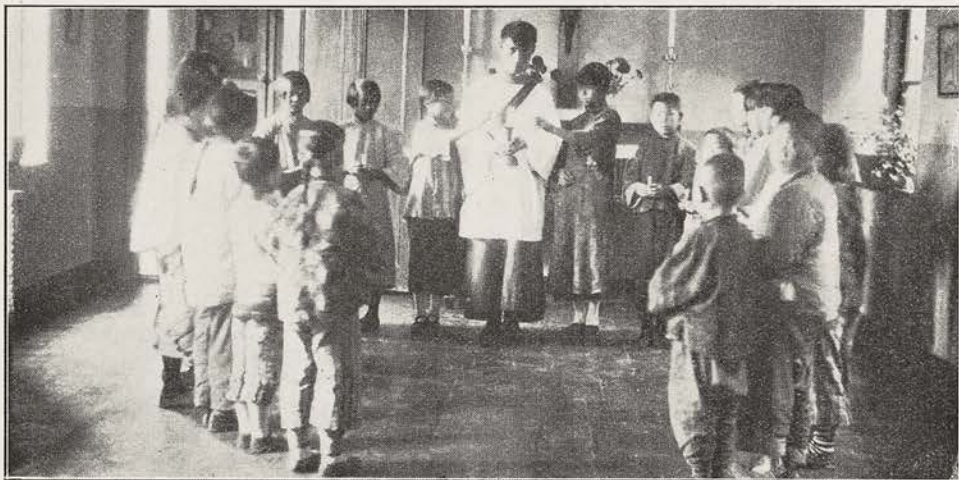
These principles being settled in my mind, I shared them with a young graduate of the theological department of St. John's University, Irving Wang, who came and asked permission to join in my plans for work in religious education as that had become his own special interest. He accepted the principles as stated above, and we set to work, at the invitation of Sister Helen, in St. Lioba's Primary School, Wuhu.

Our plan was to organize a children's religious society through which we might teach Christianity and work for the development of Christian character. This idea was not original with us, as anyone knows who has gone into the study of character development. Many church workers, seeing the results of the Boy Scout and other movements, have adopted the idea, and we have heard of the Honey Bees, who pledge themselves in weekly ritual to be as busy as bees all the coming week, and, like the bees, gather only those things which are sweet. And we

have heard of other organizations, for all of which much may be said. But in none of them did we find just our ideal for a religious society. They were all very much concerned with daily conduct, but small provision was made, within the organization at any rate, for what has been termed the supreme act of man's life, worship. If we were going to have a religious society, then it must center in what is at the heart of religion.

What concrete thing could we find that we might place it before the child both as an ideal to take with him into his everyday life, and also into the worship of the heavenly Father? It was after days of thinking that the symbol of light came to us as being full of religious meaning, capable of beautiful treatment, and as concrete and understandable a term as we could wish for. The Light Bearers, therefore, was chosen as the name for our little organization, but as that would not translate meaningfully into Chinese, we named it the *Pu Kuang T'uan*, or Spread the Light Society.

In place of the traditional Sunday school on Sundays, we have the children's service. Into this form of service we have put both thought and care. Part of it is more or less fixed. Other parts, as the prayer usually embodies the thought



CANDLE LIGHTING CEREMONY, *PU KUANG T'UAN*

A weekly act of self-dedication, this ceremony is a regular part of a children's service which is replacing the traditional Sunday school in some parts of China



## HOW CHINESE CHILDREN ARE MADE CHRISTIAN

that the leader has tried to give in his talk, whether it was an All Saints' Day talk on "Why we remember those who lived long ago," or an Epiphany story of "The Other Wise Man," or a story and talk on truthfulness. The prayer following asks God's help in being worthy of those who have gone before, or for courage to tell the truth under whatever circumstances, and so on. Hymns, too, vary, but the little candle ceremony, or weekly self-dedication service, is fixed.

Following the prayer after the talk, the leader takes a lighted candle which has been placed for him by the child whose duty it also is that month to arrange the two boxes of small candles on either side of the aisle where the children going up may each take one as they pass. A circle is formed before the chancel steps, and the light is passed around the circle. When all the candles are lighted the leader says:

*As one lighted candle may give light to a hundred candles that touch its flame, so may our lives, aflame with love, pass on the light of love to all they touch.*

And the children reply:

*We have lighted our candles and we pledge our hearts this coming week to love and kindness and helpfulness to all we touch.*

After this, there follows the *Pu Kuang T'uan* hymn which Mr. Wang has translated for us:

God make my life a little light  
Within this world to glow,  
A little flame that burneth bright  
Wherever it may go.

Following the five stanzas of this hymn, there are a few moments of silence, and then the children follow the leader's example and blow out their lights, and return to their seats.

The offerings given at these children's services are kept by a small treasurer, assisted by a teacher. How the money shall be used is discussed in one of the weekly meetings of the *Pu Kuang T'uan*. Recently a report was asked. Some of the children had grown concerned about an old blind woman whom they had discovered when taking around a Christmas basket of fruit, candies, toys, etc. They were not satisfied that they had given her fruit and candy. It was snowing and she needed rice. They laid her case before the rest of the children who were also moved to sympathy. The leader reminded them of the other things that they had already planned, and asked what they were. The children knew that they wished to send something to the Chinese Mission in Shensi and to famine relief. One child said she thought it



SMALL MEMBERS OF SPREAD THE LIGHT SOCIETY VISIT THE SICK  
As a part of its program to help Chinese children act as Christians while learning Christian beliefs, the *Pu Kuang T'uan* encourages friendly acts to less fortunate neighbors

## THE SPIRIT OF MISSIONS

would be nice if they paid the school fees of a little child in the neighborhood and had the child come to their school. This also met with approval. Then the leader told them that he very much hoped that they would like to collect a few little things, such as a Chinese flag, a few stamps, some of their Sunday school cards, and one of their school books to send to children in Japan and America, and ask those children to send something in return, so that we might start a little school exhibit. This was also received enthusiastically, as the *Song of Every-land*, sung to the tune of *Jesus Loves Me*, is the most popular song we know. We love to sing about the Eskimo brother, and the Japanese child, and the children of Siam and America, and all the other children the wide world over, for as the chorus says:

Our Father loves them,  
The Bible tells me so.

But what of the old blind woman? Her need is urgent; we must decide how much she must have. Nothing less than a dollar's worth of rice will satisfy them, and a committee of three older children are appointed to see to it. Permission is given to others to go along if they so desire. Then someone explodes a bomb, "But suppose somebody steals it from her?" That is a new complication, and it is finally decided that only twenty cents' worth of rice must be taken at a time. The children do not give merely a copper a Sunday! Varying amounts are given, from one to ten coppers. For that we do not take all the credit. The people at St. Lioba's are poor, but trained to give, and they probably give to their children willingly when the children ask.

From this account you will see that the children are being trained to discuss, think, plan, and execute as a group simple Christian deeds of service, and that through this service they are being bound into a fellowship. Also, through pictures, songs, and stories of children the world over, they are being made to think of themselves as part of a world fellowship of children, and not merely as a small Chinese group.

As the Spread the Light Society wishes to insure the training and growth of its members, we have various ranks: Candlebeams, Starbeams, Moonbeams, and Sunbeams. These correspond in a general way to the grades one to four. In the beginning, of necessity, all were in the first rank. On Easter Day, 1930, at the children's service, the first children were raised to the second rank. They were very proud of the sleeve bands given them at this time, of a white star on a blue background. The requirements call for, among other things, attendance upon at least twenty of the children's services. Part of the memory work is a morning prayer, an evening prayer, a blessing for food, and an offertory. And there are certain character requirements. Merely to have attended twenty services and to have learned certain things is not enough. The requirements for each group are progressively difficult. The Lord's Prayer and the two great Commandments, are among the things required in the next rank, along with a knowledge of certain stories and hymns. And attendance upon thirty additional children's services is required.

Mr. Wang has begun gardening with them, and they have very happy times with their window boxes and their small gardens. The children will be given credit for collections of flags or stamps, for things grown, or for any other activities that develop.

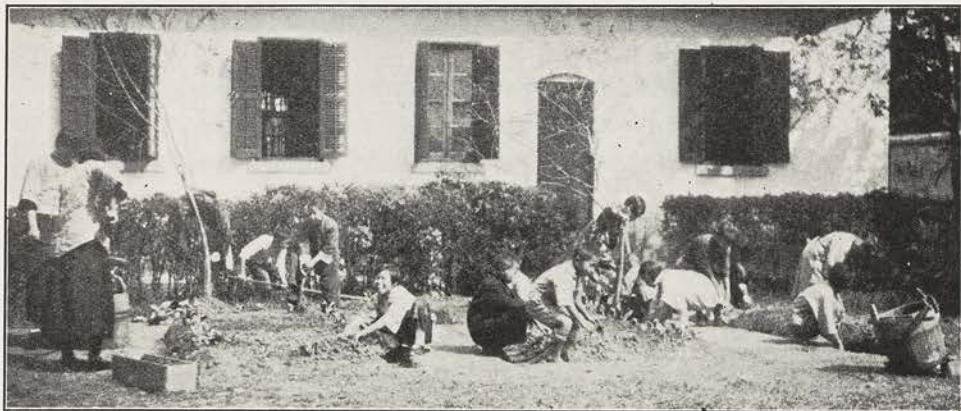
A New Englander passing along might suppose that we were singing *Jingle Bells*, but we are not. We have borrowed that very jolly tune, and have a song that we have made for ourselves:

We're met this happy day  
To run and laugh and play,  
To joy in the earth  
That gives us birth,  
And to love all men away!  
May we each learn to be fair,  
And may each one have his share  
Of joke and fun,  
And when all's done,  
May no one shed a tear!

CHORUS:

Spread the light,  
Spread the light,

## HOW CHINESE CHILDREN ARE MADE CHRISTIAN



AN OUT-OF-SCHOOL TIME OCCUPATION

The free time of school children is most important to the Christian worker. Recently gardening has been added to the activities of the Spread the Light Society

May this our motto be:  
One and all,  
Big and small,  
Light Bearers we would be.  
Kind and true,  
In all we do,  
In all we think and say;  
Starbeams small,  
Sunbeams tall,  
Light Bearers all are we!

No pressure has been brought to bear upon St. Lioba's Primary School as to registration with the government, which would automatically stop all religious education in school hours. This is a great help to us in working out materials and plans for the Light Bearers. Already two books are on the press, both in Chinese and in English, called *Learning to Live in Grade One* and *Learning to Live in Grade Two*. These are our records of work with the first and second grade children last year. We plan two more such records, for the use of workers with older children, and also a handbook or manual, of the Light Bearers' Society.

The two books (150 pages each) now on the press contain a point of view, the principles according to which we are now working, and then a diary record of eighteen weeks' work, with the Sunday services, the stories, the notebook work, the pictures used, the discussions, and

some of the results in living. It is not intended that a teacher should follow them day by day, but that she should be helped in working out her own problems with her own groups of children.

It has long been of great concern to some of us that we were spending so much money on our schools in the salaries of teachers only to hear continual reports of the pupils who, after school hours, were on the street "fighting and cursing." It was useless to ask teachers who had been in the schoolroom from shortly after eight o'clock in the morning until three or four o'clock in the afternoon to take responsibility for these out-of-school hours. And yet, if character is hammered out through actions, and if our aim is the development of Christian character, we must see that these free hours are the most important from the standpoint of the Christian worker. It may be that some of us will want to change our daily schedules, and arrange for workers to have their mornings free, and their afternoons and evenings for work. It may also be that vacations for workers will be planned for in the springtime and autumn, and not in the winter and summer vacations, when the children and young people are left with idle hands for His Satanic Majesty's service!

# Missionaries are Helpless Without Tools

Completed Advance Work items are bringing joy to many workers, but some projects are lagging, and 28 have not yet been undertaken

By the Rev. Robert P. Frazier

Director, Advance Work Program, Field Department, National Council

There is joy in the hearts of everyone connected with the Church General Hospital at Wuchang, China. For many years the hospital has been doing splendid work. Little by little the equipment was bettered. But, always there has been the lack of light to handicap the surgeon at his difficult and delicate task, and the humblest probationer as she ministers to her patients in the early morning hours. Always there has been the handicap of a hospital minus an X-ray machine. It is true that there is electricity in Wuchang supplied by a company, but the current which flows with varying voltage is always off during the day and some hours of the night; it is occasionally off for weeks and months at a time. It has long been the ambition of the hospital staff to have a plant powerful enough to run an X-ray machine and also adequately to light the hospital. The Advance Work Program, through the agency of the Woman's Auxiliary of the Diocese of New York, has presented to the Church General Hospital not only the plant to light the hospital and run the X-ray machine, but also the X-ray machine itself.

Other hearts in other parts of the world are joyful, too, because of the Advance

Work Program and the loyal church people who have heard the call and answered. There is the catechist in the isolated town of Praia Grande in the mountain country of Brazil, who has housed himself, his wife and ten children, has taught a week-day school, has conducted a Sunday school, and has held the Sunday services, all in one small shack. The Advance Work Program, through the gifts of the Woman's Auxiliary of the Diocese of Albany, has given him a house.

The figures on this page tell a story of hearts that will be made glad, and of hopes that are doomed to disappointment. Eight dioceses have, for various reasons, felt that they could take no part in the Program. One hundred and forty-two items have been taken, but twenty-eight items, amounting to more than one-third of the whole Program, are still waiting for some one, or some parish, or some diocese to help them. These include a church at Gros Morne, Haiti (\$5,000); residence and school, Biriguy, Brazil (\$2,000); and science equipment, Boone College, Wuchang (\$15,000).

Now is the time for all of us to do our utmost. Our hearts know the needs. Let us translate that knowledge into action.

## Advance Work Acceptances

81 Dioceses have taken items totaling .....	\$ 888,300
3 Parishes have taken items totaling .....	12,700
7 W. A. branches have taken items totaling .....	96,500
1 G.F.S. branch has taken an item for .....	2,500
	<hr/>
American Church Institute projects .....	16
Domestic .....	64
Extra-Continental and Foreign .....	62
	<hr/>
Projects not accepted.....	28
	<hr/>
Total Advance Work Program .....	\$1,550,000

# Negro Critic Appraises Institute Schools

The American Church Institute for Negroes  
is enlisting southern white support in its  
notable contribution to Negro education

By George S. Schuyler

Member, Editorial Staff, Pittsburgh Courier

**C**OMMENT on a Christian missionary enterprise by an outsider, especially one who is known for his critical attitude, is generally of value. Mr. Schuyler's accompanying article on the work of the American Church Institute for Negroes belongs in this class. A frequent contributor to the AMERICAN MERCURY, NATION, and THE WORLD TOMORROW, on topics relating to Negro life, Mr. Schuyler has been one of the most outspoken critics of Christian educational efforts for his people. A product of the public schools of Syracuse, New York, Mr. Schuyler ended his formal education with the second year in high school to enlist in the Army. He remained in the Army for seven years, attaining the rank of first lieutenant during the World War. Between enlistments he traveled in the Orient visiting China, Japan, and the Philippine Islands. He is a member of the Editorial Staff of the Pittsburgh COURIER, one of the leading Negro weekly newspapers.

**T**HE CHRISTIAN CHURCH has come in for so much criticism, justifiable and unjustifiable, in the past decade, that the general public is apt to overlook the valuable work it is doing in the field of education, particularly Negro education. Practically every communion in the United States operates at least one large Negro school while many operate several.

The Episcopal Church directs eight such educational institutions in the South under the auspices of its American Church Institute for Negroes, of which the Rev. Robert W. Patton, D.D., is director and Mr. Wallace A. Battle, field secretary. These institutions are St.

Augustine's College, Raleigh, North Carolina; St. Paul's Normal and Industrial School, Lawrenceville, Virginia; Bishop Payne Divinity School, Petersburg, Virginia; Fort Valley High and Industrial School, Fort Valley, Georgia; St. Mark's School, Birmingham, Alabama; Hoffman-St. Mary's School, Mason, Tennessee; Gaudet Normal and Industrial School, New Orleans, Louisiana; and Voorhees Normal and Industrial School, Denmark, South Carolina. The most important, or at least the largest, of these schools are St. Augustine's, St. Paul's, Voorhees, and Fort Valley.

On the occasion of a recent trip to the southland, I was persuaded to visit these four leading schools mentioned and requested to give my unbiased opinion of the plants and the work being done to lift the Negro to a higher educational plane. A strange assignment, indeed, for one of the sharpest critics of the Church!

My first stop was at St. Paul's, the largest school of all. Although my time there was rather limited, I was able to see the entire plant through the kindness of the principal, the Rev. J. A. Russell, a graduate of Oberlin, Philadelphia Divinity School, University of Pennsylvania, and Columbia.

Well, how could I be otherwise than impressed by a plant worth six hundred thousand dollars with net annual operating expenses of one hundred thousand dollars; sixteen hundred acres of land including a five hundred-acre farm, forty-four buildings including eight large structures; sixty teachers and instructors; 805 students including 126 in the junior college; and all sorts of shops for teaching the principal trades. Much of the food is

## THE SPIRIT OF MISSIONS



MORNING EXERCISES, ST. PAUL'S SCHOOL, LAWRENCEVILLE, VIRGINIA

The Chicago Building made possible by gifts from the Diocese of Chicago is an example of the physical equipment which has enabled St. Paul's to make its outstanding contribution to Negro industrial education

raised on the large and well managed farm. Last year they killed ten thousand pounds of pork and three thousand pounds of beef and lamb, to say nothing of harvesting three thousand bushels of potatoes and other crops. Practically every building on the campus has been erected by student labor even to electrical work and plumbing, and these buildings are really something to see.

More important than a mere recital of figures and dimensions, however, is the significance of the school and the great influence it is having on its locality. One sees that influence for miles around the school in the neat, well-built brick homes and churches, the well-kept farms, and the large number of skilled and successful Negro craftsmen.

Situated in the heart of the Black Belt of southern Virginia, it is the center from which radiates all learning and culture and skilled workmanship among Negroes in a large section of Virginia. Particular stress is laid on rural education for within fifty miles of the school is a rural Negro population in excess of one hundred thousand. Not only does St. Paul's do all of the high school work for Brunswick County, but its courses run the gamut from kindergarten to college. It appears to be capably managed and effectively carrying forward the work cut out for it.

FOUR OR FIVE HOURS by motor coach is required to carry the traveler from Lawrenceville, Virginia, to Raleigh, North Carolina, where St. Augustine's College is located. While St. Paul's is successfully turning out leaders among the rural Negroes, St. Augustine's is turning out Negroes with professional training, young men and women destined to be teachers, nurses, and social workers, mainly in urban centers.

Presided over by the Rev. Edgar H. Goold, D.D., St. Augustine's presents a marked contrast in appearance and activities to its sister in Virginia. Whereas emphasis is laid at St. Paul's on the courses most useful to those who are going to live on the farm or work at trades, the institution at Raleigh is a college with a full four-year course, where trades are taught but not emphasized. What St. Paul's lacks in landscaping and orderly arrangement is made up by the attractiveness of St. Augustine's campus and the double quadrangle of impressive brick and stone buildings. In the past year four fine new brick buildings have been erected at great cost and the plant has an appearance of permanence and beauty seldom attained by Negro educational institutions. About four hundred thousand dollars have been spent at St. Augustine's College within the last few years on these new buildings and their equipment.

## NEGRO CRITIC APPRAISES INSTITUTE SCHOOLS

The St. Agnes' Hospital and Training School, one of the beautiful stone structures, trains Negro nurses and offers the necessary training for several internes. It is recognized by the American Medical Association and the American College of Surgeons. It has one hundred beds and thirty-five nurses in training.

Next to it is the new Bishop Tuttle Training School for the education of social and welfare workers with some score of students obtaining instruction. Altogether there are about 350 students and forty teachers and instructors. Nearby is the new Benson Library, a beautiful stone building that seems to be about the last word in school libraries.

Singularly enough, St. Augustine's was founded in 1867 by North Carolina white people for the express purpose of training teachers and leaders of the Negro race. As a general thing such institutions have been founded by northern white people, but it would seem that even in those far off days, the white people of North Carolina led the South in liberalism and vision.

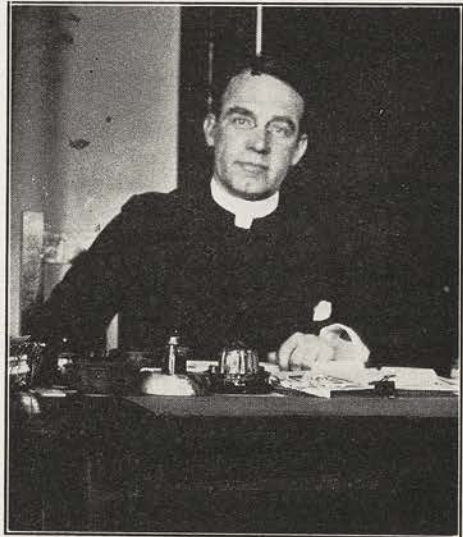
The visitor cannot go through the various buildings and classes at St. Augustine's without feeling that educational work of great value is being carried on and that these eager-eyed brown youngsters passing on either hand are being well prepared to cope with the problems of life and to lead their race to higher things.

ONE FAMILIAR WITH the paucity of educational facilities for Negroes in South Carolina and the dense ignorance prevailing, particularly among rural Negroes in that state, must certainly feel the necessity for such an institution as Voorhees Normal and Industrial School. The appearance of the plant at Voorhees, however, is not encouraging. The brutal fact is that it is run down and worn out. The school needs everything. It is one of those educational institutions founded by an idealist who envisioned a second Tuskegee, but was never able to get the money to make her dream possible. With this view in mind, buildings were scattered at great distances from each other

with the result that much of the time of students and instructors is taken in marching from one building to another.

No one is more familiar with these facts than the principal, Mr. J. E. Blanton, and the authorities of the American Church Institute for Negroes. In the short time Mr. Blanton has been the head of the school, he has devoted most of his time to the difficult task of obtaining permanent backing for the institution in order to replace the worn-out buildings with new ones. The new building program calls for \$210,000 for a girls' dormitory, a boys' dormitory, a class room building, a girls' industrial building, and a church. Of this amount \$135,000 has already been secured and work will soon begin. The annual budget is forty-one thousand dollars, of which the Episcopal Church supplies twenty thousand dollars, the rest being obtained through private subscriptions and students' fees.

Despite its many handicaps which Mr. Blanton is struggling manfully to remove, Voorhees is really doing fine work in a field where a great deal of work needs to be done. There are 597 students instructed by thirty-four teachers and helpers, many of them graduates of the best



THE REV. E. H. GOULD, D.D.  
President of St. Augustine's College, Raleigh,  
N. C., our only Grade A Negro College

## THE SPIRIT OF MISSIONS

universities. About 120 of the students board at the school. There are four hundred acres of land and nineteen buildings, most of them brick, the plant being valued at \$150,000. The school offers seven grades of elementary work, four years of high school work, and two years of junior college. There is also a new Rosenwald frame school (supported by the county) for elementary students, which is in charge of Mrs. Blanton.

One leaves Voorhees with the fervent hope that it will receive all of the assistance it needs to replace its old buildings and increase its staff of teachers, for it is difficult to think of a section of the South where such a school is more needed.

**F**ORT VALLEY HIGH and Industrial School, located in the Georgia peach belt with over a half million Negroes within a radius of fifty miles, impressed me as being in appearance and layout just what a normal and industrial school should be. When I first glimpsed the plant I thought to myself, that here was the way Voorhees would look when it finishes its building program.

No wonder Principal H. A. Hunt won the 1930 Spingarn Medal! If anyone thinks he did not deserve it, a trip to Fort Valley will be very convincing. Here are fine brick buildings erected wholly by students and yet so well made that even a former construction worker like myself was fooled by their appearance. Most school dormitories leave much to be desired, but the new boys' dormitory at Fort Valley is almost ideal. And yet it is only in keeping with the other buildings completed or in course of erection. Here one sees concrete evidence of the useful training given at the school. Everything is spic and span and orderly, the students are well-dressed, well-disciplined, and courteous. One finds the same courses being taught at Fort Valley as in the other two normal schools, but somehow or other, of the three I visited, Fort Valley seems nearest to the ideal.

It is interesting to know that Fort Valley has enrolled about seven hundred students with forty-four teachers, includ-

ing five farm and home agents and a nurse; has seven major buildings of finest construction worth \$450,000; operates an up-to-date farm, a health clinic, and furnishes teachers for the new Peach County Training School located across the road from it, but more important is the realization of the great need for a school of this kind in central Georgia. Here is a state with more Negroes than New York, New Jersey, Pennsylvania, Ohio, Illinois, West Virginia and all New England; Negroes, in the main, poor, exploited, propertyless and abysmally ignorant. If ever a people needed training and instruction it is these rural Georgia Negroes. For twenty-six years Mr. Hunt has labored among them and if you don't believe his work has borne fruit just look around the countryside in the vicinity of Fort Valley.

Here, then, is some of the work that one Christian Church is doing to educate the Negro where he needs it most. The severest critic would not maintain that the Episcopal Church is not doing its bit along with the rest, and even better than many. Of course there are difficulties in getting sufficient funds to carry on the work mainly because, I believe, there is not sufficient awareness of the necessity for it. Perhaps if every wealthy Episcopalian could visit the four schools I have just described, there would be no lack of support. Perhaps some day the local political authorities in the South will make adequate appropriations for Negro education, but that day is still a long way off and in the meantime the work cannot stand still.

One of the most encouraging features of the case for the Negro in the South at the present time, however, is that during the last few years influential southern Episcopalians have contributed about three hundred thousand dollars towards the nearly three million dollars procured by the American Church Institute for Negroes for new buildings and for maintenance. This amount is more than the South's per capita share as compared with membership of the Episcopal Church in the South to the whole country.



# American Students to Help Chinese

Bishop Perry's son, a Harvard undergraduate,  
heads fourth annual effort of Church students  
to strengthen college work on the mission field

By James DeWolf Perry, jr.

Junior, Harvard College; Chairman, Student Lenten Fund

IN SPEAKING TO a group of Episcopal students, Bishop Sherrill recently said, "One thing I can say categorically—whoever is not actively interested in missions does not fully understand the life and teaching of Jesus."

Today we students of the United States are called upon to devote ourselves to the extension of Christian education. Three hundred years ago our first universities were founded on the Atlantic coast by colonists who dreaded to leave an illiterate ministry to the next generation. The students of the Old World were the ones who made possible these new foundations. Since these early beginnings Christian education in America has been moving rapidly, keeping pace with the ever advancing frontier. Early in the nineteenth century a small group of students in New England banded together to carry the Gospel westward and across the Pacific. The Church is now established in China and Japan, but its educational work is in desperate need of support. This responsibility rests upon the student body of the United States, for as we were once supported by the Old World, now, being of age, we in turn must assume obligations to carry on the cause.

It is our lot, for the moment at least, to remain behind while others go forth with the Gospel of Christ. But, though not on the field we can provide the support which is so essential in a great missionary enterprise. It entails true Christian sacrifice to make possible an opportunity for others to accomplish results. It is like the line of a football team which makes the action possible yet rarely wins the glory. The backfield is made up of the missionaries who carry the message of Christ far down the field. Their work sometimes attracts the attention and admiration of the onlookers, while the valiant indispensable efforts of the line absorbed in the general campaign go on unnoticed.

Throughout the world the charge of Christ, "Go ye into all the world and preach the Gospel" is being fulfilled. Bishop Rowe in Alaska has devoted his life to building mission stations where natives may find both spiritual and physical succor. This work is possible only through support from the general Church.

In Liberia the Holy Cross Mission was begun by a handful of white men to minister to neglected tribesmen. A mission with its hospital, school, and chapel, has been placed where the natives may gather to receive care for their bodies,

**T**HE Student Lenten Offering seeks primarily to secure the intelligent and sympathetic cooperation of students with the Church in its missionary projects. It is not merely a money raising campaign. As an aid to those interested, literature describing the needs, and suggestions for conducting discussions and raising funds are being distributed among the colleges. The Rev. James Thayer Addison's book, OUR EXPANDING CHURCH, will be the special book for study.

For information write to James DeWolf Perry, jr., Dunster House F 42, Cambridge, Mass.

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education for their minds, and salvation for their souls.

In China, Christianity is well established, but in expanding it is constantly meeting great difficulties. Of the many foreign influences in the Far East, the Church is almost alone in devoting itself to the well-being of the people themselves. One of the greatest needs that it is called upon to meet is that of modern medicine. To check the ravages of fever and pestilence something more than the old superstitions are necessary. Years ago Dr. Boone added a medical department to St. John's University in Shanghai. This enables the Chinese student to learn modern medicine, and go forth in his own country carrying in one hand the aids of science and in the other the cross of Christ. Thus the Oriental can see the Christian doctor bringing relief to his stricken body, as well as relief to his undernourished soul; so his response is all the readier and his conversion the more real.

It is to this medical college, the first to teach modern scientific methods in China,

that the students of America are again turning their efforts. It is having a severe struggle to keep up its high standard, for the Chinese are not in a position to support it. The Church in China, therefore, turns to America for its resources, so we have again set ourselves the task of raising money for St. John's, our fellow college which is in distress. With a little sacrifice we can make it possible for a college, alone in its field, to carry on a work which supplies a need far greater than ours. By doing so we are extending the frontiers of Christian education farther and farther westward, and are fulfilling the command of Christ.

A little may accomplish much! Small sums can be used for "book scholarships" for students, three hundred dollars provides a tuition scholarship which will build up another well-trained doctor, two thousand dollars means an additional instructor to lead the way. But more important than all else will be the resulting gift of lives—brought to pass by sacrificial giving to and sympathetic understanding of those who call for help.

### New Dormitory, Christ School, Arden, in Use

ONE OF THE ITEMS in the Corporate Gift of the Woman's Auxiliary for 1929, was ten thousand dollars for a new dormitory at Christ School, Arden, North Carolina. True to its record of fulfilling promptly, every undertaking to which it sets its hand, the Woman's Auxiliary had the money ready for Christ School before the close of 1929. The new building was promptly erected and now has been occupied for several months.

Mrs. Thomas C. Wetmore, principal of the school, in sending a word of thanks to the many friends who made the new dormitory possible, writes:

"It is not only thoroughly useful, but really a beautiful and handsome building. We used the same sandstone from our own quarry that other buildings have proved increases both in beauty and in durability. We have a wonderful large heating plant and the plumbing is first class. This building completes the unit, as there was one vacant spot left in the circle of build-

ings which has the chapel for its center. I wish that those who have been so generous could see the place, especially at night when all the lights are burning with the chapel light in the center. They form, indeed, a circle of light set upon a hill to bring the Christ light and life into many lives. The building came well within the ten thousand dollars and is truly comfortable.

"As we begin our thirty-first year of work, we realize how far reaching it has been. We have now more than 120 boys in residence in the boarding school. A few weeks ago the twenty-first of our boys was ordained to the ministry of the Church.

"It seems there never has been a time when opportunity must be seized so quickly and Christian education must be given its full value and not placed on a par with any amount of secular knowledge. Throughout this great country of ours we feel a quivering of upheaval. It is only Christ who can show us the way and this is the reason we must make greater efforts than ever before to do what we can in the training of Christian leaders among southern boys. It is impossible to express our gratitude for the opportunity which the Corporate Gift has made possible."



NAVAJOS BRING THEIR SHEEP TO FORT DEFIANCE TO BE DIPPED

## Navajo Mission Has Home Atmosphere

Far from the beaten track, Miss Waring finds our Good Shepherd School for Navajo children a vital factor among Indians of the southwest

By Janet Waring

*Vice-President, Woman's Auxiliary, Diocese of New York*

WANDERING FOR FOUR weeks through the Indian country of the southwest, brought me at last to Gallup, New Mexico, the gateway to our Mission of the Good Shepherd, at Fort Defiance, Arizona. In a downpour of rain, Miss Anne E. Cady, the assistant superintendent of the mission, met me with a glad welcome. She had come the thirty-five miles from the mission in a little Dodge car, driven by Hildebrand, the mission's handy man.

For the past week there had been a heavy rainfall. Four days earlier a cloudburst in Crystal Canyon had washed out the government bridge, over Black Creek, within sight and hearing of the mission. It was impossible to start for the school that evening and to try to cross the creek in the dark. The deep water and the quicksand were hazards too great for a midnight crossing. We stayed the night in Gallup and by seven o'clock the next morning we were on our way. It had rained a good deal during the night and the roads had not improved. We skidded

and lost power at every turn of the wheels, and were powerless in the thick adobe mud. At the end of ten miles of hard driving, we had passed no dwelling of any description, except an occasional Navajo *hogan*, and not a single car. Suddenly there lay before us a long lap of road under water. Without warning we were drawn down as by an octopus into a great hole made by the water from Crystal Canyon and we were deep in unseen quicksand.

By good fortune we happened to be near the ranch of a half-breed. After fruitless efforts to move the car, Hildebrand, in high rubber boots and armed with a long shovel, always the equipment of cross country travel in the southwest, started for the rancher's cabin. He was at home, taking shelter from the rain, and agreed willingly to come to our rescue with his heavy truck. The two men worked for an hour with chains and shovels and with the power of the truck, trying to dislodge the Dodge from its fastness, but without success. The water

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continued to rise, the floor of the car was by now well under cover. Finally there was no other choice but to abandon the motor until the waters should go down, transfer ourselves and our luggage to the truck, and try to get further upon our still hazardous way. Borrowing the men's boots and with their help we waded to the truck, took a chance upon another road on higher ground, and were making fair headway when the rancher quietly announced that the supply of gasoline had given out! Fortunately three cars, struggling like ourselves, overtook us, two of them driven by traders and one by a Navajo Indian, on his way to the Canyon de Chelley. They offered to take us in, divided our bags among them, and again we were moving. Every turn of the wheel was made with difficulty, but we continued to make progress until we reached the *arroyo* called the Dip, with its mad stream of rushing water, (an *arroyo* in fair weather is a perfectly bone-dry river bed). The three cars, of course, could go no further until the water should subside.

The only habitation in sight was the *hogan* of Hosteen Nez, a full-blooded Navajo, who in years gone by had

worked for the founder of our mission, Miss Eliza Thackara, and who was devoted to all connected with the mission. Miss Cady suggested that we take refuge in his *hogan*. Perhaps Hosteen could ford the Dip with his sturdy horses. It would be our only chance to reach the mission that night.

We found the family gathered in the one-room *hogan*, the women in their picturesque clothes, the children, Hosteen Nez, and his son. After an hour the rain stopped. Then Hosteen harnessed the horses to the big lumber wagon, put boards across for seats, covered us and our bags with his great sand sheet and promised he would do his best to get us through the Dip and over Black Creek. If there was a sound footing for his horses it could be done. He and his son waded in deep water above their waists, testing the river bottom back and forth, then by forcing the horses through the stream at top speed, we made a triumphal passage through the angry waters, waving goodbye to the three motors, and we soon reached Black Creek, where the bridge had gone out four days before. Here we found a force of twenty men at work cutting down the river banks and spreading juniper and pinon buoys in the bed of the creek to cover the quicksand and secure a surer footing. We made another safe crossing with the help of the road gang, who pushed the wagon up the last steep bank of the creek.

Now we were in sight of the mission and of the belfry tower of the little Chapel of the Good Shepherd. It had taken us ten hours to do thirty-five miles. The sun was pushing through heavy clouds and there lay before us a scene as pastoral as any ever seen by the shepherds of Palestine. There before us over a wide stretch of valley, were flocks of beautiful white sheep, three to four hundred in a herd, enfolded and watched over by Navajo women. It was, I learned, the season for sheep dipping, and at Fort Defiance was one of the chief government dips. There are strict regulations obliging the Navajos to bring their flocks here once a year, to be driven



FARMERS IN EMBRYO

Navajo boys at the Good Shepherd School assist with the gardening

## NAVAJO MISSION HAS HOME ATMOSPHERE

through the long deep trough of medicated bath, to insure a better quality of wool and to keep the herd physically fit. It was picturesque to see the encampments spread over the wide country, the Navajo families gathered around their camp fires, the sheep skins drying on the sand, taking advantage of the respite from the rainfall. Later from my bedroom window in the mission, I looked out upon this scene and at night the flicker of twenty or more camp fires made an unforgettable picture. The Navajo women own and are the custodians of the sheep, but at the time of dipping all members of the family help in the difficult task.

There was, of course, but one choice of name for the mission, that chosen by the late Rt. Rev. John Mills Kendrick, "The Hospital of the Good Shepherd". From childhood the Navajo watches and herds the sheep, enfolds them at night, drives them to "still waters" to drink. They understand what is meant by a shepherd's care and love, and on this could be based and taught the love of the Great Shepherd, His divine leading, His care for His children, watching and keeping them from fear and from haunting superstition which surrounds and touches the Navajo on every side.

We had arrived at the gateway of the mission, surmounted by its stone cross. To the left was the chapel built in memory of Miss Cornelia Jay. Its bell rings out over the silent desert for daily service, and to many it is the lighthouse of the desert. The Navajos seek and flock to the mission, eager for their children to be taught by us, and asking often for Christian burial for their dead.

The forty acres of land on which the school stands, was deeded to the Church by the Navajos themselves, and the orphanage and school is in answer to their own request, that a school should succeed the hospital, after the government's enlarged medical program made it unnecessary for the Church to render this service.

Opposite the chapel is the main school building and spread about are the small dwellings of the Indian interpreter and Hildebrand and the rectory. The old

Indian quarters used by the hospital now house the visiting Indians and are the makeshift laundry. The thirty children and the staff crowd the present accommodations to full capacity, and no more can be received until a new building is added. The day the school opened, two hundred children waited, eager to become enrolled.

I wish everyone could see the setting of my visit, the eager little children, the staff of three devoted women workers: Miss Thackara's successor, Miss Cady, the assistant superintendent and nurse: Miss Frances V. Davenport, whose special care is for the little boys; and Miss Gertrude Dame in charge of the school, who with skill and patience and devotion teaches the children of every grade, some of them newly arrived and unable to speak more than a few words of English.

The ages of the children vary from three to fourteen and many are so little that they cannot even dress themselves. Many come from the reservation undernourished and with trachoma in its early non-contagious stages. The tasks of the day are many and varied and never ended for the workers. In a recent month Miss Cady reported 544 dispensary cases.



ON THE ARIZONA DESERT

After heavy rains the adobe mud is frequently impassable

## THE SPIRIT OF MISSIONS



THE YOUNGER ONES

The Good Shepherd School for Navajo boys and girls is transforming Indian life

Only by living under the roof of the mission can one know the spirit of selfless devotion of these women, never showing by word or look, fatigue or weariness in the long day's round, always with time for patient teaching and happy companionship. It is not surprising that a member of the Meriam Commission on visiting the school exclaimed, "This is not an institution, this is a home!"

Then there is the Rev. Walter L. Beckwith, the priest and superintendent. It was the dream of Bishop Kendrick that the day might come, when at the mission there would be a resident missionary to shepherd the people. Also there is the Navajo interpreter, Tse-he, eager and ardent to reach his own people, and Hildebrand, whose one thought is to serve in whatever task is uppermost. All are lives lived in radiance, all sharing together.

The household, men, women, and children, always come together for Evening Prayer, just before supper. Mr. Beckwith or Tse-he takes the short service where hymns such as *Saviour like a Shepherd Lead Us*, a school favorite, are sung in Navajo. The children sing the

grace before meals to the music of the Children's Litany, Archdeacon J. Rockwood Jenkins, having written the words, "Father, bless our food today, give us thankful hearts we pray."

Of the thirty children, some are orphans or half-orphans, and others are the children who have been baptized at the mission. Some are there at the pleading of their parents who, through contact with the hospital, have been won to Christ. One Indian woman who lived in the family as cook, begged that in case of her death, the Church would take her little boy. Shortly afterwards she died. The search was begun for her child. Tse-he and Miss Cady went great distances over the reservation looking for him, and after a time found him emaciated and neglected, living the hard life of a sheep herder, exposed to cold, heat, and rain. His grandfather consented that the child should go to the mission where now he is a sturdy and happy and well cared for lad.

Obesbah is the youngest of the family, between three and four years old. In her short life she has lived in five places, buffeted and knocked about. After her parents died someone picked her up and brought her to the government school, where they could do nothing for her, as she is deaf as a result of cold and neglect. No one could make her understand anything. She cried continuously. In despair the agent asked the mission to take her. She arrived, a tragic little child, pitiful to see, the condition of her ears almost beyond hope. A few months later her transformation was little short of a miracle. I found her a radiant, smiling, irresistible little person, unable to hear or speak a word, with a funny droning, singing language of her own and blissfully unconscious that she was missing anything! A smiling face, two swift little legs and two arms stretched out in perfect confidence that she will be welcome, makes a perfectly happy world for her. She is keen to imitate all she sees. Miss Cady said that no power on earth would make her get into her bed at night, before

## NAVAJO MISSION HAS HOME ATMOSPHERE

first going upon her knees. Her chief role is to maintain and enforce order; a thing once learned becomes a precept for life! On Sunday morning she was sitting near me in the chapel, at the service of special instruction, which is arranged for the children and when each child is given a penny to place in the alms basin, as a means to teach them to do for others. When I walked to the chancel to make my offering, Obesbah followed me, and on returning to my seat I saw her behind me, waving above her head with triumphant joy, the bill I had placed in the alms basin. To her mind I had done a thing completely out of order, I had put a piece of dark paper in the midst of bright pennies, it was entirely against the rule, and she had restored order! When one of the older girls took her by the hand and led her up to replace the bill, she smiled and consented with a look of "never-too-old-to-learn!"

So I could go on through the family, but it would take too long. The children all have their tasks; sweeping seems to be a continuous act of discipline. The boys clean the chicken houses and work in the vegetable garden, and the girls help in the household, but most of them are very young. Souci, the crucifer, is the oldest boy, aged fourteen. He oversees the little lads in the dormitory, helps with the

laundry, and lends a hand to Hildebrand and Tse-he many times throughout the day.

The quiet behavior of the children in their play is extraordinary. I watched thirty boys and girls, Saturday morning, waiting their turn for the one swing which the playground boasts. There was no pushing or quarreling, each waited patiently for his or her turn, and to me it seemed a very long waiting! It would be hard to find anywhere a group of better behaved children.

Now a word about the young Navajo boy Howard, Miss Cady's special charge. He was brought to the hospital, as a little fellow of six, homeless and blind, suffering from continuous ulcers on his eyes. He grew to be a lad of great promise, a winning character, intelligent and ambitious. For a time the Junior Auxiliary of Long Island supported him. Then an appeal was made to the Indian Bureau for funds to send him to the School for the Blind at Alamogordo. Here he made amazing progress while his summers were spent at the mission. Upon graduation in 1929, he won the Governor's Cup for scholarship and influence. He has now entered the University of Albuquerque and upon receiving his degree, will become a teacher at the School for the Blind. It was his wish to work himself



### NAVAJOS ARRIVE FOR THE SHEEP DIPPING

Fort Defiance is one of the centers where the Government provides a dip. This process is required and improves the quality of the wool. Note the typical Navajo dress and the sheep in the distance

## THE SPIRIT OF MISSIONS

through college, but his friends discouraged this. With the handicap of almost total blindness, it was more than he could humanly do. Funds were secured from the Government to cover his tuition and board, and it was my delight to spend an evening with him in Albuquerque three weeks after he arrived there. His spirit was amazing, he was eager and keen, had already passed one examination in methods of teaching and received one hundred percent. By means of a small Braille shorthand machine, he took his notes. His friends read aloud to him. He was giving violin lessons to one boy, who, in return, was helping him. He also had the use of a part-time reader. At the end of the first term, he received in his examinations, two B's and three C's. With confidence he is making his way.

I have left Tse-he, the Navajo interpreter, for the end. He is a strong influence at the mission, and his story is striking. He is the only educated member of a large family of brothers and cousins. At the government school, Tse-he was listed as a Roman Catholic. Perhaps the touch and teaching of the priest were infrequent and nominal, these details I do not know, but the following are the facts: One day he found a Bible and read for the first time, in the Gospel according to St. John, the third chapter, the

sixteenth verse: *So God loved the world that he gave his only begotten Son, to the end that all that believeth in him should not perish but have everlasting life.* In that verse came the revelation of life to him! Here was something he had missed, something no one had given him. He saw, for the first time, the meaning of the Incarnation. It gripped him with force, God had come near him in Jesus Christ. He said he could no longer remain in the Roman Communion, which had failed to give him this truth. For three days he remained shut in his room in school, the priest arguing and persuading him to change his mind, but no one could move him, he stood firm in his decision.

Later, when he returned to his own people, on the reservation, the interpreter at the school was leaving, and Tse-he took his place at the mission, bringing with him his Indian wife and little boys. The spirit of St. Paul lives in him. He goes far out on the reservation to teach his own people, never losing a chance to talk and share with them. I was told that he teaches his little children the sixteenth verse of the third chapter of St. John almost before they can form the words. He is beloved by his own people and by all who come under his strong influence.

### Brazilian Revolution Considered a Unifying Force

ONE OF OUR Brazilian clergy writing about revolutionary events in Brazil in October says:

"It is impossible to describe within the limits of a single letter the radical transformation that the public affairs in Sao Paulo are undergoing. The population of the capital, noted for its calm and restrained spirit, broke out with enthusiasm on the day of victory and on the following days.

"In reality we are witnessing the greatest moment in our country's life. The twenty-fourth of October is in a certain sense greater than any other date, not ex-

cluding that of the Independence (September 7, 1882), and that of the Proclamation of the Republic (November 15, 1889). We are living in days of great opportunities, which we are endeavoring to meet.

"The soldiers of the South were received here in a festive manner. The State of Sao Paulo is at one with the revolutionary cause. The soldiers from Rio Grande and Parana have conducted themselves with admirable demeanor, winning and deserving the respect and sympathy of the whole population.

"The Brazilian family was never so united as at this juncture."





BIBLE CLASS OF ST. PAUL'S UNIVERSITY, TOKYO

## Japan Sends First Brotherhood Scholar

Completion of fund for first Japanese Scholarship enables Mr. Ogawa, St. Paul's University graduate, to undertake studies in America

By Paul Rusch

*Instructor, St. Paul's University, Tokyo*

THE FIRST RECIPIENT of a Brotherhood of St. Andrew Japanese scholarship, Andrew Tokuji Ogawa, arrived early in January, in the United States to begin two years' postgraduate study at the University of Pennsylvania. This brought to a happy conclusion the first stage of a movement inaugurated in August, 1929, at the National Junior Convention of the Brotherhood of St. Andrew. At that time the offering of the Corporate Communion was set apart as the nucleus of a fund to provide postgraduate study in American universities for especially selected young Christian graduates of St. Paul's University, Tokyo. After their American study

is completed it is expected that they will return to St. Paul's as Christian teachers and leaders.

Mr. Ogawa is the first of these young men to come under Brotherhood auspices. He is one of the outstanding young Christian graduates of St. Paul's, a former captain of the varsity football team, indefatigable leader of the Brotherhood of St. Andrew at St. Paul's, in which more than one hundred Japanese teachers and students are now enrolled, committed to the rules of daily prayer and service. Bishop Reifsnider, President of St. Paul's, in writing of the Brotherhood's contribution in aiding him to establish in Japan a



ANDREW T. OGAWA  
First recipient of Brotherhood scholarship

thoroughly trained native Christian leadership, said:

"I know of nothing at the present time that will serve a greater need in the Church's Christian educational work in Japan today, than for the Brotherhood in America to help us equip educationally ten or more of our outstanding Christian graduates of St. Paul's by a two years' course in postgraduate study in American universities, making it possible for them to return to us in Tokyo equipped not only to be teachers, but to be Christian leaders among the two thousand students of our institution. The action of the American Junior Brotherhood of St. Andrew is certainly inspiring news to us in Japan."

St. Paul's University draws its student body from every section of the empire, and the highest officials in Japan point to it as an ideal institution for efficient Christian character training. Its graduates go forth as nation-builders, and are in demand as teachers all through the empire. Aside from the academic training which it provides in the arts and sciences, business administration, theology, and comparative religion, St. Paul's major ideal is to send forth into every field of activity in Japan, young men who

have been instilled with the Christian way of life.

Since St. Andrew's Day, 1927, when the University Chapter of the Brotherhood was established, the Japanese Brotherhood has been leading the way on the campus in lay Christian activities. That first chapter beginning with ten newly confirmed students and two teachers, took as its slogan, "For the making of Christian men in Japan". It took upon itself the task of putting the young Japanese student to work for the spread of Christ's Kingdom among the young men of Japan, and particularly among the university students. Today one hundred students and teachers are committed to the rules of the Brotherhood and through their own lay efforts at personal evangelism have been the direct means for bringing fifty-three other students and teachers to Baptism. Through the work of these earnest young Christians, one of the greatest authorities on insurance in Japan, who is also a professor in this subject at St. Paul's, was presented shortly before Christmas for Christian Baptism.

## Wuchang Ricksha Coolies Receive a Bath House

**I**F WINTER WEATHER has not obliterated all memory of last summer's heat, this bit of news from China will be appreciated. The Rev. Robert E. Wood of St. Michael's Church, Wuchang, in the midst of scorchingly hot weather in that city last summer, opened a bath house for the coolie ricksha runners. The bath house was the gift of Dr. Lewis B. Franklin who, enjoying the bathing off Long Island, wanted others to enjoy similar refreshment.

The bath house was formally declared open, at a meeting held in the crypt of St. Michael's Church, attended by about forty ricksha coolies, two police officers, a representative of a local Benevolent Society, and a Labor leader. Mr. Wood writes:

"The latter dignitaries were invited so that we could explain our purpose in opening the

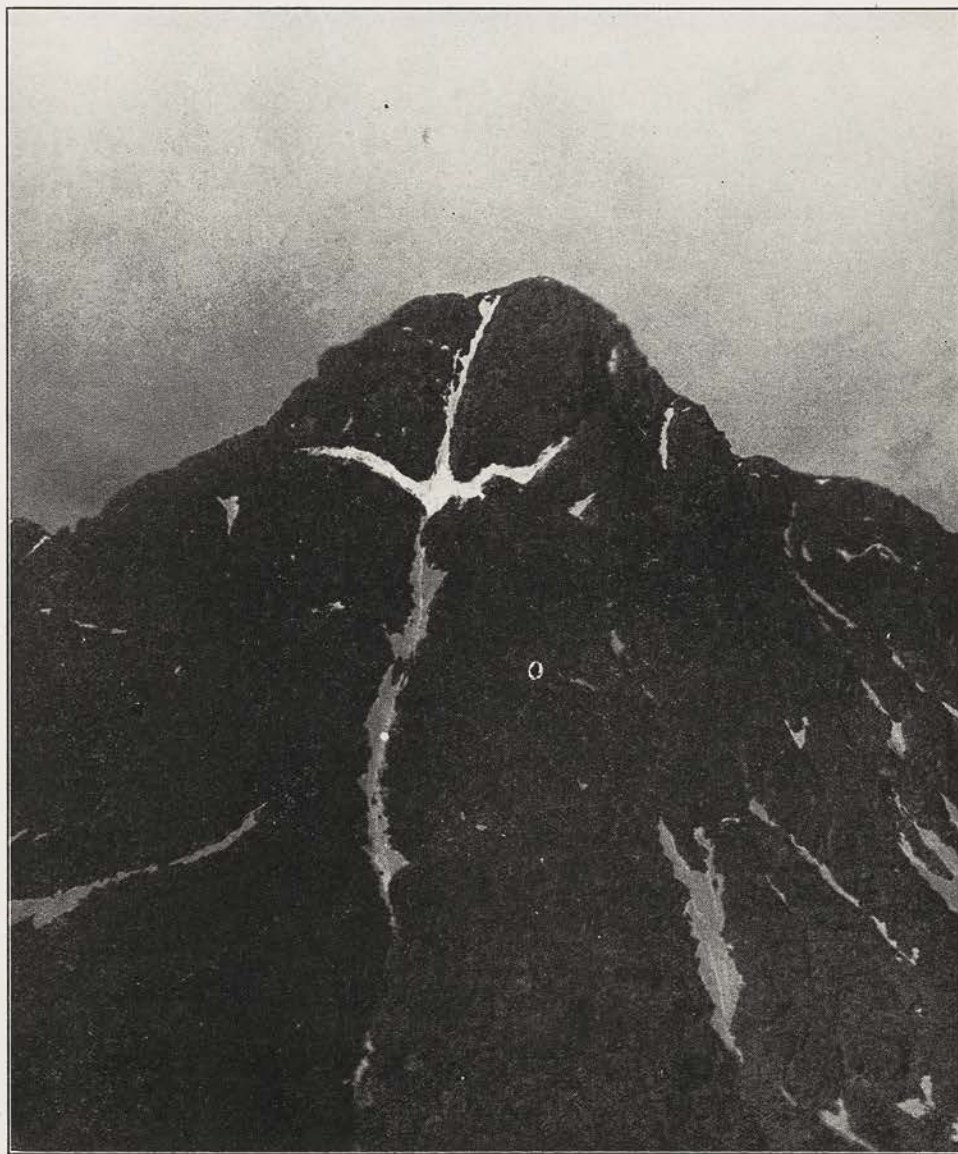
bath house, lest they should think we were communists or some other menace to society. Several speeches were made and most hearty thanks were expressed. I was obliged to say something in reply, so I explained how very little credit was due to me, but how a kind friend in the United States, who was a very busy man, managing public affairs, yet found time for change and recreation, and enjoyed bathing!—and had written that he would enjoy it all the more for knowing that hard-working men in Wuchang were enjoying the same privilege.

"It was all very nice. A set of rules were agreed to, hours when hot water was available, etc. Each bather must first draw two buckets of water from the well in the yard and bring them to the big tub or barrel by the furnace before he gets his supply of hot water for his own bath. We bought a big can of disinfectant and other necessities.

"The bath house is cleverly planned. The board partition between the bath rooms can be taken down in cold weather and used as a platform upon which to spread the straw and bed quilts for the poor fellows who have no place to sleep. You remember last winter we spread the straw on the cold cement floor."

# The Spirit of Missions

PICTORIAL SECTION  
Eight Pages of Pictures from the Field



Courtesy of The Colorado Association

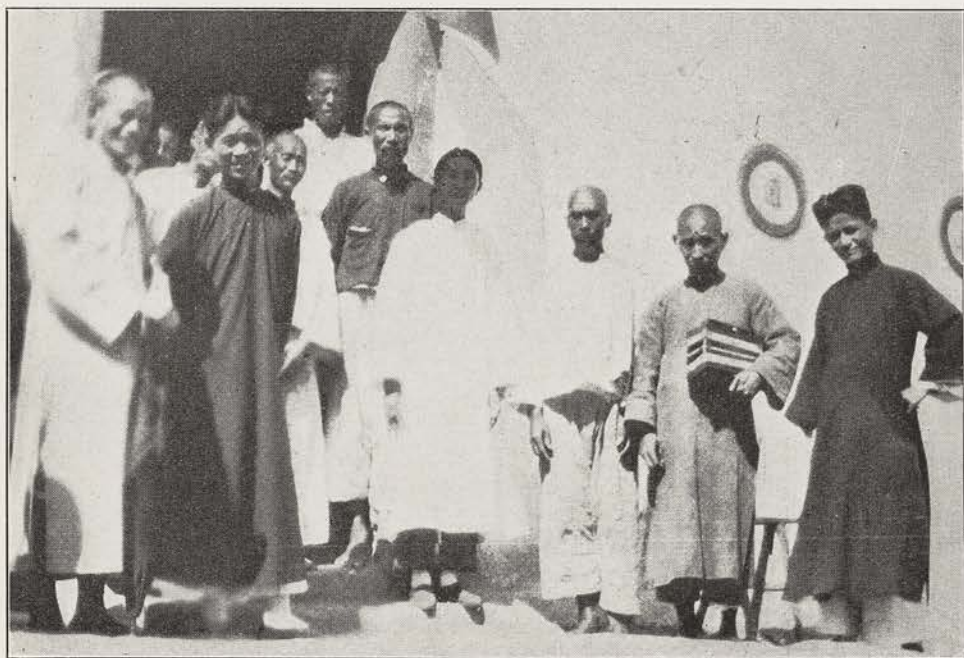
## HOLY CROSS MOUNTAIN NEAR DENVER, COLORADO

One of the natural wonders of the Rocky Mountains which many will see for the first time when attending the fiftieth General Convention. The Convention will open Wednesday, September 16



SKETCH FOR OUR CHURCH AT NEW CRISTOBAL, CANAL ZONE

One of the items in the Advance Work Program, this church will very materially enhance the effectiveness of our work among white people living at the Atlantic end of the Canal



ST. MATTHEW'S CHURCH, NANCHANG, OPENS A SCHOOL FOR FARMERS

Despite chaotic political conditions in China, this forward-looking parish has been able to extend its work to a neighboring community where the village elders turned over the ancestral hall for school purposes (See page 113)



**CHILDREN OF ST. JOHN'S-IN-THE-WILDERNESS, ALLAKAKET**

This is one of our most remote Alaskan missions, being 475 miles up the Koyokuk River from Nulato. It ministers to a small Indian and Eskimo group of whom 204 are baptized



**THEIR OWNERS ARE WITHIN THE CHURCH WORSHIPPING**

Japanese leave their shoes in the vestibule upon entering church. Notice the examples of western footwear in this picture which was taken at St. Barnabas' Church, Tokyo, Japan

# Children's Lenten Study Emphasizes Knowing Our Neighbors Through Play



These children of the Philippines need a chance to play



Chinese schoolgirls delight in American playground equipment



Oriental children spend many happy hours in St. Mary's Mission, Honolulu



The Church is teaching these mountain boys and girls how to play

Games are a vital factor in developing character in Porto Rico



Help me to play



Organized play has a real place in the curriculum of St. Paul's School, Lawrenceville, Va.



These Alaskan children are ready for any play-adventure

Negro boys have a joyous play-spirit



The only playground for many foreign-born in some American cities



Our Kyoto Day Nursery provides playtime for Japan's little ones



**BRINGING BABY TO BE BAPTIZED IN THE PHILIPPINE ISLANDS**

An Igorot family calls upon the Rev. G. C. Bartter (left) missionary-in-charge of the Church of the Resurrection, Baguio, to have the youngest member of the family baptized



**SLIDES ARE POPULAR WITH ALL CHILDREN**

Playground at St. Barnabas' Church, Tokyo. This is one of the parishes in the independent Japanese Diocese of Tokyo, of which the Rt. Rev. P. Y. Matsui is bishop



**ANOTHER UNIVERSAL FAVORITE OF CHILDREN: THE SANDBOX**  
The kindergarten at St. Agnes' School, Kyoto, Japan, spends many happy hours at the sand pile. Here nearly fifty children receive their first lessons in Christian living

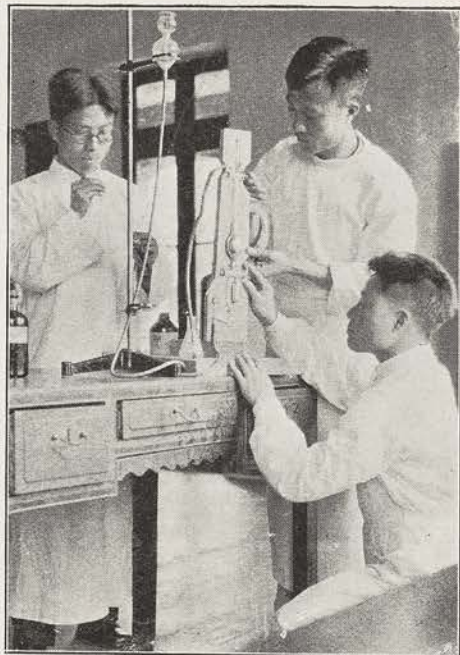


**BIRDSEYE VIEW OF SEWARD, ALASKA**  
St. Peter's Mission which is in charge of the Rev. W. R. MacPherson has recently started a circulating library here. Mr. MacPherson reports a growing interest in our work in Seward





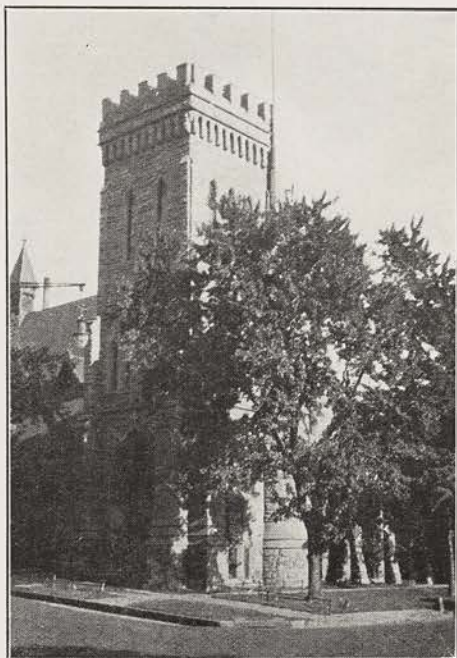
**ST. JOHN'S CHURCH, DRESDEN**  
 One of our American churches in Europe which has been ministering to Americans abroad since 1884 (See p. 112)



**CHINESE MEDICAL STUDENTS**  
 The fourth Student Lenten Fund hopes to provide St. John's, Shanghai, with better facilities for these men (See p. 91)



**DOMESTIC SCIENCE IN LIBERIA**  
 A Kru woman cleans a fish. Her people occupy the territory inland from Greenville



**ST. MARK'S CHURCH, DENVER**  
 Where the W.A. will have the Holy Communion when General Convention meets

# National Council Officers Honor Dr. Davis

Colleagues express affection at dinner marking completion of his decade's service as Domestic Secretary. Publicity group also gives party

ON JANUARY 9, the Presiding Bishop and the officers of the National Council united in honoring at dinner the Rev. Carroll M. Davis, LL.D., upon the completion of his ten years' service as Domestic Secretary in the Department of Missions, and upon the eve of his undertaking new work in the Diocese of Missouri, where for many years he had been the beloved dean of Christ Church Cathedral.

Recognizing that many, if not all, present might feel that Dr. Davis was terminating his service with the National Council, Bishop Perry in speaking after dinner to his official family, emphasized the fact that service in the Church Missions House did not end. The official relationship within the House might cease, but it terminated in order that one of us might enter the "post-graduate department" for larger service elsewhere in the Church. And the personal relationship cannot end. Recalling his own association with the Church's national headquarters which began through his father, Bishop Perry mentioned men who had served the Church in former days whose personalities had left a real impress on the life of the Church. Their service had not ended. And so Dr. Davis after a decade of happy service leaves the Church Missions House but cannot but remain one of us to whom his presence has been as a perpetual benediction.

This same thought was repeated by

Bishop Burleson in presenting Dr. Davis with a small gift from the officers, a vestment case and a brief case. He put into words what we all felt, that Dr. Davis was one of the few men who succeeded in carrying his priesthood into every daily task and relationship.

Bishop Burleson whose friendship with Dr. Davis is the longest of anyone who was present at this dinner, was in a unique position to tell us many things about the man we were honoring, but he summarized it all in a delightful little story:

Some years ago an American visiting England was anxious to meet a certain nobleman in the north country and arrangements were made for a meeting at the Englishman's home. As the American was about to board the train which was to carry him

north, he said, "But how shall I recognize him?" He was told to look for a little white-haired man helping someone.

A little white-haired man helping someone! That is Dr. Davis. And he goes to St. Louis to help many who need him most; his work for the present, at least, being in St. Luke's Hospital there.

A few days after this dinner, which was attended by all the officers of the National Council then in New York, the Publicity Department tendered Dr. Davis an afternoon party from which he took a book—the Book of Common Prayer and the Hymnal bound together—as a slight expression of our love for him.



THE REV. C. M. DAVIS, LL.D.

# Japan Honors St. Paul's School Teachers

Fortieth anniversary of Imperial Rescript on Education is made the occasion for recognizing meritorious work, especially in education

By Shigeo Kojima, Ph.D.

Headmaster, St. Paul's Middle School, Tokyo

IN CELEBRATION OF the fortieth anniversary of the promulgation in Japan of the Imperial Rescript on Education, thousands of persons received from the Government, through their respective prefectures, letters in recognition of their meritorious deeds. The meritorious deeds celebrated included filial piety, contributions toward the development of local autonomous government, meritorious accomplishments in commerce and industry, and above all meritorious efforts in the cause of education. The name of St. Paul's Middle School was prominent in this list as two teachers, Katsutaro Ichikawa and Kenjiro Asakoshi were honored for their services for over forty years in the same school. Although this school is a private Christian institution mainly supported by American friends, it is nevertheless recognized by the Government and the people of Japan as quite the equal academically of the Government schools.

In Mr. Ichikawa, who is seventy-seven years old, we find a Christian and a scholar of Chinese and Japanese classics thoroughly harmonized. Ever since his graduation from the Keio school, he has been connected with St. Paul's. Mr. Asakoshi, who is sixty-seven years of age, is a mathematician. During these forty years he has given quite hard lessons in mental

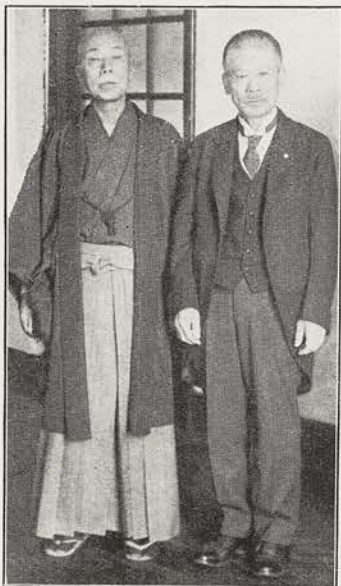
gymnastics to the middle-school boys and has also lectured on higher mathematics in the university. He is well known among navigators because of his own system of nautical tables and as a scientist.

Such an honor as this could not be passed by unnoticed. Accordingly on November 3 last, in connection with their celebration of the national holiday in commemoration of the Emperor Meiji, the pupils and teachers of St. Paul's Middle School united in honoring Mr. Ichikawa and Mr. Asakoshi with appropriate gifts.

Bishop Reifsnider, as President of St. Paul's, expressed a feeling of gratitude in the following words:

"Because of their long connection with St. Paul's Middle School, their unceasingly faithful self-sacrificing efforts for the advancement of sound learning and spiritual education in and through our middle school, we have come to depend upon Professors Asakoshi and Ichikawa as veritable pillars of our educational foundation, who in their lives are epitomizing daily the school motto, *For God and Country*. Their influence and teaching will long live in our hearts as further incentives to an ever higher character education.

"May they be spared to us for many years to come."



PROFS. ICHIKAWA AND ASAKOSHI  
Teachers in St. Paul's School who  
were honored by Japan



## Jottings from Near and Far



REPRINTS of the picture map, *The Church in the Panama Canal Zone*, published in the January SPIRIT OF MISSIONS (pages 36-37), are now available. There are three maps in this series, Cuba, the Philippine Islands, and the Panama Canal Zone. They are admirably adapted for parish bulletin board use or in connection with the work of mission study groups. These maps, printed on heavy coated paper, may be secured from the Book Store, the Church Missions House, 281 Fourth Avenue, New York, N. Y., at fifteen cents per set.



"I PRESUME," writes Dr. F. L. Hawks Pott, President of St. John's University, Shanghai, "that you will be surprised at hearing of the Baptism of General Chiang Kai-Shek. (See December, 1930, SPIRIT OF MISSIONS, page 848.) The other day I heard that three reasons were being given for his taking this step:

"1. The influence of the Christian family which he entered by marriage.

"2. The result of prayer in the healing of Dr. H. H. Kung's child.

"3. That he found the members of his staff who were Christians more dependable than others."



ACCORDING TO the recent census there are 122,728,873 people in the United States of whom about 12,000,000 or approximately one-tenth are Negroes.

Eighty-five percent of the Negro population of the nation is in the southern states and sixty-six percent is rural, that is, lives on farms and in villages with less than 2,500 inhabitants.

In 1926 American Negroes operated

one million farms; conducted seventy thousand business enterprises; and had two billion dollars in accumulated wealth.

About twenty-three percent of the Negro population is illiterate as compared with four percent of the white population. Negroes have made remarkable progress in this respect, however, dropping from ninety percent illiteracy to twenty-three percent in the sixty-five years since emancipation.

For the United States as a whole the expenditure per capita for Negro schools averages less than one-fourth of that for white schools. Here the figures range from twenty-three in Maryland to four and five dollars in extreme southern states as contrasted with a national average of seventy-five dollars for white rural children and \$129 for white urban children.

In 1916 there were only forty-four high schools for Negroes in the whole country. By 1925-26 there were 209 accredited four-year high schools for Negro youth in the fourteen southern states and 592 two-to-four-year non-accredited high schools. Notwithstanding this progress there are still 281 counties in these states without any colored high school either public or private.



RECENT PRESS despatches from Tokyo reported "enormous landslides" following heavy rainfall in the vicinity of the extinct volcano Tateyama in the region of Toyama City on the west coast of Japan. This region is in the Diocese of Kyoto. The Rev. H. R. Shaw is missionary in charge. Bishop Nichols has cabled the Department of Missions that the Toyama situation in general is not as

## THE SPIRIT OF MISSIONS

serious as the despatches would indicate and that no damage has been sustained by our mission.



ONE SUNDAY MORNING in 1923 in the city of Dresden, Germany, the offering at the American Church of St. John amounted to 459,168,050,000,000 marks, and even at that it was probably insufficient to pay for the rector's three Sunday meals. During the past year or two the rector, the Rev. Edward M. Bruce, reports that the attendance has increased and the offerings have doubled. Naturally, however, the parish in a foreign city is far from self-supporting and there is an added need of funds for repairs which were necessarily neglected over a period of about ten years when there was no rector in residence. In September, 1930, the Presiding Bishop while in Europe visited the church and dedicated a tablet in memory of its first rector, the Rev. John Anketell, who organized the parish in 1869. The present church building was erected in 1884 (see page 108).



SEVENTY-FIVE YEARS as a subscriber to THE SPIRIT OF MISSIONS is the enviable record of Miss Sara E. Fisher of Rochester, New York. Since her mother first subscribed for the magazine in 1855, Miss Fisher has never missed a number. THE SPIRIT OF MISSIONS ventures to congratulate Miss Fisher on her sustained interest in the magazine, and hopes that she will continue as a reader for many years to come.



MINNESOTA IS NOW coöperating with the Federal Government in caring for the large Indian population within the state by opening its public schools, state hospitals, and other institutions to the Chippewa (or Ojibway) people. The Church, as everyone knows, has a large work among the Ojibways. It has re-

cently been strengthened by the appointment as archdeacon of the Rev. W. K. Boyle, who is the first Ojibway to hold this post. The Bishop of Duluth, the Rt. Rev. G. G. Bennett, D.D., looks forward to a vigorous development of the Indian work under his leadership.



THE REV. PAUL D. NEWELL, priest-in-charge of St. Paul's Episcopal Church, Marfa, Texas, is in need of a portable Communion Set. He has eleven missions, in the care of which such a set would be of real help. Since his graduation from the DuBose School three years ago he has done an effective service in this field.



THE SPINGARN MEDAL, awarded each year "to an American of African descent for the most distinguished achievement in some honorable field of human endeavor," was given in 1930 to Mr. H. A. Hunt, principal of Fort Valley High and Industrial School at Fort Valley, Georgia. The award was made "for twenty-five years of modest, faithful, unselfish service. . . . In the face of great difficulties he has built up an excellent school, and has at all times advanced the cause of his race with tact and integrity." As some one wrote from the school, "It is gratifying to his friends that so modest a man has his work to speak so loudly for him."



EARLY IN NOVEMBER the Department of Missions asked the Publicity Department to make known an emergency need for a nurse at Fort Yukon, Alaska. The appeal was published in all of the church weeklies with the following result which was reported to us by the Rev. Elmer B. Christie of Trinity Church, Hoquiam, Washington, Miss Dickinson's rector:

"November 22—Read of the need.

November 23—Miss Dickinson wrote to you.

November 23—I wired to you.

## JOTTINGS FROM NEAR AND FAR

November 28—Bishop Rowe wired me requesting interview with Miss Dickinson.

December 1—I took Miss Dickinson to Seattle to see Bishop Rowe.

December 6—Miss Dickinson went to Seattle for physical examination.

December 8—Miss Dickinson requested to sail.

December 10—She sailed for Alaska.

December 20—She arrived at Fort Yukon.

*Quick work!*"



ON SUNDAY, November 2, in St. John's Church, Ketchikan, the Bishop of Alaska, the Rt. Rev. P. T. Rowe, D.D., advanced the Rev. Paul Mather to the priesthood. Mr. Mather, who is the first native priest in the Missionary District of Alaska, will continue in charge of St. Elizabeth's Indian Mission, Ketchikan, where he has been stationed since the establishment of this mission in 1927.



IN RESPONSE TO the special request of the people of a village fifteen miles from Nanchang, St. Matthew's Church has extended its ministry to them. The village elders placed their ancestral hall at the disposal of the parish and it now

conducts a day school for the village children and a night school for the farmers after their day's task is done. About twice a month St. Matthew's evangelistic band visits the village for special services.



THE MEMORIAL windows to Bishop Brent and Major General Leonard Wood in the Cathedral of St. Mary and St. John, Manila, which were described in the August 1930 SPIRIT OF MISSIONS (page 523), were unveiled and dedicated on Sunday, November 9, 1930. The service was conducted by the Bishop of the Philippine Islands, the Rt. Rev. G. F. Mosher, D.D., and a former governor of the Mountain Province, the Hon. John C. Early, a close friend of both Bishop Brent and General Wood, spoke to the large congregation, which included the Governor General of the Islands, with members of his staff and many Army officers and men.



THE MANY FRIENDS of the late Bishop of Vermont, Arthur C. A. Hall, will welcome the recent publication of his selected letters (Hartford, The Church Missions Publishing Company) 50 cents.



NEW DORMITORY, CHRIST SCHOOL, ARDEN, N. C.

This attractive building was made possible by a grant from the Corporate Gift of the Woman's Auxiliary for 1929 (See page 92)

## SANCTUARY

**O** BE joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

**J**OY IN THE LORD; gladness in His service. These are marks of membership in Christ. The abundant life which our Lord offers to those who follow Him is impossible except in an environment where play, as well as work, is a part of normal life. Christianity as a Way of Life involves fullness of development, and this in turn includes such ideas as virility, good sportsmanship, team-play, the grace of self-control in rivalry, the spirit of laughter and fun, a gift for recreation, and a flair for leisure and the arts.



**O**UR BLIND SELFISHNESS, which allows an industrial order in which many children are denied their birthright of play.

*O God, forgive.*

Our over-love of work, even when it dries the springs of human affection and makes us hard,

*O God, forgive.*

Our slowness to bring to all the peoples of the earth the Spirit of Jesus who proclaims liberty to captives, and gives beauty for ashes and the garment of praise for the spirit of heaviness,

*O God, forgive.*

**B**LESS, O LORD, thy people everywhere, with thine abundant life. Make us diligent to do our duty; watch over us in our work and in our play; help us to be brave and pure and true; and give us grace to serve thee with glad and willing hearts; through Jesus Christ our Lord. *Amen.*

**G**RANT TO US, Lord, we pray thee, day by day the joy of true living, that we who seek thy service may find thy peace and grow into the likeness of thy Son, Jesus Christ our Lord. *Amen.*

*O go your way into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his Name.*

Lift up your hearts.

We lift them up unto the Lord.

Glory be to thee, O Lord Most High.

### INTERCESSIONS FOR FEBRUARY

From the February issue of *The Prayer Leaflet*, which contains daily thanksgivings and prayers under each subject

ALBANY  
UTAH

MISSIONS AND RETREATS  
WOMAN'S AUXILIARY

NORTH CAROLINA  
LIBERIA

THE CHILDREN'S LENTEN OFFERING

The two collects on this page are from *Prayers in Use at Uppingham School*, compiled by R. H. Owen (London, Humphrey Milford).

# The National Council

The work of the National Council is conducted through two major divisions as follows:

I  
MISSIONS  
RELIGIOUS EDUCATION  
SOCIAL SERVICE

Under the direction of  
THE RT. REV. HUGH L. BURLISON, D.D.  
*Assistant to the President*

II  
FINANCE  
PUBLICITY  
FIELD

Under the direction of  
LEWIS B. FRANKLIN, D.C.L.  
*Vice-President*

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## Appointments of the Presiding Bishop

February 9—Luncheon, Church Mission of Help, New York, N. Y.  
February 11-12—The National Council, Church Missions House, New York, N. Y.  
February 23—Address, University of Pennsylvania, Philadelphia, Pa.  
March 3—Preacher, United Lenten Service, Cathedral of the Incarnation, Garden City, Long Island.

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## Department of Missions and Church Extension

John W. Wood, D.C.L., *Executive Secretary*

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### *Across the Secretary's Desk*

ON NOVEMBER 30, 1930, at the Church of the Ascension, Aomori, Japan, thirty-one adults and children were baptized. We will all agree with Bishop Binsted when he asks the question, "Isn't this great news?"



A MID-WESTERN clergyman commenting upon the *Annual Report of the National Council*, says:

"I am most grateful for this publication. It is one of the best books that I read annually. Some of the reports give me excellent information for my personal thoughts at our junior and senior Brotherhood chapter meetings, the Girls' Friendly Society, and the Auxiliary meetings.

"My parish is one which has never paid in full its missionary quota. We are getting there. During my rectorship, of nine years, we have doubled our annual remittances.

"How any Churchman can read the reports

of the Bishops of Alaska, Eastern Oregon, Liberia, Nevada, Panama Canal Zone, Philippines, Mexico, Haiti, Tohoku, Lexington and Southwestern Virginia, and not be proud of what our Church can accomplish, is beyond my comprehension.

"My Epiphanytide sermons, from this volume will assist in informing our people."



IF YOU WANT to read the thrilling story of the rescue work done in Japan by the Rev. Yoshimichi Sugiura, notice of whose death appeared in the January SPIRIT OF MISSIONS, my advice is order from the Book Store a copy of Mr. Sugiura's own story, called *They That Sat in Darkness*. The cost is twenty-five cents for the paper covered edition; fifty cents for the cloth covered copy. The little book is well illustrated.



HERE IS A NOTABLE testimony to the reality of the Christian faith of one of my good friends in China. Mr. Tsen was educated at Boone School and College, Wuchang. For several years he was headmaster of Boone Middle School.



## THE SPIRIT OF MISSIONS

Then he went into business and was highly successful. He is one of the leading laymen of the *Chung Hua Sheng Kung Hui* (the Holy Catholic Church in China) and president of its Board of Missions. Sometime ago he became chief *compradore* (general manager) of a large commercial company. He recently resigned and explains his reason in the following letter:

"May I inform my many friends who have taken a kind interest in my new work in the International Export Company and who have remembered me in their prayers, of my resignation from the firm. When I accepted the new position as the chief *compradore* a year ago, I was determined to live my Christianity and to fight against the deeply-rooted practice of dishonesty and corruption; to win, if possible, but if necessary to fail with honor. Any failure on my part would bring dishonor and discredit to the Church. I have tried my best and utmost, but I have not won. I could have squeezed at least one hundred thousand dollars if I had been willing to betray the trust and confidence the management had in me and if I had been willing to give my Christian faith and training a vacation. Worse for me, I had to pay out of my own proper, honest, and hard-earned commission a sum of over five figures to pay for the bad work of the agency staffs. As the situation is getting from bad to worse, I have decided to sacrifice my sixty thousand dollar job and to join the ranks of the unemployed. Such is the price of honesty! But I do not regret of having done what I had done. Given a similar opportunity, I will not have the slightest hesitation to repeat the performance.

"I beg to thank my many friends again for their interest in me and my work, their words of cheer and encouragement and their prayers for my success."



A HALF HOUR spent in reading the December, 1930, issue of *The Diocesan Chronicle* of the Philippine Islands, is a liberal education in the extent and variety of the work our Church is doing in that region. One who has been there feels almost homesick as he follows the adventures and activities of the members of the staff. No matter to which one of the eight pages of *The Chronicle* one turns, there is something of interest. You can follow the Rev. B. H. Harvey, canon missionary, as he makes a dash from Manila to Balbalasang in seventy hours. From my own experience in making that journey it seems to me that Canon Har-

vey has beaten all records. From Balbalasang one jumps to Zamboanga, nearly six hundred miles south, where conditions are totally different, but where excellent work is going on among the Moro girls and in Brent Hospital. From Zamboanga, a none too comfortable journey across Cotobato Gulf and a plunge inland, brings one to Upi where the Rev. and Mrs. L. G. McAfee are doing all sorts of things in starting the Tirurai people on the upward path. A choir practice with one hundred high school boys and a company of constabulary soldiers, a woman's sewing group turning out garments by the dozen, an out-station, Sunday school, religious instruction three days a week, in a neighboring primary school, as well as in the Upi agricultural high school—these are just a few of the things that keep Mr. and Mrs. McAfee busy. There is the interesting story of the dedication of the windows in the Manila Cathedral in memory of Bishop Brent and Gen. Leonard Wood. Back again in the mountains one finds Baguio rejoicing in a new church that "surpasses all expectations". It comes from the Corporate Gift of the Woman's Auxiliary in the United States. Baguio is thankful, too, for a recruit in Miss Elsie Sharp and in a new residence for the clergyman in charge of Easter School. This is just a brief summary of activities set forth in one issue of *The Chronicle*. The subscription price is \$1 a year. That amount sent to the Rt. Rev. G. F. Mosher at 567 Calle Isaac Peral, Manila, P. I., or to the Department of Missions, 281 Fourth Avenue, New York, N. Y., will secure twelve issues. *The Chronicle* really ought to have a large circulation in the United States.



ONE OF OUR staff in an important city in China, says:

"I believe we are making quiet but solid progress here in this station, even though we could wish for more conversions than we are actually getting. One thing that has caused me joy within recent months is that a professor in the National University here, the head of one of the departments, for whom I have been hoping and praying for over a year, has told me that his doubts have at last been removed.

## THE NATIONAL COUNCIL

He has spent some years in America and although he had had no Christian background nor been to a Christian school, I am happy to say that he told me that he had been fortunate in meeting real Christian people in America. We hear the opposite so much that it is pleasant to know that some are finding our best. I think he was influenced by the Conference for Foreign Students at Racine. The book that helped to clear away his doubts was Dean Brown's *Why I Believe in Religion*."

The conference for foreign students at Racine, Wisconsin, was one of the excellent enterprises inaugurated at Taylor Hall by Mrs. George Biller. Each September, just before the reopening of colleges and universities, a group of students representing Japan, China, India, and other Oriental countries has met at Taylor Hall to discuss some of the ethical aspects of international relationships. Again, during the Christmas holidays, students having no friends or relatives with whom they could spend the time and who otherwise would have to remain alone in their college quarters, have been welcomed by Mrs. Biller at Taylor Hall.



**B**ISHOP CREIGHTON recently inspected the new classroom building at Hooker School, Mexico City, erected by the Birthday Thank Offering, made by the church schools of our country, at the General Convention of 1928. He describes the building as a "gem". He was particularly pleased with the auditorium, which will enable the parents of the children to gather with them for their *fiestas*, and with the large, light, airy classrooms and laboratories. Other friends have given an infirmary for the school. Of this Bishop Creighton says:

"The infirmary is built around a beautiful little patio. It is complete in every detail even to the large screened sun porch. The library in the new school building has been named 'The Maude Creighton Library' in honor of Mrs. Creighton."

### *With Our Missionaries*

#### ALASKA

Miss Clara H. Dickinson, a nurse for Fort Yukon, sailed from Seattle, December 10.

#### BRAZIL

The Rev. and Mrs. A. N. Roberts and two children, returning after furlough, sailed from New York, January 9.

#### CHINA—ANKING

Mr. and Mrs. Leonard Tomkinson and daughter, returning after furlough, via the United States, sailed from Liverpool, January 2, for Montreal, and from Vancouver, January 17, for Shanghai.

#### CHINA—HANKOW

The Rt. Rev. and Mrs. A. A. Gilman sailed from Shanghai, January 9 and were due in Seattle, January 24.

#### CHINA—SHANGHAI

Miss Sarah H. Reid, returning after furlough, sailed from San Francisco, December 20.

The Rev. and Mrs. J. W. Nichols, sailed for the field, January 9, from San Francisco, accompanied by Mr. David Gray Poston, a new appointee.

Mr. and Mrs. John A. Ely, returning after furlough, via Suez, sailed from Marseilles, January 9.

Mr. Maurice Votaw, returning home on furlough, via Siberia, left Shanghai, December 27.

Mrs. W. H. Standring, returning home on furlough, sailed from Shanghai, November 29, and arrived in Vancouver, December 12.

#### CUBA

Mrs. J. H. Townsend, returning after furlough, sailed from New York, January 10.

#### HONOLULU

The Rev. and Mrs. James Walker, returning after furlough, sailed from England for New York, December 13, and from Los Angeles for Honolulu, January 3.

#### JAPAN—KYOTO

Miss A. G. Denton, returning home on furlough, sailed from Kobe, January 4, and was due in San Francisco January 21.

Miss Helen R. Lade, coming home for special duty, sailed from Yokohama, December 4, and arrived in Vancouver, December 12.

#### LIBERIA

Miss Clara U. Keith, returning after furlough, sailed from New York for Liverpool, January 3, and from Liverpool for Monrovia, January 14.

Miss Nettie Mayers, retiring from the mission, sailed from New York for her home in British Guiana, December 10.

#### PHILIPPINE ISLANDS

Deaconess Margaret Routledge, returning after furlough, sailed from San Francisco, December 19.

#### SANTO DOMINGO

The Ven. William Wyllie, returning after furlough, sailed from New York, January 8.

## Religious Education

The Rev. John W. Suter, jr.

*Executive Secretary*

### *Letters to a Rector—V*

DEAR GEORGE: You are right about the Lenten Offering. Whatever effort your church school makes to raise money for this missionary offering is part of your school's curriculum. It is simply one item (among others) in the total program of those religious activities which constitute the life of the school. It is a planned adventure in applied Christianity. Consequently it must be judged by its tendency to stimulate, or to stifle, the growth of Christian character in the lives of the pupils and teachers who take part in it. When you and the teachers and the student council members make definite plans for the participation of your school in this nationwide offering, you should weigh each proposal by asking questions like these: Is this scheme likely to deepen the religious lives of the people who take part in it? Does it have a tendency to open their eyes to the real needs of the world? Will it strengthen the devotion of the boys and girls to our Lord, and augment their eagerness to put His ideals to work in their own lives and the lives of their neighbors? Will it help them to learn what they need to learn to become better Churchmen? Will it promote God's purposes both at home and abroad? Will it enkindle love for fellowmen and for God?

Certain types of high-pressure money-raising are calculated to do just the opposite. Fierce interclass rivalry, devices such as that by which a dollar stands for a mile and classes or pupils race around an imaginary world for a prize, and the feverish counting, week by week, of the school's offering—such things may cause the offering to grow without causing the pupils to grow. If so, they are pernicious miseducation. Prizes, drives, bribes, and other forms of fiscal hysteria have done much to dispel Christianity from our lo-

cal parishes—accompanied, ironically enough, by the so-called thought that they are somehow instrumental in injecting the same religion into parishes of other lands. So far from the end justifying the means, the means in this case stultifies the end.

The effect of your school's Lenten Offering activities upon the members of your school is your first business. See that it is good. See that it is in harmony with the will of Christ for your pupils and teachers. See that it is in itself an illustration and embodiment of Christian social living. Be sure that it connotes fair play, justice, a spirit of devotion, self-giving, and generosity inspired by love. Your parish is responsible to your bishop for giving, during the year, a certain sum of money toward the general work of the Church. Through the annual Lenten Offering the children of your parish are invited to have a share in discharging this responsibility. Thus they help the parish (of which they are a part), the diocese (of which they are a part), and the general Church (of which they are a part). Rightly regarded, this enterprise may afford an opportunity for these children to gain in loyalty, intelligence, and the desire to share their blessings. Wrongly handled, it may degenerate into little more than a convenient pump for sucking nickels and quarters into the parish treasurer's bag to enable him to make good in the eyes of the diocesan treasurer who wants to make good in the eyes of the Finance Department of the National Council.

The only eyes that count are the eyes of God, and you remember what His Son said might better happen to those who cause any of His little ones to stumble.

A few years ago a serious suggestion was made that the promotion of the Lenten Offering be administered, nationally, by the section of the National Council whose business it is to guide parishes in money-raising, or else by the section whose function is to collect and disburse money. This proposal was unanimously defeated at a meeting of the executive heads of all the departments on the

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ground, explicitly stated, that the intention of the offering is educational. When, therefore, you manage this enterprise in your own parish in such a way as to give your pupils and teachers the greatest possible amount of educational and religious experience, so as to promote as much as possible their growth in Christlikeness, you are doing the very thing that the officers of all the departments of the National Council have expressly said that they hope you will do.



WITH ALL THE possibilities for class activity suggested in the unit of work, *Our World at Play*, the church school leader is faced with the question, "Where can we find the time to carry out these suggestions?"

There are several ways of finding time:

1. Stop wasting time in the church school session.

*Begin on time.* Very often five minutes are wasted in getting the church school together before the opening hymn or prayer. Let the hour at which the church school is supposed to open be understood clearly, and let that hour be before the opening hymn or prayer. Sometimes church schools permit the pupils to be marked on time if they come in during the opening hymn. Through a parents' meeting, or letters to parents, explain the program of your school and the necessity of beginning on time, and ask their co-operation in seeing that their children are punctual.

*Proceed quickly from one period of the session to the next.* If the pupils pass from the church or assembly-room to class rooms, see that not longer than five minutes are occupied in getting from one place to the other.

*Let each teacher plan the class session carefully,* so that no time is wasted and sufficient time is provided for each part of the class work, the class project such as poster-making, etc., discussion, and presentation of new material.

*Confine the worship period to the time allotted for it,* which should be not longer than twenty-five minutes. When the

school program calls for a longer service of worship, the teachers should be notified in advance; otherwise their plans for the day are very much upset.

2. Make the best use of the time at your disposal. If the school session lasts for an hour the time should be divided as follows: Worship twenty minutes, passing to classes five minutes, class period thirty-five minutes. If the school session is an hour and a quarter long, the time should be divided as follows: Worship twenty-five minutes, passing to classes five minutes, class period forty-five minutes. This schedule is planned for the junior, junior high, and senior high departments. In the kindergarten and primary departments the time will be broken up into shorter periods of worship, play, story-telling, hand work, dramatization, etc.

3. Consider lengthening the Sunday session. Although we have scheduled above a school session lasting one hour with class period of thirty-five minutes, the minimum length of class period which we recommend is forty-five minutes, and schools which do not provide for a class period as long as this should study their schedules to find out how they can secure adequate time for effective class work. There are several ways of doing this:

Start fifteen minutes earlier, adding fifteen minutes to the class period.

Extend the school session through the church period, thus making a two and one-half or three-hour session divided into four or five periods.

Devote the whole of the school session to the class period, having the junior, junior high, and senior high departments attend the adult service, with the possibility of dismissing the pupils from nine to fourteen years old before the sermon. The primary and kindergarten departments could extend their session until such time as the older pupils are dismissed.

4. Consider the possibility of holding special weekday sessions during Lent, or the period of the missionary offering, if weekday sessions are not already being held. At these sessions special enter-

## THE SPIRIT OF MISSIONS

prises in connection with the missionary offering can be carried on by the boys and girls.

The fundamental issue in connection with the time element in the church school is not so much how we shall use the time at our disposal as how we can get enough time to carry on worthwhile activities. Facing this question involves an openminded study of our church school schedules, with a willingness to make radical changes if necessary in order to put our church school work on a serious and workmanlike basis. Help in adjusting church school schedules may be obtained by writing the Secretary for Church Schools, Department of Religious Education, 281 Fourth Avenue, New York.—MILDRED HEWITT.

### Adult Education

The Rev. T. R. Ludlow, D.D., *Secretary*

**T**HE SIGNIFICANCE of the Lambeth Conference lies in its representative character rather than in any legal authority. It represents a cross section of the world's needs as the Anglican Church feels them pressing in upon her in various parts of the globe. The utterances of the conference, therefore, should carry great weight because they express world-wide needs.

The reiterated call for serious and continuous group study and conference on the part of both clergy and laity is striking.

The Report of the Committee on the Christian Doctrine of God says:

"The teaching office of the Church has in recent times been overshadowed by other activities, by the serving of tables, by the building up and the maintenance of its organizations, by emphasis on social service, and by hasty and sometimes unnecessary defences thrown up against supposed attacks upon the truth. There has been a lack in sermons, in religious literature, and in instruction generally, of positive and confident teaching upon the sovereignty of God in human life and the need of recognizing this as the dominant fact of our environment. This false perspective must be corrected mainly in and through those to whom is committed the teaching office of the Church, and, first among them, through the clergy. . . .

"With this end in view it has been found that the spiritual lives of individuals have been en-

lightened and stimulated, disproportionate insistence on matters of secondary importance tends to disappear, and personal knowledge of one another has led to mutual understanding and a new and active sense of fellowship. . . .

"The Church has ever to contend with the mental inertia of those who cannot or will not bring their minds into the service of their religion. Jesus Himself was continually disappointed by the slow and confused thinking of His disciples. We believe, however, that this intellectual apathy is passing, and that a real desire is awakening in men to love God with all their minds. It is for the Church to meet and guide this new impulse, by seeking and using every means offered in modern life to turn the minds of men towards God. . . .

"We would urge that far greater insistence should be laid upon mental discipline and exercise as one of the duties of the Christian life. Too often religious instruction is regarded as completed by the preparation required before Confirmation. Every new communicant should recognize that Confirmation is a new beginning, and that spiritual progress will normally depend upon a growing intellectual apprehension of Christian truth. Study and discussion circles for adolescents and adults should be part of the normal equipment of every parish."

The Report of the Committee on Youth and its Vocation says:

"Side by side with the force of Christian example should be placed the work of Christian teaching. In laying special emphasis on this part of the Church's duty we would appeal to the practice and methods of our Lord Himself. He came to teach the true ideas of God and man, and to demonstrate the life which was the outcome of the ideas which He taught. He taught religion. The present bewilderment which is especially characteristic of the younger generation, and largely due to the widespread attacks upon Christian faith and morals, can, we believe, only be solved by the Church being more faithful to our Lord's commission. . . .

"This involves the necessity that those who are called to teach should think out afresh, in full view of the knowledge of our day and in view of the special difficulties with which youth is faced, the meaning of our faith and the significance of Christian experience in its application to present-day problems. . . .

"The Church, then, if it is to be faithful to the commission and the example of its Divine Head, must provide for the systematic and continuous teaching of the Christian faith and life to its members, young and old, and to all who are seeking for a religion that works. To meet this demand such teaching must be directed to the reason as well as to the heart and conscience and will. It must present Christ, not only as the Way of living, but as the Revelation of the true ideas of God and man of which that life is the outcome. . . .

"The training of the clergy in the art and technique of teaching is an urgent need. Edu-

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cational authorities do not offer positions in schools, even to born teachers, unless the applicant can produce evidence of training in methods of teaching. It would be an immense advantage to the Church if all candidates for ordination were required to attend a course of simple instruction on the elementary principles and methods by which knowledge is imparted to others."

With these and other reports as a basis the conference took its official stand in the Resolutions which it adopted. Among them are the following:

"For the reasons set forth in Resolutions 2 and 3, there is need for the Church to renew and redirect its teaching office:

- a. By a fresh insistence upon the duty of thinking and learning as essential elements in the Christian life;
- b. By recalling the clergy to a fuller sense of their duty in the exercise of the teaching office. Of all their functions this is one of the most important. It demands, especially in these days, prayer and study, both individual and corporate, on the self-revelation of God in Jesus Christ and the manifestations of His Presence in the modern world;
- c. By the provision of similar opportunities for the laity;
- d. By a new emphasis upon the appeal to the mind as well as to the heart in the preaching of the Word as an element in Christian worship; and
- e. By providing both for clergy and laity opportunities of Retreats and other well-tried methods for the deepening of the spiritual life through the growth of fellowship with God and man."

The thinking of the Lambeth Conference is summarized in the Encyclical, which has this to say of the need of adult religious education:

"If, however, our vision of God's glory is thus to be renewed, it will involve for most of us, clergy and laity alike, a new readiness to read and ponder afresh, with some of the many aids which modern research gives us, the Bible and in particular the New Testament. It will also involve a new readiness to acquaint ourselves, according to our capacity, with some of the best thinking of our time about the meaning of life, and to identify ourselves, as best we may, in thought and conduct, with some of life's more serious endeavors. Not many are called to be students, but all can do something to learn and to think more intelligently about the religion which they profess and about its bearing on life around them. . . .

"Thus the witness of the Church to the truth about God must always be given in life and conduct. But secondly, such witness by life must be made more convincing, and its secret and power made intelligible and available, by

the work of enlightened study and of effective teaching. With all the authority which may attach to this Conference we would urge upon Church people generally—and especially on those called to occupy any position of Christian leadership—the paramount duty of thinking out the meaning of the faith for themselves, and of making it, by every kind of educational resource, intelligible to the great multitude of younger folk within the Church or on its fringes, who are in a state of mental confusion, combined with spiritual hunger. There is abundant answer, and we should like to see it given more frequently and more thoroughly, to those who fear that they must either give up their attempt to keep in step with contemporary thought, or part with religion. It is for us to show that wherever men genuinely seek after goodness and truth and beauty, God's Spirit is in that search and guides it towards Himself, Who is its inspiration and its goal."

What are you doing in your parish to meet this hunger for Truth? What are you planning to do this Lent as a faithful disciple of the Teacher to nurture your own capacity to understand His teaching? Is there anything that this office can do to aid you? That is the very purpose of our existence and we shall count it a privilege if you will let us know of your particular needs.

### SOME HELPFUL BOOKS

*PSYCHOLOGY and God* by L. W. Grensted. (New York, Longmans, 1930, \$4).

Many people are bewildered today by the claims made for psychology. Has religion lost its efficacy? Must we turn to psychology in facing modern problems? This book shows that the fundamental hypotheses and methods of religion and psychology are not irreconcilable but complementary, and that religion is the most adequate pathway to the reality which life demands.

*The Church and the Bible* by H. L. Goudge. (New York, Longmans, 1931, \$1.35).

Men have argued much concerning the relative importance of the Church and the Bible. Canon Goudge maintains the thesis that through the ages both have been subordinate to the purpose of God which is embodied in the Word of God.

*The Parallel New Testament* by James Moffatt. (New York, Richard Smith, 1930, \$1.).

Habit is apt to dull the edge of familiar words. It is refreshing and frequently thought-provoking to read the Bible in other than one's native tongue. Lacking that facility, it is well

to read the Bible in another version than the one ordinarily used. Here in a handy volume and at a nominal price we have side by side the Authorized Version and Moffatt's translation.

*Jesus the Son of God* by Benjamin W. Bacon. (New York, Holt, 1930, \$1.50).

This is not a book for the average layman, but it is a book which will richly repay one of a studious turn of mind who will spend the time to read it thoughtfully. The author shows how our records of Jesus came to be written, setting forth the circumstances and the temper of mind that produced them.

### *About India*

DURING these months when the Church's attention is concentrated on India, there will appear in this column brief mention of useful new materials and other items of interest.

The recommended book for general reading and study is *India Looks to Her Future* by Oscar M. Buck (cloth \$1; paper 60c).

Orders for materials may be sent to the Book Store, the Church Missions House, 281 Fourth Avenue, New York, N. Y.



ONE OF THE MOST interesting things that our study of India has revealed is the work of *Christa Seva Sangha* which means literally Christ—Service—Society, that is "the Society of Servants belonging to Christ". Begun on St. Barnabas' Day, 1922, in the Church of St. Barnabas, Miri, a small outstation of the S.P.G. Ahmadnagar Mission, the *Sangha* was originally started for two main purposes: "a life of common service and equal fellowship for Indians and Europeans; and the development of Indian ways for the expression in India of Christian life and worship."

The first brothers of the *Sangha* were a small group, six in number of whom five were Indians who chose as their patron saint St. Barnabas, the Son of Consolation.

Two of the important works of the *Sangha* are the students' hostel in Poona and the work in villages. Both of these ventures constitute a fascinating story of modern evangelistic effort which any one can study in greater detail in a little book just published by the Society for the Propagation of the Gospel, entitled *Christa Seva Sangha* by Jack C. Winslow, *Acharya* of the *Sangha*.

### College Work

The Rev. W. Brooke Stabler, *Secretary*

"FORTY-FOUR STATES, the District of Columbia, four dependencies of the United States, and twenty-one foreign countries are represented in the student enrollment of Princeton University this year."

Again we see that college work is a new domestic and foreign missionary field. Such figures are duplicated in all large college and university centers, as a result of which every parish, diocese, and missionary district should have an interest in and feel a responsibility for what takes place there. Such interest and responsibility are intensified when we fully appreciate the truth that from these centers come most of our future leaders.

#### STUDENT-FACULTY CONFERENCE

THE STUDENT Faculty Conference, held in Detroit, December 27-31, and attended by eight hundred faculty, students, and religious workers, sought to devise ways and means of making religious work in colleges and universities more effective. Ten men and women represented the Episcopal Church among the leadership.

#### RECRUITING

AN INSIDIOUS whisper, a lie in the disguise of a truth, is being broadcast over a nation-wide hook-up until the air vibrates with "It does not matter what life-work you select." This would be true only if God did not have a will for human lives. It does matter tremendously! It represents all the difference between a calling and a job, between purpose and drift, between real success and failure, between a vacancy and a vocation.

The purpose of the Conference on the Ministry at the Virginia Seminary, January 2-4, sought to counteract the spiritual paralysis of this whisper. Seventeen colleges were represented by fifty-five outstanding students. The twenty leaders were chosen from wide and varying experiences, presenting in addresses and

## THE NATIONAL COUNCIL

personal conversations the "mysteries" of Christ's calling.

We believe that through such conferences can come a new era in our Church. Similar conferences will be at Sewanee, Tennessee, April 10-13, and at Gambier, Ohio, May 1-2.

### SEMINARY ENROLLMENT

THE FOLLOWING statistics reveal the number of those studying for the ministry during the past few years. Though an increase is evident, few seminaries are full to capacity. According to the deans of several, renewed concentration on college work, in the building of which seminary students have had a large share, has been primarily responsible for increase in quantity and more especially quality. But the harvest is still great, since the trend is for more students, even in this period of depression, there being 578,671 at 431 colleges and universities.

	1928-29	1929-30	1930-31
General .....	125	155	154
Berkeley .....	21	28	28
Nashotah .....	45	39	62*
Cambridge .....	45	36	44
Virginia .....	76	79	77
Seabury .....	19	25	26
Pacific .....	12	9	13
Bexley .....	24	26	20
Sewanee .....	28	17	24
Philadelphia .....	49	61	76
Western .....	13	30	41
Bishop Payne .....	10	11	10
Delancy .....	7	11	10
Greeley .....	32	32	‡
DuBose .....	33	29	29†
	539	588	624

\*Including 35 in the academic department.

†Including 17 in the academic department.

‡No figures furnished.

### CONFERENCE FOR WOMEN

THE SECOND ANNUAL Conference for College Women on Vocations within the Church will be held February 27-March 1, at St. Margaret's House, Berkeley, California. The program which gives the opportunity for the presentation of the challenge of the Church, the consideration of some of the primary problems connected with women's work in the

Church, and the giving of specific information, provides for addresses on basic topics followed by discussion. Among the speakers will be the Rev. John Leffler on the Church; Deaconess Anna Newell on the Principles of Choosing a Vocation and Qualifications and Training for Church Work; Miss Avis E. Harvey on Religious Education; and the Rt. Rev. P. T. Rowe on the Missionary Work of the Church. Throughout the conference week-end there also will be ample opportunity for personal conferences.

The Student Secretary at St. Margaret's House will appreciate any suggestions as to college women or young alumnae who should receive invitations to attend this conference.

### G.F.S. FIELD SECRETARIES

THE FIELD SECRETARIES of the Girls' Friendly Society, while working mainly in the provinces indicated, are all attached to the national staff and can be allocated to work in any section of the country.

Province II—Miss Frances Arnold

Province VI—Miss Caroline Averill

Province IV—Miss Emma Twiggs.

If any of these are desired for visits to colleges, they may be addressed at the Girls' Friendly Society, 386 Fourth Avenue, New York, N. Y.

### PROVINCE OF THE MID-WEST

AT A RECENT meeting at the Western Theological Seminary, the Student Council of Province V was discontinued and in its stead the following College Commission was appointed under the provincial Department of Religious Education: the Rev. Messrs. Lewis B. Whittemore (*ex officio*), Morton Stone, Alden Kelly, Henry Lewis, Dennis Whittle, and Norman Kimball; Miss Ellen Gammack, and Miss Frances Bussey. Sub-committees were appointed to insure more effective solutions of various provincial student problems and to awaken further the interest and coöperation of the entire Province in college work.



**Young People**

Miss Clarice Lambright, *Consultant*  
311 Alexander Street, Rochester, N. Y.

EACH YEAR GROUPS of young people seek suggestions for worship, study, and work during Lent. Some desire to form small groups for prayer and personal devotions, while others endeavor to engage every member in special study or activity. All groups, whatever their purpose or program for this Lent, will find the following resources suggestive:

*Where Two or Three are Gathered Together* is a pamphlet on the value of small groups by the Rev. W. Brooke Stabler. Although written with relation to college work, it has much significance for young people's groups. Especially pertinent are the descriptions of small groups meeting for an appreciation of, and participation in, the Holy Communion; on life work, learning how to find God's will for one's life; and on the social implications of Christianity. Copies of this leaflet may be secured from the Rev. W. Brooke Stabler, Secretary for College Work, 281 Fourth Avenue, New York, N. Y.

*Young People and the Lenten Offering.* A number of groups of young people help to promote the Lenten Offering, especially in worship and study. Last year some of them helped by preparing missionary talks, telling the stories, showing lantern slides, making posters, leading services, and presenting plays and pageants.

The material offered this year is entitled *Our World at Play*. Besides a story book, there are leaflets, a prayer card, services, posters, and a map. This material is missionary in character and attempts to show what we can do to make life more abundant for all people.

By sharing in this enterprise, young people, both in church schools and in their own groups, can help to create a new interest in the problems of recreation. A mimeographed list of suggestive ways of helping has been prepared by Miss Lily Cheston, Secretary for Missionary Activities, 281 Fourth Avenue, New York. Copies of these suggestions have

been sent to the provincial representatives of our National Commission for distribution in their provinces. If additional copies are desired they may be secured from the commission members:

I—Mr. Henry Pratley, 163 Trapelo Street, Belmont, Mass.

II—Miss Theodora Haskins, 1308 East Thirty-fourth Street, Brooklyn, N. Y.

III—Mr. Harry Lee Doll, Virginia Seminary, Alexandria, Va.

IV—Miss Delia Gould, 1020 Eleventh Street, South, Birmingham, Ala.

V—Mr. Jeffery Palk, jr., 1603 East Kane Place, Milwaukee, Wis.

VI—Mr. Jack Hanstein, 985 Summit Avenue, St. Paul, Minn.

VII—Miss Sarah Ewart, 301 Topeka Boulevard, Topeka, Kans.

VIII—The Rev. K. L. Viall, S.S.J.E., 162 Hickory Street, San Francisco, Cal.

*Thy Kingdom Come* is a series of morning meditations for use by young people in daily personal devotions during Holy Week. In addition to the Meditations (on The Leadership of Jesus, The Life of Loyalty, Others, For God and Country, Brothers All, Counting the Cost, The Life That Shall Be) there are suggested ways of making this period of devotion more fruitful. Copies of the pamphlet may be secured for five cents from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

*Our Expanding Church*, by James Thayer Addison on the Reason for Missions, the Achievements of Missions, Problems and Opportunities, the Work of Our Own Church, and Our Share in It, is an excellent book for general reading or group discussion during Lent. It may be purchased for twenty-five cents from the Book Store, 281 Fourth Avenue, New York, N. Y.



THE SECOND National Conference of Young People will be held August 26-31 at the Shattuck School for Boys, Faribault, Minnesota. Did you read the preliminary announcement of plans in the January SPIRIT OF MISSIONS, page 60?

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### Christian Social Service

The Rev. Charles N. Lathrop, D.D.  
*Executive Secretary*

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THE CHURCH MISSIONS HOUSE staff has undertaken a practical experiment that may interest other groups, parochial or diocesan, which are considering ways of giving unemployment relief.

In November the staff, in a general meeting, talked over the unemployment situation, and voted to establish an Unemployment Fund, to be administered through the Social Service Department. A box has been placed outside the door to the chapel, into which contributions may be dropped. Many have pledged themselves to make regular donations.

Contributing money to a welfare organization is one way of offering relief, but the Missions House group agreed that the project would be a much more interesting one if the cases were administered by their own committee, and progress reported to the group from time to time.

Through the City Missions Society the names of two families were secured.

In the case of the Y. family, the father and mother and nineteen-year-old son were without work. Their supply of gas had been turned off. They had about exhausted credit with the coalman. The landlord gave notice that unless their rent (ten dollars a month) was paid up they would be evicted. The Y. family does not want charity. They want jobs! They accept assistance reluctantly. We expect to be able to secure temporary employment for Mr. Y.

The case of the G. family is a sad one, the story of a proud and sensitive man accustomed to earning a high wage as a lithographer, out of employment for over eleven months. Little by little the two thousand dollar nest egg has been depleted until the family of six is now practically destitute. Never before has Mr. G. been forced to ask for charity, and he feels disgraced. Mr. G. has secured a temporary job for three days a week, cleaning work which pays three dollars a day. "It is better than nothing," he

explains. But the rent is due and insurance premiums must be paid. We are able to take care of these two items. Meanwhile, in the face of eleven months of futile effort to secure work at his trade, Mr. G. looks forward to the time when "things will pick up" and he can "pay back" the money spent on his behalf.

The plight of these families cannot be lightly dismissed. What is the cause of unemployment? Might not any one of us, through no fault of his own, find himself one day in the same situation? It is one thing to write out a check and send it to a welfare council, but it is another thing to come in personal contact with need and suffering. It has the advantage of making us think!

This is a very simple undertaking, but it is practicable for any church house, and even some families could easily get together and take care of some other family in great need. Any welfare organization can supply the family and the work should be done in close coöperation with the social worker of such organization. There is a spiritual gain for us to see how some of our neighbors meet their life problems. Our slight experience has shown us that unemployment, like war, makes heroes.

### Field Department

*Executive Secretary*

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#### SUGGESTED SCHEDULE FOR 1931

THE FOLLOWING suggestions are based on the experience of the past several years and the recommendations of the various annual conferences of diocesan executive secretaries:

1. WINTER AND SPRING: *General follow-up work.*
  - a. Educational programs for parishes where needed.
  - b. The parish organized for service: Parish councils representatively formed, with adequate program of service in the five fields, coördinating the work with a view to enlisting every member of the parish;

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- development of group organization in the parish. (Bulletins 40 and 52.)
- c. Development of discussion groups and training of group leaders.
  - d. Securing parish representatives to attend the various summer conferences, who may be used as parish leaders, particularly in the fall educational work.
  - e. All-day meeting of diocesan Bishop and Council with representatives of national Field Department. (Field Department will fill as many of these engagements as possible. Late spring suggested.)
2. EARLY FALL: *Parish Program Conferences.*  
A convenient method for drawing the parish together quickly after the summer is over and outlining the work that lies ahead. (See Bulletin 12.)
3. SEPTEMBER 1 TO OCTOBER 31: *Training Diocesan Leadership.*
- a. Conference for clergy and laity: two days each: for instruction on Church's Program, General and Diocesan. (Field Department will endeavor to supply missionary and other representatives as part of faculty for conferences.)
- And
- b. Appointment of a diocesan committee (preferably working under diocesan field department) charged with the duty of reaching people of means.
4. NOVEMBER 1-29: *The Application to the Parishes.*
- a. Parish or city-wide conferences on the Church's Mission.
- Or
- b. Parish Institutes on the Church's Mission. (See leaflet No. 2123): or Weekly Group Meetings for educational purposes (See Bulletin 40). Field Department will suggest textbook: four sessions of Institutes or Group Meetings recommended as a minimum. Thorough Parish Group organization urged as the most effective method for enlisting attendance of members.
- Or
- c. Flying squadrons of a missionary from the field and a diocesan representative on itineraries through the parishes.
- Or
- d. Approach to vestries. An effort to reach a vestry as a corporate group, having qualified leader confer with them on the parish's responsibility for the Church's Program. At least three hours should be devoted to the subject. A vestry supper meeting preferable. (Field Department will try to furnish leader.)
- Or
- e. Two-day plan. First day: morning, confer with rector; afternoon conference with women; night, conference with vestry (see d above). Second day: morning, confer with parish committee; afternoon, second conference with women; night, general parish meeting, which might be preceded by parish supper. (Field Department will endeavor to furnish leaders.)
- And
- f. Sermons. It is suggested that on the four Sundays preceding the Canvass, the rector preach sermons on
    1. The General Church's Program
    2. The Diocesan Program
    3. The Parish Program
    4. Stewardship (See leaflet No. 2147 for suggestions.)
  - g. Church school—on the four Sundays preceding the Canvass, it is suggested that instruction be given on the Missionary Program of the Church, General, Diocesan, and Parochial. (For both f and g, *Our Expanding Church*, is recommended.)
5. WEEK BEFORE CANVASS: *Intensive Week.*
- a. Daily celebration of the Holy Communion; informal evening services stressing evangelism and stewardship; prayer circles, instructions to canvassers.
- Or

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b. Adapted Parish Program Conferences: An adaptation of (1) for final instructions on parish objectives for the coming year.

### 6. NOVEMBER 29 TO DECEMBER 13: *Annual Every Member Canvass.*

The first day of the period recommended for the Canvass will be the first Sunday in Advent. It should be a day of renewed and increased loyalty to God as it opens a new Church year. Canvassers and people alike may feel the impulse of the spirit of the day.

The Canvass and follow-up work should be finished within a given time, not dragged out interminably.

### NOVEMBER 30: *St. Andrew's Day.*

A day of special intercession and meditation for all men of the parish upon the life and example of St. Andrew.

## Department of Publicity

The Rev. G. Warfield Hobbs  
*Executive Secretary*

**P**ARISH PUBLICITY is something that does not get done unless someone plans for it a long time ahead, and then organizes for the carrying out of the plan.

It is not unusual to have rectors say that their parishes cannot afford a publicity program. Extraordinary indeed would be the parish that could not afford to use some kind of publicity. Fortunately, publicity is so flexible a thing that it can be applied to the smallest mission or to the greatest cathedral.

An investigation was made rather recently where it was claimed that a publicity program would be prohibitive in cost. It developed that the parish was using publicity in a very haphazard manner, just when someone thought of it and had spare time, and that such publicity was actually costing nearly twice the amount of money that a sensible program would have cost to operate. Of course, the careless method was ineffective, and the rector has strong doubts as

to whether publicity pays.

Except in rare instances, parish publicity ought not to be a task added to the burdens that the rector already carries. It is a layman's work with, of course, the guidance and supervision of the rector. Begin with a survey of publicity media, newspapers, parish papers, miscellaneous printed matter, bulletin boards, church papers, all of the things that may perhaps be used to advantage. After investigation decide what can be used to advantage. Then plan a real calendar of publicity activities. Such planning is done best with the coöperation of people with publicity experience.

When it has been determined what should be done each week and each month, the task so distributed will be found surprisingly light, at least, in a parish of average size.

The first all important thing is the plan, including use of all media that can be employed effectively and profitably. Then comes the tie-up of plan with calendar, so each piece of material will be prepared and used at the right time, and finally comes the need for the vitally essential seasoning of persistency to assure that the program will be carried out right through the year.

If the 1931 program has not been built already, the planning of it is a matter of first importance *now*.



**F**ROM ALL OVER the country have come evidences of the widespread use by the secular press of the Presiding Bishop's Christmas Message (See December, 1930, SPIRIT OF MISSIONS, page 796) which was sent out by the National News Bureau. A very interesting use was the localizing of the Presiding Bishop's message by the Bishop of Georgia. He sent it to newspapers with an introductory paragraph carrying his own Christmas Greetings.

Newspaper clippings were received showing the message as the central feature of full page church announcements. It was commented upon editorially in many papers and undoubtedly reached the eyes of millions of readers.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE WOMAN'S AUXILIARY is a member of the Federation of Woman's Boards of Foreign Missions of North America, and the Council of Women for Home Missions. It is of value to know what women of other communions are doing, and it is good to meet with them now and again. Opinions may differ as to relative value of plans, but one plan belonging to both federations has won the interest and coöperation of many of our people. It is the World Day of Prayer held on the first Friday in Lent. The observance, begun in 1920, has grown during the past decade beyond anything which might have been foreseen. Year after year the day is kept in more than forty countries in Europe, Asia, Africa, and the Americas, as well as in every state of the United States and every province of Canada.

This year the World Day of Prayer falls on February 20. The program has been prepared by Miss Kathleen W. MacArthur of Canada on the theme, *Ye Shall Be My Witnesses*, and *The Call to Prayer* prepared by Baroness van Boetzelaer of Holland. These and other leaflets can be procured from the Book Store, the Church Missions House, 281 Fourth Avenue, New York, N. Y.

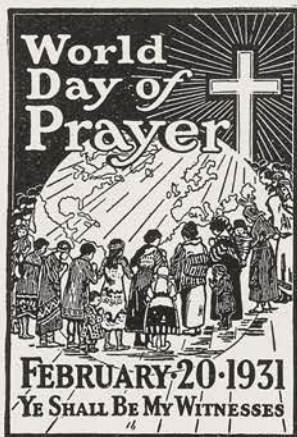
Such a plan of world-wide observance is interesting if only from the point of view of the continual prayer it represents. The following facts make this point vivid: "the date line being at the 180° meridian, possibly the sunrise meetings in Japan and Korea start the observance of the World Day of Prayer, as Australia and New Zealand probably hold their meetings later in the day. While some in Japan are meeting at six a. m. on Friday,

February 20, 1931, it will still be Thursday, February 19 in many places—eleven p. m. in Uganda, eight-thirty p. m. in London, three-thirty p. m. in Santiago, Chile, and New York, noon in Vancouver and San Francisco, ten-thirty in the morning in Honolulu.

If in Hawaii evening meetings are held at eighty-thirty p. m. on February 20, at that time Saturday, February 21 will be just starting in Chicago, it will be an hour after midnight in Mexico City, two-thirty a. m. in Porto Rico, an hour later in Rio de Janeiro, four a. m. in Buenos Aires, time to get up in the Netherlands, eight a. m. in South Africa, mid-morning in Jerusalem, noon in Calcutta, early afternoon in China, four p. m. in Melbourne, and six p. m. in New Zealand.

The observance of this day gives opportunity for service in several ways. The first is, of course, the prayer that is made for the coming of the Kingdom of God; the second is the inspiration of these united prayers and many of our women have found that it was good to join with those of other communions in such service; and third, the opportunity for Christian witnessing which such observance furnishes. To quote from a statement sent out: "Jesus did not limit

witnessing to the simple telling of personal experience. That ten-day prayer meeting, where the one hundred and twenty waited on God, was a telling witness of their faith in Christ. In the years that followed Christians were marked people because they went to the place of prayer. The most convincing evidence of Saul's conversion was, 'Behold, he prayeth.' True witnessing disciples have always been praying disciples."



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# American Church Institute for Negroes

*Auxiliary to the National Council*

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

ST. AUGUSTINE'S COLLEGE, Raleigh, North Carolina, has recently been accredited as a standard A Grade college by the North Carolina State Rating Board. This is fitting recognition of the excellent work done at this school since it was established in 1867. The oldest of our church schools for Negroes, it is the only one which offers a four-year college course for Negroes.

During the sixty-three years of its existence, the school has had five principals. The present head is the Rev. Edgar H. Gould, D.D., who has been connected with St. Augustine's since 1916. Under his administration, an extensive building program involving the expenditure of nearly forty thousand dollars has been completed. The General Education Board (Rockefeller Foundation) appropriated eighty thousand dollars towards this building and equipment program. These modern buildings add much to the attractiveness of the grounds and to the comfort and efficiency of both teachers and students.

In addition to the college work, a complete high school, conforming to the standards of the State Board of Education, is maintained. The boys also receive instruction in several of the more important trades, such as carpentry, masonry, and farming, while the girls are trained in cooking, dressmaking, marketing, and home-making.

The following excerpts from the *Raleigh News and Observer* of December 23, 1930, may be of interest:

"Another forward step was taken yesterday when the State College Rating Board gave St. Augustine's full college rating. The Rev. E. H. Gould, President of the institution, says that the first class to take the full four-year college course will graduate next May; former graduates having been given only a junior college course. Raleigh is proud of St. Augustine's and this new recognition.

"St. Augustine's has recently completed an extensive building program, which has made possible the development of college work. The new buildings include the New Benson Library,

the gift of the Rev. A. B. Hunter, formerly head of St. Augustine's; the Cheshire Building containing the college dining room, domestic science quarters and other features; the Delany Building, a dormitory for college girls, and the house for the Training School for Nurses at St. Agnes' Hospital, which is connected with St. Augustine's College. Another unit of the work is the Bishop Tuttle School for Religious and Welfare Workers, which has recently been enlarged and developed, and is in close affiliation with the State Department of Public Welfare."

### ADVANCE WORK

THE DIOCESE OF Massachusetts having secured \$45,500 of the \$50,000 taken by that diocese in the Advance Work Program of this triennium for the Voorhees Normal and Industrial School, Denmark, South Carolina, and having received from other friends of the school approximately \$10,000 more, the General Education Board, upon being notified that nearly \$55,000 had been pledged towards the new class room building, authorized a payment, as soon as needed, of \$26,667 of its appropriation of \$66,667 towards the building program.

The purpose of this action by the General Education Board is to enable the school to begin at the earliest practicable date the construction of the new class room building, to be known as the Massachusetts Building, the total cost of which with equipment will be approximately eighty thousand dollars.

The General Education Board was led to make this departure from its time honored rule of not releasing any part of its appropriations until the entire financial objective for the building program had been secured, because, the present frame class room building is in a precarious condition and in danger, in case of a high wind, of collapsing; to furnish labor for unemployed Negroes in the vicinity of the school; and because, as an officer of the Board stated, in all of their dealings with the Institute, they had observed it had usually finished what it had undertaken to do.

# The Coöperating Agencies

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

## Seamen's Church Institute

The Rev. W. T. Weston, *General Secretary*  
25 South Street, New York, N. Y.



BECAUSE OF the long continued period of unemployment many thousands of seamen are ashore without funds. This condition means that these men are in our ports homeless, without food, and with insufficient clothing to protect them from the rigors of the winter weather. Each day more and more of these seamen are turning to our institutes as their only source of protection and the one place where they may find shelter and food. Their needs are appalling and our institutes are taxed beyond capacity in trying to relieve much of this human suffering and distress by providing for these men shelter, food, and clothing.

More than three thousand seamen sleep in our institutes each night, paying a nominal charge for a clean bed, in comfortable rooms or dormitories, while over five hundred seamen are given free beds each night. One of our chaplains writes that he is receiving fifty dollars a day from the Citizens' Committee for Emergency Relief in his city, in order to help him care for the seamen who appeal to him for relief. Another writes that in his thirty-eight years at the Institute he has never encountered such distress among seamen.



I SHOULD like at this time to express my personal thanks and appreciation to the readers of THE SPIRIT OF MISSIONS who, because of their generous contributions to the Christmas Fund of the Seamen's Church Institute of America made Christmas a happy day in the lives of our seamen ashore.

## Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*  
27 West 25th Street, New York, N. Y.

UNEMPLOYMENT this year has become a national problem, and one in the solving of which every citizen, and particularly every Churchman, is coming to feel a personal responsibility. From CMH societies in the various dioceses comes news both of the terrific strain and burden on them and on the girls of this scarcity of jobs for young people, and of ways in which they are helping not only our own individual girls, but also trying to bear their share in the whole community problem.

Relief, that is actual money given to girls for food, shelter, and clothing is, of course, straining CMH budgets to the very limit. But workers know that when decent jobs are scarce, there are even more openings for attractive young girls in dance halls, night clubs, and road houses, so, important as money is, merely supplying enough to live on does not wholly solve the problem, though without it nothing could be done.

Even more serious than the effect on health, of worry and insufficient food is that on character, of discouragement and depression, and the feeling that there is no place for one in the economic world. And this is the thing which CMH workers fear more than almost any other result of unemployment. Most CMH young people already have the feeling that they are undesirable members of society, not wanted in their homes, or in the Church or any group. Failure to find a paying job may permanently cripple the self-respect which is so important a factor in putting and keeping on their feet young people who have gotten into difficulties of one sort or another. Probably many

more young people slip into delinquency through discouragement and a feeling that they are not understood, than enter through deliberate choice.

So important is this aspect of the unemployment situation, and so apt is it to go unnoticed in the necessity for finding work for heads of families, that the president of one diocesan CMH has sent out a letter to the clergy of the diocese, calling their attention to the special dangers which beset young people, because of the scarcity of employment. He suggests some concrete ways in which the churches and church people may help minimize the discouragement: First, that each clergyman make particularly welcome any young person who comes to any service or activity; second, that he ask his adult parishioners to be particularly encouraging and helpful to every young person with whom his or her daily life brings him into contact; and third, that as he has opportunity he urge employers, including employers of domestic help, to consider the needs of the young person just starting out whose whole life may go down in failure, especially if she has already made one false step, if the burden of discouragement and sense of being unwanted becomes too great.



THE ANNUAL MEETING of the National Council CMH will be held February 9, in New York City. The Presiding Bishop will be the guest of honor and chief speaker at the luncheon at which the New York CMH will be the host.



MISS DOROTHY CLARK took over the work in the Maryland office of CMH on January second.



THE NEW YORK CMH is coöperating with the City Mission Society and the Emergency Employment Committee in providing work for unemployed men, by having the CMH house redecorated. Under the plan in operation, the material and the work is provided by CMH, and the labor is paid for by the other two organizations.

## The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*  
22 West 48th Street, New York, N. Y.



A DISCUSSION of the work done by the C.P.C. for the Crow Creek Indian Mission, South Dakota, revealed several interesting items.

Inspectors found the library of the local school below standard and ordered that a certain sum be expended for books. When they learned that the pupils had access to and used the excellent library at the mission, the order was withdrawn thereby releasing the money to improve the school in other ways.

The mission owns some valuable books on the Indians collected by former missionaries, as well as a number of objects connected with Indian life. With these as a nucleus it is planned to establish an Indian museum and to encourage the young people on the reservation to take an active interest in the life and history of their own race. The C.P.C. is asked for any books relating to the Indians, directly or indirectly. Books of travel in lands west of the Mississippi often contain interesting items on the subject. This is a project that should appeal to every one who cares about the first Americans.

The latest appeal from this mission was rather breath-taking. "Cannot the C.P.C. provide us with a part-time librarian to interpret the library to the people?" This general library is very popular with old and young, white settlers as well as Indians. It is easily understood that they need help in getting the best from the library, guidance in finding the books most fitted to their need.

Is response to such a request impossible? More and more volunteers are giving part-time service to missions as teachers and general helpers. Why not librarians? Library training and experience would be an advantage, but the chief requisites would seem to be a knowledge of and a love for books and an understanding of human nature. What task more rewarding than to make plain to



## THE SPIRIT OF MISSIONS

others the delights that lie hidden between the covers of some beloved book!



**A**N APPEAL WAS made recently for a copy of *Etiquette* by Emily Post. This was provided very promptly. Now comes a second request for the same book. Is there some one else who can spare her copy for the library of a training school for women workers? It will be put to excellent use.

Another book asked for recently is *Fear* by John Rathbone Oliver.

A request has come from a man afflicted with asthma who must often sit up for hours in the night, for historical works, ancient and modern, relating to England, France, Germany, and China; also historical fiction.

### Brotherhood of St. Andrew

Mr. Leon C. Palmer, *General Secretary*  
202 S. Nineteenth Street, Philadelphia, Pa.

**X**GEORGE H. RANDALL, for fifteen years editor of *St. Andrew's Cross*, and twenty-five years a member of the national staff of the Brotherhood of St. Andrew has resigned. No one in the entire Brotherhood is better known throughout the Church than Mr. Randall, and his desire, after a quarter of a century of service to be relieved of official responsibility leaves a vacancy that will be hard to fill. He will continue to live in Philadelphia and serve on occasion as a volunteer worker. Until a new editor is selected, the General Secretary will act as editor of *St. Andrew's Cross*.



**R**EPORTS SHOW that Faith and Youth Week was observed in seventy-four dioceses and missionary districts, from Michigan to Mississippi, and from Long Island to Los Angeles. Among those participating were Holy Trinity Cathedral at Port au Prince, Haiti, and Indian boys in South Dakota. At the opening service in St. Paul's Cathedral, Detroit, approximately six hundred boys were present. At Christ Church Cathedral, Louisville,

there was an average attendance of sixty boys throughout the week. At St. Clement's Church, El Paso, Texas, about forty boys were in attendance. At St. Michael's Cathedral, Boise, Idaho, forty of the fifty high school boys in the parish attended the seven week-night meetings and seventy-five men and boys were present at the Corporate Communion on Sunday morning. In the Diocese of Long Island, two mass meetings were held, with an attendance of 465 boys and men representing fifty-two parishes. Twenty-eight parishes carried out the program with an average attendance of eighteen at each meeting; and on Advent Sunday sixty-five parishes observed the Corporate Communion with a total attendance of 2,275.



**O**UR NATIONAL OFFICE is developing a circulating library of carefully selected books on personal evangelism, men's work in the Church, lay reading, work with boys, etc. Books will be loaned without charge upon payment of the postage at ten cents per copy.

### The Daughters of the King

Mrs. W. Shelley Humphreys  
*Recording Secretary*  
2103 Main Street, Jacksonville, Florida



**T**HE PARAMOUNT question in the minds of those in the business world is, "What of 1931?" It seems well for us likewise to ask ourselves this question as we think of the Order and its opportunities. What of 1931?

More than two years have passed since the voice of the Order was heard in triennial assembly. Then the work was reviewed, the weak spots were sought, results, as far as possible, were analyzed. Much was found in that triennial report to encourage. Our own members, especially those who were present, were of one mind as to the wisdom of the clergyman who wrote:

"I have just been reading what I think is a marvelous triennial report in *The Royal Cross* for November, and I am wondering whether it

## THE NATIONAL COUNCIL

would be possible, while it is set up, to have it printed in the shape of a leaflet which could be distributed to the clergy in parishes where there are no chapters of the Daughters.

"I think one trouble is that the clergy feel the Daughters would be just one more organization on their shoulders, whereas you and I know so well that it's exactly the opposite."

We left that triennial meeting filled with new courage, new enthusiasm. Heights that had seemed impossible, appeared easily attainable. Individually and collectively it was felt that in the coming three years we could, and would, do vastly more. Are we holding to that vision?

Messages received indicate that hundreds of Daughters of the King read this column. Let us who read it this month determine to see anew that vision, bright and clear as it was at the time of the triennial convention, and resolve to make Christ's presence and power in our lives, more of a reality. Only through evidence of His transforming power in our own lives, may we hope to influence women who know Him not.

### The Girls' Friendly Society

Miss H. A. Dunn, *Acting Executive Secretary*  
386 Fourth Avenue, New York



IN FEBRUARY the Girls' Friendly Society will commence work on the new finance plan adopted last October at its National Council meeting in Chicago and necessitated by the request of the National Council of the Church that the G.F.S. assume provision for its own support.

We were gratified at the Chicago meeting to receive again assurance of support and confidence from the Presiding Bishop and the National Council of the Church. The following resolution was passed:

That the National Council of the Girls' Friendly Society of the United States of America voices deep appreciation of the confidence expressed in and the support given to the society; and that the secretary of the Girls' Friendly Society of the United States of America be instructed to report to the National Council of the Church details of the action taken by the National Council of the Girls' Friendly Society towards its eventual self-support.

In making its plans, the Girls' Friendly Society finds the advice of a special committee, appointed by the Presiding Bishop to confer with the society, especially valuable. This committee, composed of the Rt. Rev. F. F. Reese, Bishop of Georgia, chairman, the Rev. R. S. Chalmers, and Mr. Harper Sibley, was appointed after Miss Florence L. Newbold told the National Council of the Church something of the problems which confront the society in making provision for its own support, especially the difficulty of meeting the budget difference, even with increased national dues, with almost half the membership under eighteen years of age.

Two methods of meeting the budget difference of the society were decided upon at Chicago: to increase the national dues and to place upon the dioceses the entire responsibility for raising the difference that still remained.

Each diocese is to be responsible for an amount equal to twelve dollars per active associate in the diocese. This does not mean that the associates must contribute the money personally, but that they will assist in securing that amount from men and women interested in the work of the society. The money raised in this way is to cover the budget difference for the years 1931-32-33. Many of the dioceses have suggested local adaptations of this plan, some of them preferring to contribute to an endowment fund.

To date, fourteen dioceses have initiated plans for carrying out the new finance project. Rhode Island was one of the first to undertake it, holding a tea at the home of Bishop Perry to which were invited the honorary associates, sustaining members, and others who might be invited to become honorary associates or sustaining members.



THE GIRLS' FRIENDLY SOCIETY will have imported Easter cards for sale this year as always. Write to the national office for information. 1931 calendars of various types may now be secured from the national office at reduced prices.

# The National Organization of the Church

## The General Convention

THE REV. CARROLL M. DAVIS, LL.D., *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D.D., *Sec'y House of Bishops*  
(Next session: Denver, Colorado, September, 1931)

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THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island

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## Who? What? When?

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

### THIS ISSUE FROM COVER TO COVER

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2. What are the aims of the Spread the Light Society? p. 81.
3. What will the success or failure of the Advance Work Program mean to our missionaries? p. 86.
4. Describe briefly a characteristic feature of each of four schools of the American Church Institute for Negroes. p. 87.
5. What are college students planning to do for missions this year? p. 91.
6. What contribution has Christ School, Arden, North Carolina, made to the Church's ministry? p. 92.
7. Who is John W. Chapman? (p. 77) Alice Gregg? (p. 81) E. H. Goold? (p. 89) H. A. Hunt? (p. 90) Ann E. Cady? (p. 93) Andrew T. Ogawa (p. 99) and Carroll M. Davis? (p. 109).
8. What effect did the recent revolution in Brazil have upon our work in that country? p. 98.
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12. What is the World Day of Prayer? p. 128.
13. What school of the American Church Institute for Negroes has recently been rated as a Grade A college? pp. 88, 129.
14. What new plans has the Girls' Friendly Society recently adopted in regard to its budget? p. 133.

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