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# The Spirit of Missions

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# The Spirit of Missions

## INDEX

VOL. XCVI.

1931

January	1-72	May	289-368	September	569-640
February	73-136	June	369-440	October	641-720
March	137-216	July	441-504	November	721-800
April	217-288	August	505-568	December	801-872

### A

- Addition to Browning Hall completed (illus.)  
*Frederic W. Goodman*, 166
- Adult Education:  
Anglican conference urged on, *Ludlow*, 160-2  
Church's function in, *Leidt*, 477-83  
Experiment in Wushih, China, *Rennie*, 522-4  
(See also Departments)
- Advance Work Program:  
Missionaries are helpless without tools, *Frazier*, 86  
Advance Work Program, 361, 558
- After Easter what? *Edwards*, 272
- ALASKA:  
Addition to Browning Hall completed (illus.)  
*Goodman*, 166  
Alaska hospital has phenomenal growth (illus.)  
*Grafton Burke*, 727-30  
Anchorage broadcasting station, 264  
Anvik  
Vital statistics, 53  
Archdeacon Bentley's travels in, 348  
Bishop Rowe visits Nenana, 614  
Dowdell's summer in Sitka, Victor Lyle, 348  
Forty years in Anvik, (illus.) *Chapman*, I, 77-80; II, 189-91; III, 243-5; IV, 335-8; V, 395-400  
Fort Yukon, nurse at, 112  
Juneau, Holy Trinity Cathedral, 264  
Ketchikan, parish hall dedicated, 695  
Kiralina petition, 353  
Mather, Paul, advanced to priesthood, 113  
Nenana, St. Mark's School, 52  
Pelican, IV, 561  
Salmon fishing, 619  
Surgeon commends Stuck Hospital (illus.)  
*Dukes*, 805-7  
Undergraduate's winter in Alaska, An, (illus.)  
*Hackett*, 808-9  
Winter in Eagle, 347
- Alaskan Churchman Calendar, 847  
Alaskan women present altar cloth to Cathedral, 148
- American Church Institute for Negroes:  
Bishop Payne Divinity School removal, 283  
Bentley, Cyril E., 499, 862  
Harmon award to H. A. Hunt, 207-8  
Negro critic appraises schools (illus.) *Schuyler*, 87-90  
St. Mark's, Birmingham, Ala., *Brooks*, 322  
Silver Jubilee of, 712  
Quintet visits Pacific Coast, 862  
Also 129, 434, 562, 631, 792
- American students to help Chinese, *James DeWolf Perry, jr.*, 91-2
- Amos, Harold C.—Brent School meets need in Far East (illus.) 771-3
- ANCHORAGE:  
(See Alaska)
- And on Earth Peace, Good Will Toward Men, 836-7
- Anglican Conference on education urged, *Theodore R. Ludlow*, 160-2
- Anglican Communion, The nature of the (illus.)  
*William C. Emhardt*, 509-14
- Anglican Communion, enlarging horizon of, *Emhardt*, 588-92
- ANVIK:  
(See Alaska)
- Approach to Chinese Mohammedans, An (illus.)  
*Claude L. Pickens, jr.*, 295-9
- Arapahoe is distinguished Churchman (illus.)  
*Marion Gustin*, 240-2
- ARIZONA:  
Arizona cares for its Mexican residents (illus.)  
*James R. Jenkins*, 341-5  
Navajo mission has home atmosphere (illus.)  
*Waring*, 93-8
- Ashhurst, Sarah—Cuban children need a chance to play (illus.) 307-8
- Ashley, Edward—Devoted friend of the Sioux Indians, A (illus.) 300-6

### B

- BAGUIO:  
(See Philippine Islands)
- Barnes, C. Rankin—Seminarians gain social work experience (illus.) 609-11  
See also 153, 699
- Beecher, George A., biographical sketch, *Lee*, 237
- Beginnings of Easter School recalled (illus.)  
*Hilary P. Clapp*, 145-8
- Bentley, Cyril E., associate director, American Church Institute, 499  
Institute quintet visits Pacific Coast, 862
- Bentley, John Boyd, consecrated Suffragan Bishop of Alaska, 646
- Birthday Thank Offering for 1934, 853
- Blake, Louise U., 50
- Bodey, Marion, 50
- Boone Library used as temporary hospital, 848
- Boone Refugee Camp commended, 770
- BRAZIL:  
Church goes forward in, 380  
Financial condition, 346  
Fund for orphanage, 413  
Indians of western, 485  
Revolution a unifying force, 98  
Seminarian visits Japanese in, *Thomas*, 463  
Southern Cross School, Porto Alegre, 695  
Vital problems confront Church in, 667
- Brent House, Chicago, opened, 50
- Brent School meets need in Far East (illus.)  
*Harold C. Amos*, 771-3
- Brooks, Charles Wesley—St. Mark's School has outgrown its home, 322
- Brotherhood of St. Andrew:  
Japan sends first Brotherhood scholar, *Rusch*, 99-100  
(See also Cooperating Agencies)
- Brown, Charlotte L., 50, 265
- Browning Hall, Point Hope, *Goodman*, 166
- Bridgeman, Charles T.—Good Friday Offering aids Near East (illus.) 163-5
- Budget, 1931, cuts in, 266
- Budget, 1932, 645

- Building a Christian nation, 492, 552, 624  
 Burke, Charles Henry and Walter Evans Edge, confirmation of, 614  
 Burke, Grafton—Alaska hospital has phenomenal growth (illus.) 727-30  
 Burleson, Hugh L., D.D.—Charles Newton Lathrop, troubadour of God, 181  
 Christmas message to our missionaries, A, 816  
 Race—A major problem facing Christianity, 311-2  
 Real significance of convention, The, 649  
 Visitation of our European churches, A (illus.) I, 445-50; II, 527-30  
 Burunjik, Beatrice, 766

## C

## CANAL ZONE:

- Church at the World's Cross Roads, The (illus.) *Sykes*, 167-8  
 Letter from Bishop Morris, 614  
 New church at Silver City, 483  
 Ten years' service in the (illus.) *Werlein* 5-11  
 Cantrill, Florence S.—Lexington has large un-churched areas (illus.) 749-51  
 Carson, Harry R.—Work in Dominican Republic goes forward (illus.) 525-6  
 Case, Adelaide T., and Suter, John W., jr.—Religion can solve moral problems (illus.) 731-3  
 Central China laid waste by floods (illus.) *Regina B. Lustgarten*, 668-72  
 Changshu adopts new evangelistic method, *Hollis S. Smith*, 841-3  
 Chapman, Henry, letters from, 485  
 Chapman, John Wight—Forty years in Alaska (illus.) I, 77-80; II, 189-91; III, 243-5; IV, 335-8; V, 395-400  
 Cheston, Lily—Play is theme for Lenten Offering (illus.) 12-14  
 Chiang Kai-Shek Baptism, 111  
 Child Study Commission, 195-6

## CHINA:

- Anking ordinations, 550  
 Anking, St. James' Hospital, 422  
 Approach to Chinese Mohammedans, An (illus.) *Pickens*, 295-9  
 Baptism, Chiang Kai-Shek, 111  
 Boone Library used as temporary hospital, 848  
 Boone refugee camp commended, 770  
 Central China College, 416  
 Central China laid waste by floods (illus.) *Lustgarten*, 668-72  
 Chang, T. M., 421  
 Changshu adopts new evangelistic method, *Smith*, 841-3  
 Chinese Church holds general synod (illus.) *Nichols*, 464-6  
 Chinese general pleads for Christianity, *Forster*, 231  
 Church General Hospital, 611  
 Clark, J. A., quoted, 704  
 Conditions in Yangchow, 194  
 Effects of Central China flood analyzed (illus.) *Wood*, 811-12  
 Evangelism in, 851  
 Faith of a Christian Chinese, The, 115-6  
 Flood, 779, 851  
 Historic bonds of Sino-Japanese churches, *Matsui*, 467-8  
 House of the Merciful Saviour reopens (Wuchang) *Mother Ursula Mary*, 246  
 How Chinese children are made Christian (illus.) *Gregg*, 81-5  
 Kuling School, 484  
 Little Pheasant is dead! *Lee*, 697  
 Nationalists modernize capital (illus.) *Payne*, 817-20  
 Pott, Dr., views St. John's future with confidence, 726  
 Registration of Christian schools, 193  
 Saturday in St. Luke's Hospital, Shanghai (illus.) 531-2  
 Schools, an Evangelistic force in (illus.) *Pott*, 27-32  
 School statistics Diocese of Shanghai, 703  
 St. John's University, Shanghai, commence-

- ment, 615; enrollment, 352  
 St. Luke's Hospital, Shanghai, 193, 353  
 St. Matthew's Church, Nanchang, extends its ministry, 113  
 Shanghai thankful for a peaceful year, *Graves*, 339-40  
 Student Lenten Fund will help (illus.) *McCracken*, 45-6  
 The Dial on Registration, 265  
 Why I am going back to, *Stewart*, 229-31  
 Wood, Mary E., founded Boone Library (illus.) *Sherman*, 392-4  
 Wuchang ricksha coolies receive a bath house, 100  
 Wusih's Experiment in Adult Education (illus.) *Rennie*, 522-4  
 Yangchow, conditions in, 52, 620  
 Zangzok outstations, 352  
 Chinese Church holds general synod (illus.) *John W. Nichols*, 464-6  
 Chinese general pleads for Christianity, *E. H. Forster*, 231  
 Chinese in U. S., True Sunshine Mission, 488  
 Christ is proclaimed in streets of Tsu (illus.) 767-8  
 Christ School, Arden, N. C., new dormitory, 92  
 Christian Social Service:  
 (See Departments)  
 Christian Unity:  
 Anglican-Old Catholic conferences, 793  
 Enlarging horizon of Anglican communion, *Emhardt*, 588-92  
 Lausanne Committee meets at High Leigh, *Tomkins*, 689-90  
 Nature of the Anglican Communion, The, *Emhardt*, 509-14  
 Old Catholics are essential to reunion, *Emhardt*, 409-12  
 Old Catholic-Anglican Rapprochement near (illus.) *Emhardt*, 459-62  
 Strides toward reunion at Lambeth Conference, *Emhardt*, II, 41-44; III, 169-72; IV, 257-60  
 Christians are leaders in Japanese life, 345  
 Christianity is a part of modern Japan (illus.) *Willard De Mille Price*, 155-9  
 Christmas greeting, A, *James DeWolf Perry*, 804  
 Christmas message to our missionaries, A, *H. L. B.*, 816  
 Christmas plays and pageants, annotated bibliography, 781  
*Chung Hua Sheng Kung Hui*:  
 (See China)  
 Church Army:  
 Coöperating Agency, A, 419  
 Church Army men go to Hawaiian Islands, 308  
 Snapshots of witness (illus.) *Mountford*, 685-8  
 (See also Coöperating Agencies)  
 Church art will be shown at convention, 542  
 Church at the World's Cross Roads, The (illus.) *J. Lundy Sykes*, 167-8  
 Church cottage, Chautauqua, N. Y., 413  
 Church faces changing conditions in Indian work, 600  
 Church General Hospital treated 31,242 patients, 611  
 Church in Santiago grows with the city (illus.) *Hiram R. Hulse*, 543  
 Church launches new effort in Wyoming (illus.) *Frederick M. Morris*, 15-16  
 Church Missions House Library, additions to, 774  
 Church Periodical Club:  
 (See Coöperating Agencies)  
 Church school by mail, *Eastwood*, 196-7  
 Church's function in adult education, The (illus.) *Sarah Cadoo Leidt*, 477-83  
 Clapp, Hilary, appointed to Philippine Legislature, 738  
 Beginnings of Easter School recalled (illus.) 145-8  
 Clark, Franklin J.—Mountain workers confer on problems, 333-4  
 College Work:  
 (See Departments)  
 Collett, Charles H., 849  
 Colmore, Charles B.—New St. Luke's Hospital, Ponce, is opened (illus.) 455-6

- COLORADO:**  
 Colorful Denver is convention setting, *Edith Sampson*, 377-9  
 Seventy years' progress in (illus.) *Sampson*, 577-81  
 Colorado is a great missionary diocese (illus.) *Fred Ingley*, 585-7  
 Colorful Denver is convention setting, *Edith Sampson*, 377-9  
 Concerning tests, *Cooper*, 195-6  
 Convention responds to call from India, *John W. Wood*, 725-6  
 Cornwall-Legh, Mary H.—Japan's Dowager Empress aids leper work, 144  
 Coolidge, Rev. Sherman, biographical sketch, *Gustin*, 240-2  
 Cooper, Mabel Lee—Concerning tests, 195-6  
**COOPERATING AGENCIES:**  
 Brotherhood of St. Andrew, 67, 132, 212, 287, 367, 436, 500, 567, 634, 713, 795, 866  
 Church Army, 435, 500, 563, 633, 716, 798, 868  
 Church Mission of Help, 68, 130, 213, 286, 365, 436, 502, 563, 635, 714, 795, 866  
 Church Periodical Club, 70, 131, 214, 283, 366, 437, 502, 564, 637, 716, 780, 797, 865  
 Daughters of the King, 69, 132, 210, 285, 367, 439, 503, 567, 638, 715, 796, 864  
 Girls' Friendly Society, 69, 133, 210, 285, 366, 438, 504, 566, 636, 717, 794, 864  
 Guild of St. Barnabas, 284, 439, 504, 566, 638  
 Seamen's Church Institute of America, 68, 130, 211, 284, 368, 438, 503, 565, 637, 715, 796, 867  
 Creighton, Frank W.—Dakota Indians have annual gathering (illus.) 519-21  
 Home missions build a Christian nation (illus.) 661-7  
 Inducts Mexican Suffragan, 812  
 Creighton sees urgent needs in west, Bishop, 376  
 Cuban children need a chance to play (illus.) *Sarah Ashurst*, 307-8  
**CUBA:**  
 Children need a chance to play (illus.) *Ashurst*, 307-8  
 Church in Santiago grows with the city (illus.) *Hulse*, 543  
 Economic conditions, 421, 774  
 Twenty-five years in, (*Lopez-Guillen*) 264
- D**
- Dagwell, Benjamin D.—Denver prepares for general convention (illus.) 149-50  
 Dakota Indians have annual gathering (illus.) *Frank W. Creighton*, 519-21  
 Darst, Thomas C.—He loved me, and He gave Himself for me (illus.) 141-3  
 Davis, Carroll M.—National Council officers honor, 109  
 Day to Day life of the Church in Haiti (illus.) *John W. Wood*, 381-8  
 Deaf, Mission to, 347, 594  
 Deloria, Philip Joseph, 484  
 Deloria, Vine Victor, ordained, 420  
**DEPARTMENTS:**  
 Christian Social Service:  
 Eleventh National Conference, 555  
 Labor Sunday Message, 622  
 Seminarians gain social work experience, *Barnes*, 609-11  
 Also 54, 125, 203, 278, 358, 428, 494, 708, 787, 858  
 Domestic Missions:  
 Bishop Creighton sees urgent needs in west, 376  
 Home missions congress, *Leidt*, 25-6  
 Ito, Paul R., 549  
 Niobrara Convocation, 548  
 Also, 52, 353, 420, 488, 618, 702, 778, 850  
 Field Department:  
 Charles H. Collett appointed corresponding secretary, 849  
 Bartel H. Reinheimer, executive secretary, 203-4  
 Speakers Bureau: 204, 362, 627  
 Also, 63, 125, 280, 360, 430, 496, 557, 626, 710, 788, 859  
 Finance, 431  
 Foreign Missions:  
 Across the Secretary's Desk, 52-3, 115-17, 193-4, 269-70, 352-3, 421-2, 550, 619, 703, 779, 851  
 With our missionaries, 53, 117, 195, 270, 353, 422, 490, 549, 621, 704, 780, 852  
 Publicity: 61, 127, 204, 279, 363, 429, 495, 556, 628, 709, 790, 860  
 Religious Education:  
 Adult, 58, 120-22, 198-9, 274-5, 355, 424, 783, 854  
 Birthday Thank Offering 1934, 853  
 Christmas plays and pageants, 781  
 Curriculum criteria, 623  
 Diocesan needs in, 853-4  
 General convention address, 705-7  
 Home study among isolated, 491-2  
 Ideals for Christian teachers, 623  
 Letters to a rector, IV, 56-7; V, 118-20  
 Rural Church schools, 551  
 Also 195, 271, 354, 423  
 College Work:  
 Lenten fund, *McCracken*, 45-6  
 Lenten fund, *Perry*, 91-2  
 Missions appeal to collegians for help (illus.) *Firth*, 829-32  
 Primer for the Church's, *Glenn*, 753-6  
 Also 59, 122, 201, 275, 357, 426, 492, 552, 624, 707, 785, 857  
 Missionary Education:  
 Sherman, Arthur M., 271  
 Materials for children, 354  
 Also, 552, 624, 785, 855  
 Young people, 60, 124, 199, 277, 425, 786, 856  
 Woman's Auxiliary:  
 Executive Board Meetings, (December, 1930) 51; (February) 154; (April) 432  
 After convention, 791  
 Executive Board elected, 653  
 Field workers, 282  
 Materials on building a Christian nation, 364  
 Program building, 206  
 Province of Washington report, 65-6  
 Summer reading, 497-8  
 Supply Department, The work of the, 560-1  
 Triennial meeting, 629-30  
 United Thank Offering Buildings, 1931, *Winston*, 711  
 Use of leisure, *Marston*, 861  
 World day of prayer, 128  
 Denver prepares for general convention (illus.) *Benjamin D. Dagwell*, 149-50  
 Devoted friend of the Sioux Indians, A (illus.) *Edward Ashley*, 300-6  
 Domestic Missions:  
 (See Departments)  
**DOMINICAN REPUBLIC:**  
 Work goes forward in (illus.) *Carson*, 525-6  
 Dooman, Isaac, 484  
 Dowdell, Victor L., 540  
 Drury, Samuel S.—Easter School celebrates anniversary (illus.) 247-8  
 Dukes, Charles Alfred—Surgeon commends Stuck Hospital (illus.) 805-7
- E**
- EAGLE:**  
 (See Alaska)  
 Easter plays, 197  
 Easter School celebrates anniversary (illus.) *Samuel S. Drury*, 247-8  
 Eastern Orthodox:  
 Strides toward reunion at Lambeth, *Emhardt*, II, 41-4; III, 169-72; IV, 257-60  
 To our clergy who minister to, 44  
**EASTERN OREGON:**  
 Pe'erson, letters from Catherine, 695  
 Eastwood, Edna—Church school by mail, 196-7  
 Home study among isolated, 491

- Ecclesiastical Relations, commission on, 209, 632, 793, 863
- Edge, Walter Evans and Charles Henry Burke, confirmation, 614
- Edwards, Frances R.—After Easter what? 272
- Effects of Central China flood analyzed (illus.) *John Wilson Wood*, 811-12
- EGYPT:
- American on Educational Commission, 266
  - Emhardt, William C.:
    - Enlarging horizon of our communion, The (illus.) 588-92
    - Nature of the Anglican Communion, The (illus.) 509-14
    - Old Catholics are essential to reunion (illus.) 409-12
    - Old Catholic-Anglican Rapprochement near (illus.) 459-62
    - Strides toward reunion at Lambeth, II, 41-44; III, 169-72; IV, 257-60
    - To help our clergy who minister to Orthodox, 44
  - Enlarging horizon of our communion, The (illus.) *William C. Emhardt*, 588-92
  - Ethiopians, prayer for, joyfully received, 162
  - European Churches:
    - St. John's, Dresden, 112
    - Visitation of our, A (illus.) *Burlison*, I, 445-50; II, 527-30
  - Every Member Canvass, 626, 711, 788, 859
- F**
- Faith and Order, world conference on  
(See Christian Unity)
- Field Department:  
(See Departments)
- Fifteen years' growth in South Dakota, 846
- Filipinos in U. S., census, 488
- Finance Department:  
(See Departments)
- Firth, Martin S.—Missions appeal to collegians for help (illus.) 829-32
- Foreign Missions:  
(See Departments)
- Foreign Missions net tangible results (illus.) *John Wilson Wood*, 655-9
- Forster, E. H.—Chinese general pleads for Christianity, 231
- Forty years in Alaska with Dr. Chapman, (illus.) *Chapman*, I, 77-80; II, 189-91; III, 243-5; IV, 335-8; V, 395-400
- Frazier, Robert P.—Missionaries are helpless without tools, 86
- Friend's Portrait of Dr. Lathrop, A, *John W. Suter, jr.*, 182-4
- Fullerton, A. G.—Letters from, 347
- Fung, Mei-ts'en, Fund for, 489
- G**
- General Convention:  
Church art at, 542
- Colorado, a great missionary diocese, *Ingley*, 585-7
- Colorful Denver is convention setting, *Sampson*, 377-9
- Children's offerings presentation, 648
- Denver prepares for (illus.) *Dagwell*, 149-50
- Foreign missions net tangible results (illus.) *Wood*, 655-9
- Home missions build Christian nation, *Creighton*, 661-7
- India, a missionary call to our Church, *Wood*, 373-6
- Institute night, 631
- National and world problems, extract from report on, 836-7
- National Council training institute, 451-2, 624
- Missionary enthusiasm stirs convention (illus.) 645-8
- James DeWolf Perry, 256
- Program, (illus.) 515-18
- Publicity for, 709-10, 790
- Real significance of, The, *Burlison*, 649
- Religious Education, extracts from address on, *Suter*, 705-7
- Religious Education, opportunities at Denver, *Suter*, 453-4
- Reinheimer heads Training Institute, 451-2
- Resolutions on China flood, 779
- Responds to call from India, *Wood*, 725
- Rural work among Negroes in Northwest, *Rahming*, 582-4
- Seventy years' progress in Colorado, *Sampson*, 577-81
- Social Service at, 708
- Some problems facing (illus.) 573-6
- W. A. will face vital issues in Denver, *Lindley*, 379-80
- GERMANY:  
(See European Churches)
- Glenn, C. Leslie—Primer for the Church's college work, A (illus.) 753-6
- Goldthorpe, Louise Anne, 766
- Good Friday Offering aids Near East (illus.) *Charles T. Bridgeman*, 163-5
- Goodman, Frederic W.—Addition to Browning Hall completed (illus.) 166
- Good Shepherd School, Fort Defiance, Ariz., (illus.) *Waring*, 93-8
- Graves, Frederick R.—Shanghai thankful for a peaceful year, 339-40
- Gray, Campbell—Lambeth and Union in South India, 17-24
- Gregg, Alice—How Chinese children are made Christian (illus.) 81-5
- Gustin, Marion—Arapahoe is distinguished Churchman (illus.) 240-2
- H**
- Hackett, Daniel—Undergraduate's winter in Alaska, An (illus.) 808-9
- HAITI:  
Day to day life of the Church in, *Wood*, 381-8
- Hamada, Koyo—Village church challenges Buddhism, 654
- Hammaršköld, J. G.—Degree conferred, 346
- HANKOW:  
(See China)
- Hanson, Viola V., 766
- Harmon, Ruth D., 50
- HAWAIIAN ISLANDS:  
Church Army work in, 615
- Hayakawa, Kishiro—St. Agnes' School has large influence (illus.) 612-13
- He loved me, and He gave Himself for me (illus.) *Thomas C. Darst*, 141-3
- "Here is a dispensary that is free . . ." *Edith B. Stewart*, 261-3
- Hewitt, Mildred—Parish program, 423
- Historic bonds of Sino-Japanese churches (illus.) *P. Y. Matsui*, 467-8
- Home missions build a Christian nation (illus.) *Frank W. Creighton*, 661-7
- Home missions leaders meet in Washington, *William E. Leidt*, 25-6
- HONOLULU:  
Bishop Littell opens mission on Molokai, 324
- B. T. O. for Iolani School chapel, 853
- Church Army men go to, 308
- New work for Japanese in, 242
- Population, 421
- St. Andrew's Priory, 194
- Young, Mrs. Fook Tshin, 347
- Hooker School:  
(See Mexico)
- Hornbeck, Ruth H., 50
- HOSPITALS:  
Church General Hospital, Wuchang, 611
- "Here is a dispensary that is free . . ." (P.I.) *Stewart*, 261-3
- New St. Luke's, Ponce, Porto Rico, is opened, *Colmore*, 455-6
- St. Andrew's, Wusih, China, *Lee*, 697
- St. James', Anking, China, 615
- St. Luke's, Shanghai
- Student Lenten fund will help China, *McCracken*, 45-6
- Saturday in, 531-2
- Also, 847

Stuck Hospital, Fort Yukon, has phenomenal growth (illus.) *Burke*, 727-30  
 Surgeon commends Stuck Hospital (illus.) *Dukes*, 805-7  
 Undergraduate's winter in Alaska (Stuck Hospital) *Hackett*, 808-9  
 House of the Merciful Saviour reopens, *Mother Ursula Mary*, 246  
 How Chinese children are made Christian (illus.) *Alice Gregg*, 81-5  
 How shall I learn to teach religion? (illus.) *Sarah Cadoo Leidt*, 313-21  
 How to test a method, 273  
 Hulse, Hiram R.—Church in Santiago grows with the city (illus.) 543  
 Humphreys, Marion—Kindergarten brings Gospel to Imaichi, 660  
 Hunt, Henry A.:  
   Harmon award to, 207-8  
   Rosenwald Scholarship, 631  
   Spingarn medals, 112  
   Visits Denmark, 792

## I

INDIA:  
 A missionary call to our church (illus.) *John W. Wood*, 373-6  
 Census, 774  
 Convention responds to call from, *Wood*, 725-6  
 Notes on, 58, 122, 199  
 Scheme for union in South, *Gray*, 17-24  
 Second Indian Bishop selected, 266  
 INDIANAPOLIS:  
 Gain in Baptisms and Confirmations, 413  
 Indians:  
   Arapahoe is distinguished Churchman (illus.) *Gustin*, 240-2  
   Bear mountain mission, Virginia, 778  
   Church faces changing conditions in Indian work, 600  
   Conditions among, 850  
   Conference on work among, 778  
   Dakota Indians have annual gathering (illus.) *Creighton*, 519-21  
   Devoted friend of the Sioux, A (illus.) *Ashley*, 300-6  
   Mission aids Indians toward self-support (illus.) *Roberts*, 739-40; correction, 847  
   Navajo mission has home atmosphere (illus.) *Waring*, 93-8  
   Ojibway Testaments, 488  
   U. S. Bureau of Indian Affairs reorganized, 544  
   Work among the Ojibways, 112  
 Ingley, Fred—Colorado is a great missionary diocese (illus.) 585-7  
*International Review of Missions*, 843  
 Isolated:  
   Home study among, *Eastwood*, 491  
   Rural church of the air proposed, A (illus.) *Payne*, 309-10  
   Wyoming children have Church school, 809  
 Ito, Paul R., 549

## J

Jackson, Roderick H.—Young Japanese Churchmen plan league (illus.) 827-8  
 JAPAN:  
   Ascension Church, Aomori, 115  
   Bishop Binsted's visits, 695  
   Christ is proclaimed in streets of Tsu, 767-8  
   Christianity is a part of modern (illus.) *Price*, 155-9  
   Christians are leaders in Japanese life, 345  
   Dooman, Isaac, 484  
   Historic Bonds of Sino-Japanese churches (illus.) *Matsui*, 467-8  
   Japan Honors St. Paul's school teachers (illus.) *Shiglo Kojima*, 110  
   Japan's Dowager Empress aids leper work, *Cornwall-Leigh*, 144  
   Kindergarten brings Gospel to Imaichi, *Humphreys*, 660  
   Kyoto episcopal residence, 270

Kyoto candidates for ministry, 421  
 Kyoto diocesan synod, 703  
 Landslides in, 111  
 Layman gives trust fund to Tohoku, 592  
 Notable career in slums of Tokyo ends, 47  
 Nursing in, 194  
 Pioneering for Christ Jesus in, (illus.) *McKim*, I, 673-6; II, 741-8  
 Protest against licensed prostitution, 347  
 St. Agnes' School, 852  
 St. Agnes' School has large influence (illus.) *Hayakawa*, 612-13  
 St. Agnes' School chapel, Kyoto, beautified, 688  
 St. Luke's Hospital American executive committee, 417  
 St. Luke's, Tokyo, Japanese doctor on, 851  
 St. Luke's, Tokyo, loses a valued friend, *Wood*, 828  
 St. Paul's University, Tokyo, commencement, 346  
 Sendai Hospital, 621  
 Sends first Brotherhood scholar (illus.) *Paul Rusch*, 99-100  
 Tetlow, Miss Helen L., 697  
 Tsuchiura Christians rejoice in new building, 186  
 Village church challenges Buddhism, *Hamada*, 654  
 Young Japanese Churchmen plan league, *Jackson*, 827-8  
 Japanese in Brazil, Seminarian visits, *Thomas*, 463  
 Japanese in Honolulu, new work among, 242  
 Japanese in U. S.:  
   St. Mary's Mission, Los Angeles, Calif., 419; 775  
 Japanese layman gives trust fund to Tohoku, 592  
 Japan's Dowager Empress aids leper work, *Mary H. Cornwall-Leigh*, 144  
 Jenkins, James R.—Arizona cares for its Mexican residents (illus.) 341-5  
 Jenkins, Thomas—Dedicates parish hall, Ketchikan, Alaska, 695  
 Jottings from near and far, 111, 264, 346, 413, 484, 614, 695, 774, 847  
 JUNEAU:  
 (See Alaska) 264

## K

Kaneko San confirmed, 270  
 Kay, Bessie Cook, 766  
 Keller, Pearl, 540  
 KENTUCKY:  
   Harrodsburg, 264  
   (See Lexington)  
 KETCHIKAN:  
   (See Alaska)  
 Kindergarten brings Gospel to Imaichi, *Marion Humphreys*, 660  
 Kojima, Shigeo, Japan honors St. Paul's school teachers (illus.) 110  
 Kuling School, China, 484  
 KYOTO:  
 (See Japan)

## L

Labor Sunday Message, 622  
 Lambeth and Union in South India (illus.) *Campbell Gray*, 17-24  
 Lambeth Conference:  
   Anglican Communion, The nature of the (illus.) *Emhardt*, 509-14  
   Emphasis on group study, 120-21  
   Enlarging horizon of our communion, *Emhardt*, 588-92  
   Old Catholics are essential to reunion, *Emhardt*, 409-12  
   Old Catholic-Anglican Rapprochement near (illus.) *Emhardt*, 459-62  
   Race, the major problem facing Christianity, *Burleson*, 311-12  
   Strides toward reunion at, *Emhardt*, II, 41-44; III, 169-72; IV, 257-60  
   *The Lambeth Series*, 484



- Union in South India at (illus.) *Gray*, 17-24
- Lathrop, Charles Newton:  
 A friend's portrait of Dr., *Suter*, 182-4  
 Former associates pay tribute to Dr., 184-6  
 Social implications of Lord's Prayer, 192  
 Troubadour of God, *Burleson*, 181  
 Also, 203
- Latin America, Native leadership in (illus.) *Robinson*, 813-15
- Lausanne Committee meets at High Leigh (illus.) *Floyd W. Tomkins, jr.*, 689-90
- Layreader carries on in Tampico, Mexico, 694
- Lee, Mrs. Claude M.—Little Pheasant is dead! 697
- Lee, Francis R.—Two score years in Western Nebraska (illus.) 237-9
- Leidt, Sarah Cadoo:  
 Church's function in adult education, *The (illus.)* 477-83  
 How shall I learn to teach religion? (illus.) 313-21  
 Parish leadership in religious education (illus.) 595-600  
 Religion in the life of your child (illus.) 221-8
- Leidt, William E.—Home missions leaders meet in Washington, 25-6
- Lenten Offering:  
 Bishop Perry's message to children, 76  
 Play, theme of (illus.) *Cheston*, 12-14  
 Also, 118-20
- Leper Work, Japan's Dowager Empress aids, *Cornwall-Legh*, 144
- Letters to a rector, *Suter*, IV, 56-7; V, 118-20
- Lexington has large unchurched areas (illus.) *Florence S. Cantrill*, 749-51
- LIBERIA:**  
 Church school organized at Grassfield, 266  
 Miss Seaman befriended Liberian girls, *Parson*, 593-4
- Lincoln, Irene, 540
- Lindley, Grace:  
 W. A. will face vital issues in Denver, 379-80  
 What of the United Thank Offering, 293-4
- Littell, opens mission on Molokai, Bishop, 324
- Little Pheasant is dead! *Mrs. Claude M. Lee*, 697
- Lopez-Guillen, J. M.—Twenty-five years' service in Cuba, 264
- Ludlow, Theodore R.—Anglican Conference on education urged, 160-2
- Lustgarten, Regina B.—Central China laid waste by floods (illus.) 668-72
- M**
- MANILA:**  
 (See Philippine Islands)
- Manning, Richard Irving, 699
- Marston, Margaret I.—Use of leisure, 861
- Mather, Paul, advanced to priesthood, 113
- Matsui, P. Y.—Historic Bonds of Sino-Japanese Churches (illus.) 467-8
- McCracken, J. C.—Student Lenten Fund will help China (illus.) 45-6
- McGregor, D. A., 783
- McKim, John—Pioneering for Christ Jesus in Japan, (illus.) I, 673-6; II, 741-8
- MEXICO:**  
 Bishop Creighton inducts Mexican suffragan, 812  
 Hooker School, 117; 346  
 Influenza in Mexico City, 266  
 Layreader carries on in Tampico, 694
- Mexicans in U. S.:  
 Arizona cares for its Mexican residents (illus.) *Jenkins*, 341-5  
 St. Anne's Mission meets varied needs, *Slater*, 691-4
- Mikell, Henry J.—Sewanee Province plans teaching mission (illus.) 457-8
- Miller, James M., 849
- Mission aids Indians toward self-support (illus.) *Gwen Roberts*, 739-40; correction, 847
- Missionaries:  
 Helpless without tools, *Robert P. Frazier*, 86  
 Christmas message to, *Burleson*, 816  
 From Province IV, 821-2; VI, 232  
 New, 50; 541-2; 765-6  
 Outgoing conference, 619
- Missionary Education:  
 (See Departments)
- Missionary enthusiasm stirs convention (illus.) 645-48
- Missions appeal to collegians for help (illus.) *Martin S. Firth*, 829-32
- Missions, Department of:  
 (See Departments)
- MOLOKAI:**  
 (See Honolulu)
- Morris, Frederick M.—Church launches new effort in Wyoming (illus.) 15-16
- Morris, James C.—Ten years' service in Canal Zone (illus.) (*Werlein*) 5-11
- Mosher, Gouverneur F.—Upi mission has had spectacular growth (illus.) 389-91
- Mosher's visit to St. Francis Mission, Upi, Bishop, 266
- Moslems, Approach to Chinese, An (illus.) *Pickens*, 295-9
- Mother Ursula Mary—House of the Merciful Saviour reopens, 246
- Mountain workers confer on problems, *Franklin J. Clark*, 333-4
- Mountford, B. Frank—Snapshots of Church Army witness (illus.) 685-8
- Mullen, Edward G., 540
- N**
- NANCHANG:**  
 (See China)
- National Council:  
 Adjusts 1931 budget, 151-3  
 Meetings: December, 49; February, 151; April, 415; September, 699  
 New members, 777  
 Officers honor Dr. Davis, 109  
 Reorganization, 418  
 Training Institute at General Convention, 451-2  
 Also, 351, 487, 547, 617, 849
- Nationalists modernize Chinese capital (illus.) *William Payne Roberts*, 817-20
- Native leadership in Latin America (illus.) *Ethel Robinson*, 813-15
- Navajo Mission has home atmosphere (illus.) *Janet Waring*, 93-8
- Near East—Good Friday Offering aids (illus.) *Bridgeman*, 163-5
- NEBRASKA:**  
 Two score years in Western (illus.) *Lee*, 237-9  
 Negro critic appraises institute schools (illus.) *George S. Schuyler*, 87-90
- NEGROES:**  
 Bishop Creighton's visit to St. Paul's School, Lawrenceville, 488  
 Conference of workers among, 850  
 H. A. Hunt, Spingarn medalist, 112  
 In United States, 111  
 Province III has widespread work (illus.) *Wood*, 823-6  
 Virile work among, in Northwest (illus.) *Rahming*, 582-4  
 Warfield (Va.) Negroes occupy new church (illus.) *Russell*, 187-8
- NEVADA:**  
 Hawthorne, 265
- Neve, Frederick W., has golden jubilee (illus.) *Whittle*, 735-7
- Newcomers in the mission field abroad, 50; 541-2; 765-6
- New dormitory, Christ School, Arden, in Use, 92
- New St. Luke's Hospital, Ponce, is opened (illus.) *Charles B. Colmore*, 455-6
- Nichols, John W.—Chinese Church holds general synod (illus.) 464-6
- Niobrara Convocation:  
 (See South Dakota)

Notable career in slums of Tokyo ends (Yoshimichi Sugiura) 47  
North American Home Missions Congress, meeting of, *Leidt*, 25-6

## NORTH CAROLINA:

New dormitory, Christ School, Arden, in use, 92

## NORTH DAKOTA:

Church in, loses its Bishop, 545

## NORTH TOKYO:

(See Japan)

## O

Ogden, Miss Claire E., 766  
Ogden, Marguerite—Some highlights of the W. A. Triennial, 769-70  
Oglesby, Angela L., 50, 765  
Oklahoma's major social opportunities (illus.) *Harry Lee Virden*, 233-6  
Old Catholics are essential to reunion (illus.) *William C. Emhardt*, 409-12  
Old Catholic-Anglican Rapprochement Near (illus.) *William C. Emhardt*, 459-62  
Overseas missions welcome new workers (illus.) 765-6

## P

## PANAMA:

(See Canal Zone)

Parish leadership in religious education (illus.) *Sarah Cadoo Leidt*, 595-600  
Parish organization schedule for 1931, 125-6  
Parish program of religious education, *Hewitt*, 423  
Parson, Artley B.—Seaman befriended Liberian girls, Miss, 593-4  
Patton, Robert W., silver jubilee of, 712  
Payne, William—Rural church of the air proposed, A (illus.) 309-10  
Perry, James DeWolf:  
Appointments, 52, 351  
Christmas greeting, A, 804  
General convention, 256  
Lenten message of, 76  
Re-elected Presiding Bishop, 645  
Perry, James DeWolf, jr.:  
American students to help Chinese, 91-2  
Peterson, Catherine A., 50

## PHILIPPINE ISLANDS:

Beginnings of Easter School (illus.) *Clapp*, 145-8  
Bishop Mosher's visit to St. Francis' Mission, Upi, 266  
Brent School meets need in Far East (illus.) *Amos*, 771-3  
Brent and Wood memorial windows, Manila, dedicated, 113  
Clapp appointed to Philippine Legislature, *Hilary P.*, 738  
Easter School celebrates anniversary (illus.) *Drury*, 247-8  
"Here is a dispensary that is free . . ." *Stewart*, 261-3  
Mission of St. Francis of Assisi, Upi, 614  
School at Balatoc, 614  
Staunton, Mrs. John A., 696  
Upi Mission has had spectacular growth (illus.) *Mosher*, 389-91  
Zamboanga, 352  
Pickens, Claude L., jr.—Approach to Chinese Mohammedans, An (illus.) 295-9  
Pioneering for Christ Jesus in Japan (illus.) *John McKim*, I, 673-6; II, 741-8  
Play is theme for the Lenten Offering (illus.) *Lily Cheston*, 12-14  
POINT HOPE:  
(See Alaska)  
PORTO RICO:  
Child Welfare, 269

Native leadership in Latin America (illus.) *Robinson* 813-15  
New St. Luke's Hospital, Ponce, is opened (illus.) *Colmore*, 455-6  
St. Michael's Seminary, 620  
Poston, David Gray, 50  
Pott, F. L. H., views St. John's future with confidence, 726  
Pott, James H.—Schools—an evangelistic force in China (illus.) 27-32  
Prayer Book in Spanish, The, 143  
Prayer Book in Vayasin, 490

## Presiding Bishop:

See Perry, James DeWolf  
Price, Willard De Mille—Christianity is a part of modern Japan (illus.) 155-9  
Primer for the Church's college work, A (illus.) *C. Leslie Glenn*, 753-6  
Province III has widespread Negro work (illus.) *Scott Wood*, 823-6  
Province IV (Sewanee) Teaching mission, *Mikell*, 457-8  
Province IV in Church's foreign service, 821-2  
Province VI in Church's foreign service, 232  
Province VI (northwest) Negro work in, *Rahming*, 582-4  
Province VIII (Pacific) on unemployment, 532  
Publicity Department:  
(See Departments)

## R

Race—A major problem facing Christianity, *Hugh L. Burtleson*, 311-12

## Radio:

Foreign missions net tangible results, *Wood*, 655-9  
Religious education dialogue, *Case and Suter*, 731-3  
Rural Church of the Air proposed, *Payne*, 309-10  
Station KPID, 264  
Rahming, Harry E.—Virile work among Negroes in Northwest (illus.) 582-4  
Read a Book, 64, 200, 279, 355, 625, 706, 782, 856  
Real significance of convention, The, *Hugh L. Burtleson*, 649  
Reinheimer, Bartel H., Heads Training Institute, 451-52  
Stewardship and the program, 734  
Religion can solve moral problems (illus.) *Adelaide T. Case and John W. Suter, jr.*, 731-3  
Religion in the life of your child (illus.) *Sarah Cadoo Leidt*, 221-28

## Religious Education:

Church's function in adult, The (illus.) *Leidt*, 477-83  
How shall I learn to teach religion? (illus.) *Leidt*, 313-21  
In China, *Gregg*, 81-5  
In Indian schools, 306  
Opportunities at Denver, *John W. Suter, jr.*, 453-4  
Parish leadership in religious education (illus.) *Leidt*, 595-600  
Religion can solve moral problems (illus.) *Case and Suter*, 731-3  
Religion in the life of your child, (illus.) *Leidt*, 221-28  
Ten thousand will attend 55 summer conferences, *Suter*, 323-4  
(See also Departments)  
Rennie, Geraldine R.—Wusih's experiment in adult education (illus.) 522-4  
Roberts, Gwen—Mission aids Indians toward self-support (illus.) 739-40; correction, 847  
Roberts, W. Blair, is South Dakota's leader (illus.) 752  
Roberts, William Payne—Nationalists modernize Chinese capital (illus.) 817-20

- Robinson, Ethel—Native leadership in Latin-America (illus.) 813-15  
 Rural Church of the air proposed, A (illus.) *William Payne*, 309-10  
 Rural Church Schools, 551  
 Rusch, Paul—Japan sends first Brotherhood scholar, 99-100  
 Russell, J. Alvin—Warfield (Va.) Negroes occupy new church (illus.) 187-8

## S

- St. Agnes' School has arge influence (illus.) *Kishiro Hayakawa*, 612-13  
 St. Agnes' School Chapel, Kyoto, beautified, 688  
 St. Anne's Mission meets varied needs (illus.) *Eleanor Slater*, 691-4  
 St. James' Church, La Jolla, California, social service in, 858  
 St. Luke's Hospital, Ponce, new, *Colmore*, 455-6  
 St. Luke's Hospital, Shanghai, Saturday in, 531-2  
 St. Luke's, Tokyo, Los ts a valued frient, *John Wilson Wood*, 828  
 St. Mark's School has outgrown its home, *Charles Wesley Brooks*, 322  
 Salinas, Efrain, 646; 812  
 Sampson, Edith—Colorful Denver is convention setting, 377-9  
 Seventy years' progress in Colorado (illus.) 577-81

## SAMOA:

- Jurisdiction in, 851  
 Sanctuary:  
 Christmas and the Church's Mission, 844-45  
 Easter (April) 267  
 For a good use of summer holidays (July) 486  
 For the life of the Church (September) 616  
 Seven weeks of prayer (August) 546  
 Social Implications of Our Lord's Prayer (March) 192  
 The Church's work among Moslems (October) 698  
 Also 48, 114, 349, 414, 776  
 Saturday in St. Luke's Hospital, Shanghai (illus.) 531-2

## Schools and Colleges:

- Alabama, St. Mark's has outgrown its home, 322  
 Baguio, P. I., Easter School celebrates anniversary (illus.) *Drury*, 247-8  
 Brent School meets need in Far East (illus.) *Amos*, 771-3  
 Christ School, Arden, N. C., 92  
 Du Bose Church Training School, 847  
 Easter School beginnings (illus.) *Clapp*, 145-8  
 Good Shepherd School, Fort Defiance, Arizona, (illus.) *Waring*, 93-8  
 Hooker School, Mexico City, 266  
 Pott views St. John's future with confidence, Dr., 726  
 Negro critic appraises Institute schools (illus.) *Schuyler*, 87-90  
 Procter School, Zanzok, 31  
 Religious education in Indian schools, 306  
 St. Agnes' School has large influence (illus.) *Hayakawa*, 612-13  
 St. John's Medical School, *McCracken*, 45-6  
 St. John's University, Shanghai, 27  
 St. Mary's Hall, Shanghai, 29  
 St. Paul's Middle School, Tokyo, *Kojima*, 110  
 St. Paul's, Lawrenceville, Va., 488  
 St. Paul's University, Tokyo, commencement, 346  
 Sochow Academy, 30  
 Southern Cross School, Porto Alegre, Brazil, 695  
 Schools—An evangelistic force in China (illus.) *James H. Pott*, 27-32  
 Schuyler, George S.—Negro critic appraises Institute schools (illus.) 87-90  
 Seaman befriended Liberian girls, Miss, *Artley B. Parson*, 593-4  
 Seminarians gain social work experience, *O. Rankin Barnes*, 609-11

- Seminarian visits Japanese in Brazil, *William M. Thomas*, 463  
 Seventy years' progress in Colorado (illus.) *Edith Sampson*, 577-81  
 Sewanee Province plans teaching mission (illus.) *Henry J. Mikell*, 457-8

## SHANGHAI:

- (See China)  
 Shanghai thankful for a peaceful year, *Frederick R. Graves*, 339-40  
 Sherman, Arthur M.—Missionary education, 271  
 Mary E. Wood founded Boone Library (illus.), 392-4  
 Shibusawa, Viscount Ei-Ichi, *Wood*, 822  
 Shippo, Helen K., 540  
 Silberberg, Anna Violet, Nenana, Alaska, 766  
 Silver City, Canal Zone, new church at, 483  
 Sims, Bessie May, 766  
 Sister Olive Rachel, 50  
 Sister Clara Elizabeth, C. T.; Sister Cora Margaret, S. S. M.; Sister Deborah Ruth, Sister Johanna Mary, C. T.; Sister Madelaine Mary, C. T.; Sister Paula Harriet, C. T., 765  
 Slater, Eleanor—St. Anne's Mission meets varied needs (illus.) 691-4  
 Smith, Mrs. Arthur M., 766  
 Smith, Hollis S.—Changshu adopts new evangelistic method, 841-3  
 Snapshots of Church Army witness (illus.) *B. Frank Mountford*, 685-8

## Social Service:

- Oklahoma's major opportunities (illus.) *Virden*, 233-6  
 (See also Departments)  
 Some highlights of the W. A. Triennial, Marguerite Ogden, 769-70  
 Some problems facing General Convention (illus.) 573-6

## SOUTH DAKOTA:

- Bishop Roberts in, (illus.) *Leader*, 752  
 Deloria, Philip Joseph, 484  
 Fifteen years' growth in, 846  
 Indians have annual gathering (Niobrara Convocation) (illus.) *Creighton*, 519-21  
 Walker, Mrs. Luke C., 413

## Southern Mountains:

- Archdeacon Neve has golden jubilee (illus.) *Whittle*, 735-7  
 Harrodsburg, Kentucky, 264  
 Lexington has large unchurched areas (illus.) *Cantrill*, 749-51  
 New dormitory, Christ School, Arden, in use, 92  
 Workers confer on problems, Clark, 333-4

## Speakers Bureau:

- (See Departments)  
 Spurr, Margaret Esmond, 766  
 Sugiura, Yoshimichi, 47  
 Sullivan, Margaret, 540  
 Summer Conferences—Ten thousand will attend fifty-five, *Suter*, 323-4  
 Sung, W. Z. L., Vice-president, St. John's, Shanghai, 269  
 Surgeon commends Stuck Hospital (illus.) *Charles Alfred Dukes*, 805-7

## Suter, John W., jr.:

- Diocesan needs in religious education, 853-4  
 Friend's portrait of Dr. Lathrop, A, 182-4  
 General Convention joint session, extracts from address, 705-7  
 "Open doors of Religious Education," 623  
 Religious Education opportunities at Denver, 453-4  
 Ten thousand will attend 55 summer conferences, 323-4  
 Suter, John W., jr., and Case, Adelaide T.—Religion can solve moral problems (illus.) 731-3  
 Sykes, J. Lundy—Church at the world's cross roads, The (illus.) 167-8  
 Standfast, Alfred L., 50

Stewardship and the Program, *Bartel H. Reinheimer*, 734  
 Stewart, Deaconess Gertrude—Why I am going back to China (illus.) 229-31  
 Stewart, Edith B.—"Here is a dispensary that is free . . ." 261-3  
 Stoeck, Leigh, 540  
 Strides toward reunion at Lambeth, *William C. Emhardt*, II, 41-44; III, 169-72; IV, 257-60  
 Stuck Hospital, Fort Yukon, has phenomenal growth, *Burke*, 727-30

#### Student Lenten Fund:

American students to help Chinese, *Perry*, 91-2  
 Missions appeal to collegians for help (illus.) *Firth*, 829-32  
 Will help China (illus.) *J. C. McCracken*, 45-6 Also, 785  
 Student Assembly, Fourth Triennial, 707  
 Student Volunteer Convention, 707  
 Sumners, Gertrude, 765

## T

#### TENNESSEE:

Du Bose Church Training School, 847  
 Ten thousand will attend 55 summer conferences, *John W. Suter, jr.*, 323-4  
 Ten years' service in the Canal Zone (illus.) *Halsey Werlein, jr.*, 5-11

#### TEXAS:

St. Anne's Mission meets varied needs (illus.) *Slater*, 691-4  
 Thomas, William M. M.—Seminarian visits Japanese in Brazil, 463  
 To help our clergy who minister to the Orthodox, *W. C. E.*, 44

#### TOHOKU:

(See Japan)

#### TOKYO:

(See Japan)  
 Tomkins, Floyd W., jr.—Lausanne Committee meets at High Leigh (illus.) 689-90  
 Toward understanding modern missions, 843  
 Trapnell, Richard W., 699  
 Tsuchiura Christians rejoice in new building, 186  
 Two score years in Western Nebraska (illus.) *Francis R. Lee*, 237-9  
 Tyler, John Poyntz—Church in North Dakota loses its Bishop, 545

## U

#### United Thank Offering:

1931, 650  
 1931 buildings, 652 and 711  
 Romance of its growth, 497  
 U. T. O. In action, The, 412  
 What of the, *Lindley*, 293-4  
 Undergraduate's winter in Alaska, An (illus.) *Daniel Hackett*, 808-9  
 Underhill, Jean, 269  
 Unemployment, 54, 125  
 Eighth Province Synod on, 532  
 U. S. Bureau of Indian Affairs reorganized, 544  
 Upi Mission has had spectacular growth (illus.) *Gouverneur F. Mosher*, 389-91

## V

Virden, Harry Lee—Oklahoma's major social opportunities (illus.) 233-6

#### VIRGINIA:

Warfield Negroes occupy new church (illus.) *Russell*, 187-8  
 Virile work among Negroes in Northwest (illus.) *Henry E. Rahming*, 582-4  
 Village Church challenges Buddhism, *Koyo Hamada*, 654

Visitation of our European churches, A (illus.) *Hugh L. Burleson*, I, 445-50; II, 527-30  
 Vital problems confront Brazilian Church, 667

## W

Walker, Mrs. Luke C., 413  
 Warfield (Va.) Negroes occupy new church (illus.) *J. Alvin Russell*, 187-8  
 Waring, Janet—Navajo Mission has home atmosphere (illus.) 93-8  
 Washington Bicentennial, 419  
 Week day religious education, 195  
 Werlein, Halsey, jr.—Ten years' service in the Canal Zone (illus.) 5-11  
 What of the 1931 United Thank Offering, *Grace Lindley*, 293-4  
 Whiston, Charles F., 540  
 White, Sarah, 765  
 Whittle, Dennis—Archdeacon Neve has golden jubilee (illus.) 735-7  
 Who? What? When?: (January) 66; (February) 135; (March) 205; (April) 288; (May) 362; (June) 427; (July) 496; (August) 559; (September) 627; (November) 789; (December) 869  
 Why I am going back to China (illus.) *Gertrude Stewart*, 229-31  
 Winston, Nannie Hite—U. T. O. buildings, 1931, 652 and 711  
 Wirts, Carol, 50

#### With our missionaries:

(See Departments)

#### Woman's Auxiliary:

(See Departments)

Some highlights of the Triennial, *Ogden*, 769-70  
 Will face vital issues in Denver, *Lindley*, 379-80  
 Women present magnificent offering (illus.) 650-3

#### Wood, John W.:

Convention responds to call from India, 725-6  
 Day to Day life of the Church in Haiti (illus.) 381-8  
 Effects of Central China flood analyzed (illus.) 811-12  
 Foreign Missions net tangible results (illus.) 655-9  
 India—A missionary call to our Church (illus.) 373-6  
 St. Luke's, Tokyo, Loses a valued friend, 828  
 Wood founded Boone Library, Mary E., *Arthur M. Sherman*, 392-4

Wood, Scott—Province III has widespread Negro work (illus.) 823-6

Work in Dominican Republic goes forward (illus.) *Harry R. Carson*, 525-6

Workers among deaf to meet in Chicago, 594

World Conference on Faith and Order:

(See Christian Unity)

World Peace, 787

Women present magnificent offering (illus.) 650-3

#### WUCHANG:

(See China)

Wush's Experiment in Adult Education (illus.) *Geraldine R. Rennie*, 522-4

#### WYOMING:

Church launches new effort in Fremont County (illus.) *Morris*, 15-16  
 Isolated Wyoming children have church school, 809  
 Mission aids Indians toward self-support (illus.) *Roberts*, 739-40; correction 847

## Y

Young Japanese Churchmen plan League (illus.) *Roderick H. Jackson*, 827-8

#### Young People:

(See Departments)

1E. 1-2. Sc. Gr.

# THE SPIRIT of MISSIONS

## TO ALL OUR BRETHREN OF THE CHURCH

IT IS my privilege and my pleasure, acting at the request of your National Council, to send to you a word of greeting and of heartfelt congratulation.

I speak for all those to whom has been committed responsibility for carrying forward the work of our National Church, and for those also who serve in any capacity and are dependent upon our prayers and gifts, when I express deep appreciation of the self-sacrificing effort made by Bishops, Clergy and laity to meet their obligation for the support of the Church's Mission in 1930.

At a time of extraordinary depression, when faced by discouragement and difficulty, you paid your pledges practically in full. The actual figures show collection of over ninety-nine per cent of what had been promised. This is more than a financial record; it is a story of heroic resolve and of consecration to the work of carrying the message of Christ to the world.

You who had part in the achievement will be cheered to know that because of your contributions we were able to close the year with a substantial balance of approximately \$100,000 to be added to the receipts of the new year.

For the year 1931 the prospects are only a little less encouraging. It has not been possible for you quite to pledge the total amount of 1930. Consequently reductions in our appropriations have been necessary. These have been made with all possible care, and upon the condition that the salaries of our workers be not decreased.

Because of the loyal spirit manifested throughout the Church we face the coming months with good courage as we carry forward all the activities with which the National Council has been charged.

May God's blessing rest upon you all, and may His purpose be fulfilled ever more richly in the life and labors of His Church.

Faithfully yours,

JAMES DEWOLF PERRY, *Presiding Bishop.*

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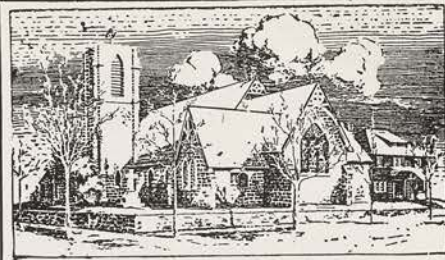
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# The Spirit of Missions

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## CONTENTS

Frontispiece: Charles Newton Lathrop: 1871-1931.....	140
He Loved Me, and He Gave Himself for Me..... <i>The Rt. Rev. Thomas C. Darst, D.D.</i>	141
The Prayer Book is Now Available in Spanish.....	143
Japan's Dowager Empress Aids Leper Work..... <i>Mary H. Cornwall-Legh</i>	144
Beginnings of Easter School Recalled..... <i>Hilary P. Clapp, M.D.</i>	145
Alaskan Women Present Altar Cloth to Cathedral.....	148
Denver Prepares for General Convention..... <i>The Very Rev. Benjamin D. Dagwell</i>	149
National Council Adjusts 1931 Budget.....	151
Executive Board of the Woman's Auxiliary.....	154
Christianity is a Part of Modern Japan..... <i>Willard DeMille Price</i>	155
Anglican Conference on Education Urged..... <i>The Rev. Theodore R. Ludlow, D.D.</i>	160
Prayer for Ethiopians Joyfully Received.....	162
Good Friday Offering Aids Near East..... <i>The Rev. Charles Thorley Bridgeman</i>	163
Addition to Browning Hall Completed..... <i>The Ven. Frederic W. Goodman</i>	166
The Church at the World's Cross Roads..... <i>The Ven. J. Lundy Sykes</i>	167
Strides Toward Reunion at Lambeth..... <i>The Rev. William Chauncey Emhardt, Ph.D.</i>	169
Eight Pages of Pictures from the Field.....	173
Charles Newton Lathrop, Troubadour of God..... <i>The Rt. Rev. Hugh L. Burleson, D.D.</i>	181
A Friend's Portrait of Dr. Lathrop..... <i>The Rev. John Wallace Suter, jr.</i>	182
Former Associates Pay Tribute to Dr. Lathrop.....	184
Tsuchiura Christians Rejoice in New Building.....	186
Warfield Negroes Occupy New Church..... <i>The Rev. J. Alvin Russell</i>	187
Forty Years in Alaska with Dr. Chapman: II..... <i>The Rev. John W. Chapman, D.D.</i>	189
Sanctuary: Social Implications of Our Lord's Prayer.....	192
Who? What? When? .....	205

## THE NATIONAL COUNCIL

DEPARTMENTS	
Missions and Church Extension.....	193
Across the Secretary's Desk.....	193
With Our Missionaries.....	195
Religious Education .....	195
Adult Education .....	198
Young People .....	199
College Work .....	201
Christian Social Service .....	203
Field Department .....	203
Speakers Bureau .....	204
Publicity .....	205
The Woman's Auxiliary .....	206
American Church Institute for Negroes.....	207
The Commission on Evangelism.....	209
COOPERATING AGENCIES	
The Daughters of the King.....	210
The Girls' Friendly Society.....	210
Seamen's Church Institute.....	211
Brotherhood of St. Andrew.....	212
Church Mission of Help.....	213
The Church Periodical Club.....	214

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NOVEMBER 16, 1871—JANUARY 29, 1931

The Executive Secretary of the Department of Christian Social Service of the National Council, who died while on an official visit to the Pacific Coast

# The Spirit of Missions

MARCH  
1931



VOLUME XCVI  
No. 3

## He Loved Me, and He Gave Himself for Me \*

These days offer a challenge and an opportunity to play our full joyful part in carrying the Gospel to a weary, waiting world

By the Rt. Rev. Thomas C. Darst, D.D.  
*Bishop of East Carolina*

WE HAVE SEEN the crashing of financial institutions in which we trusted. We have heard the tramp of thousands of our unemployed brothers seeking a chance to live. We have seen the toil of the farmer come to naught, and we have sensed the deep silence of our closed factories and mills. We have had to face stark realities, and some of us will, I believe, have made a fresh discovery of God.

It has been a time to try men's souls. I believe we have needed such a time, a testing time, when men, shaken from false security and transient content, fall back upon God and find peace.

The easy days, so sadly abused, so wantonly squandered, are gone, and the very salvation of America may depend upon the length of time they remain away.

The hard days are here, the days of planning and thinking and giving up, the days of readjustment of living and restoration of values and discovery of self. These days are here. May we have the courage to thank God for them; may we have the wisdom to use them, not as valleys of depression through which we toil

in bitterness and defeat, but as God's own highways, over which we march in confidence and faith to that larger life of service, that wider field of usefulness that we could have never known if we had not learned the lesson of the hard high road.

At such a time as this, we should pause and take stock of our resources. We should ask ourselves: Have I been living in a fool's paradise? Have I been depending upon temporary, transient resources? Have I anything left upon which to build my life?

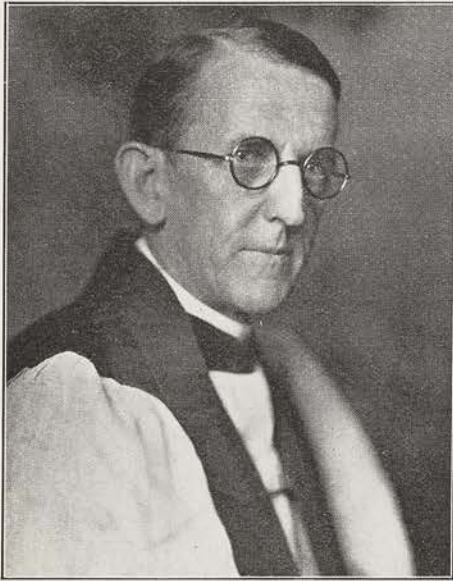
Such an examination, honestly made, should lead us to a realization of the truth that we have lost nothing that is permanent, nothing that makes for character, nothing that could possibly endure for one moment after the breath leaves our body; and that we still have the possibility of possessing all things that make for the splendor of our manhood and the winning of our souls.

We still have God. We have our Master, Christ. We have membership in His Body, the Church. We have our task, and we have the certainty of victory, through faith.

In a recent issue of a financial pamphlet, I read these words:

\*From an address to the East Carolina Diocesan Convention.

## THE SPIRIT OF MISSIONS



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BISHOP DARST OF EAST CAROLINA  
Whose recent convention address sounded a  
challenging missionary note

"These times test men's courage, and they test faith more than courage. There is such a thing as being foolhardy and calling it courage; but experience shows that our peril is the lack of faith. It would seem as though some social leaders have no faith in America, and some church leaders have no faith in God. A defeatist attitude dominates most enterprises for the well-being of society and the advancement of the Kingdom of God. We are in retreat. The challenge of the sacrificial has been lost in coping with emergencies.

"Reductions, curtailments, cuts, discarded programs, abandoned fields, surrender, retreat! These are the prevailing attitudes. Faith has crumpled. Men charged with great programs are panic-stricken. They have lost their nerve.

"Courage, love, spiritual passion, sacrifice, religious fervor, service, generosity! The sense of immediacy, the sense of opportunity, Faith. These are the qualifications for a time like this."

God send us faith. God send us courage to thank Him for permitting us to live and labor in such a time as this.

At such a time as this, we take notice of our foundations, we dwell on the glory of our heritage; our minds swing back to the beginnings of this mighty organism, of which we are living members, the Church of the Living God.

We see a little band of men and women gathered in an upper room in Jerusalem. We wait with them as they wait for the Promised Power. We see them going out from that little corner of the world in response to the marching orders of their Master. We see them go without material equipment, without influence or earthly power. We see them in complete and glad surrender to the will of God, in absolute loyalty to Christ, in utter self-forgetfulness, going forth against kingdoms of selfishness and lust and greed and sin, and we see them winning those kingdoms and transforming them into the Kingdom of our Lord and of His Christ.

We speak of our sufferings, our little self-denials, our inability to maintain our luxuries. God pity us for our pettiness. They thanked God that they were permitted to suffer for His sake, and even in awful flame of martyrdom they lifted their radiant faces to the throne of God and cried out their triumphant death song—"Thy kingdom come. Thy will be done, On earth".

At such a time as this, God is leading His Church back to the meaning of the Cross, so that it may learn again the glory of its mission; so that from the lesson of that Cross, it may march forward with fresh faith and passionate devotion to join forces with that lonely leader, Christ, Who has been waiting so long for us to come.

At such a time as this we must take stock of our environment and make a survey of the conditions of our day. It does not require the skill of a keen student of human affairs to realize that conditions in our world are far from normal. Unrest and rebellion characterize a large section of the world; hate and fear permeate human society. China has her revolutions. Russia and her radical experiments are no longer distant disturbing movements to which we give casual, curious attention from time to time. Industrial revolution lifts its head in our Nation, and radical influences find their way more and more into the very life of our working people.

We must realize that our house is not

## THE PRAYER BOOK NOW AVAILABLE IN SPANISH

in order. With far more than half of the people in this great Nation outside of any form of organized religion; with an increasing disregard of law on the part of respectable citizens; with the appalling increase of crime among youth; with the breaking down of the standard of decency in human relations; we must know that our house is not in order, and that the Kingdom of God on earth is still an elusive hope.

From the ignorant and the sinning, from the forgotten and the neglected, from the tenant farmer and the pale children of the mill village, the call is coming for our leadership, our loving, sympathy, our Christ-like devotion to those for whom He died.

"He loved me, and He gave Himself for me," cried St. Paul out of the fullness of his grateful heart as, in absolute surrender, He gave himself to the mighty work to which he had been divinely called. The same blessed assurance should send us out today, determined, at whatever cost, to play our full joyful part in carrying that blessed message to the heart of a weary, waiting world.

In the days of our prosperity, we gave, without joy and without sacrifice, to the support of the Church and the spread of the Kingdom of Christ, and because so many of us gave without this sense of privilege, the act was not sacramental, and, therefore, easily abandoned when prosperity ceased. Because our meat was not to do the will of God, we were hungry,

even in our prosperity and miserable in our poverty.

Admitting our failures, we will not admit defeat; conscious of our poverty of soul, we will not refuse to be fed; unworthy of our sonship, we will not give up our heritage. We will, please God, go on from this place with courage and with faith to accomplish the work committed to our hands. We will clear from our souls those barriers that have blocked the way of Jesus. We will offer and present ourselves to His service. Out of our plenty, we have given with indifference; out of our poverty, we will offer with joy. We will face the problems of our day with understanding hearts, and give to a perplexed and distressed people that leadership which will enable them to find God, and in finding Him, to find peace.

Surely we can say with a measure of confidence and joy that we have come to the Kingdom for such a time as this, a time of danger and opportunity and high privilege, a time for the testing of souls. It is no time for superficialities, no time for surface contacts, but it is a time when clergy and laity alike must so deepen their faith and renew their courage that they may be enabled to show men and women that the only way out is the way of the Cross. It is not the easy way, but it is the only way; it is not the way of the weakling, but it is the way to victory.

"Whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith."

### The Prayer Book is Now Available in Spanish

TO THE GREAT satisfaction of the bishops, missionaries, and people of our Spanish-speaking dioceses, the new translation of the Book of Common Prayer in Spanish has been completed. The Bishops of Cuba, Mexico, and Porto Rico, with some of their advisers have worked long and earnestly to accomplish this result. There are two editions, both the same size with type page, three by five inches. The morocco bound edition costing \$2.06 postpaid in the United States, contains all of the offices of the Book of Common Prayer. The cloth bound edi-

tion at forty-five cents a copy postpaid does not contain all the occasional offices in the Book of Common Prayer. While the money available for the publication of the book did not permit a large edition, a few more copies than were actually necessary to meet present needs have been printed. Readers of THE SPIRIT OF MISSIONS who may desire to have a copy of the Book of Common Prayer in Spanish can obtain one from the Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., at the prices noted.

# Japan's Dowager Empress Aids Leper Work

St. Barnabas' Mission, Kusatsu, receives 7000 yen and annual grant in distribution of fund to Imperial, Buddhist, and Christian agencies

By Mary H. Cornwall-Legh

*St. Barnabas' Mission to Lepers, Kusatsu, Japan*

**S***EI Barunaba Iin* (St. Barnabas' Mission to Lepers), Kusatsu, is rejoicing in a gift of seven thousand yen from the Dowager Empress of Japan. For many years she has been accumulating funds for the benefit of the lepers of Japan by setting aside a certain part of her annual income. On November 10, 1930, this fund was distributed to the various leper charities, Imperial, Roman Catholic, Anglican, and Buddhist, at impressive ceremonies in the Dowager Empress' palace. Not only did our work receive the largest amount bestowed anywhere, with the exception of the Tokyo District Government Asylum, but we are to receive annually for the next four years a grant of five thousand yen.

In the evening we were entertained at dinner at the house of the Home Minister, Mr. Adachi. I was honored by being placed between the Home Minister and Baron Shirane, Chief Secretary of the Imperial Household, both of whom have visited Kusatsu, and I was asked to respond to the welcoming speech of our host on behalf of us all. The main subject of conversation was the scheme for a leper settlement to be situated close to Kusatsu. This scheme has long been in the mind of the Government and now that the Dowager Empress' interest is enlisted, it is likely soon to become an actuality. If the measure is finally passed by Parliament the preparation of the ground and other preliminaries should be completed by the end of 1933. It is to be a free village provided with such conveniences and attractions as to draw lepers in large numbers from all parts of the country for voluntary segregation. No plans are yet absolutely settled but the present idea seems to be to provide

for one thousand residents. The site has not been definitely fixed, but it will probably be about two miles out from here in close proximity to St. Giles, a neighborhood in which we have a good deal of property, purchased at a low rate when the Government was selling land to the buyers' great advantage.

The main question in the attracting of lepers, one feels, is how far their future support will be assured for the days when they will be too ill to work. It should be a subject of earnest prayer for all who care for the lepers that the vast sums to be voted on this scheme may be expended wisely and that what is done may prove of real value to existing sufferers and help towards the extinction of leprosy in this country, an aim the Japanese Government long has had at heart and which it is making admirable exertions to accomplish. We have been specially requested, in connection with the Dowager Empress' gift to put no obstacle in the way of the Government in their plans for the coming village and it will, of course, be our wish to cooperate with them as far as possible. The hope of the founders of this scheme is that the new village will prove so attractive that many at present living in Kusatsu itself, including ourselves, will desire to move out there. But we are quite willing not to spend any of our benefaction on fresh buildings which might give the idea that we were further entrenching ourselves. Indeed, it is not new buildings we now need most, but the means to support the institutions we have and to provide those, for whom we are already responsible, with daily bread. Our work is like a healthy schoolboy growing hungrier every day and continually outgrowing his clothes!

# Beginnings of Easter School Recalled

Progress in Mountain Province reflected by our school for Igorots at Baguio which celebrates its twenty-fifth anniversary in April

By Hilary P. Clapp, M. D.

District Health Officer, Mountain Province, Philippine Islands

A QUARTER OF a century ago, eight small boys were selected from the pupils of the Bontoc Government Primary School to be sent to a new mission school for Igorots in Baguio. At first the Rev. Walter C. Clapp encountered some difficulty in obtaining the necessary parental consent, but after a few days of arguing and persuasion the parents finally one by one gave their consent. So in April, 1906, accompanied by the Rev. Irving Spencer, we left Bontoc for Baguio.

The only exit from Bontoc to Cervantes at that time was made on an old Spanish trail up through Sagada, Bagnen, down to Kayan and Cervantes. From Cervantes we passed through Mankayan, Suyoc, Lo-o and down what is now called the Agno Valley. We could have taken an Igorot foot-trail from the Lo-o-Suyoc boundary to Baguio through the forest now traversed by the Mountain Trail, but we were informed that the way was up and down very high and steep mountains, and the chance of getting lost in the forests great. This information was not very inviting to us small boys, so we were glad when Mr. Spencer chose the river trail. Following this trail we passed through Kabayan, Bokod, Ambuklao, and up to Acop's Place. After eight days of continuous hiking from Bontoc, ascending and descending hills and mountains on old trails and perpendicular short cuts and crossing rivers we finally emerged one evening from the woods, near where



DR. CLAPP

the Baguio Post Office now stands. Baguio was in full view. At that time, however, the only buildings visible were the Pines Hotel, the Baguio Hospital, which was located just a few yards in front of the present Baguio station, the City Hall, Mr. Whitmarsh's store, and, here and there, a few *nipa* shacks. After admiring the view and heaving sighs of relief thinking that we had at last reached our destination, our feeling of joy and relaxation was cut short when Mr. Spencer informed us that we had to hike some more miles before reaching

the school.

At that time the roads in Baguio were rough and muddy, and in some places were carabao wallows. At any rate, we followed the road, Igorot fashion (single file) down the present Session Road, up to the City Hall, on towards what is now called Campo Filipino, and then turned to the right to Bokawkan Road. It was then dark and we had to grope our way. To make matters worse the road was very slippery, as it had rained that afternoon. The sliding down occasionally of some of the boys or slipping into a ditch provided entertainment for us until we at last reached the school compound through a short-cut. We went straight to the Upper House where we were introduced to Mrs. Spencer, Dr. S. S. Drury, and some army officers and ladies. We were unanimous in our opinion that one of the officers present in uniform was a general, but we found out later that he was a captain.

## THE SPIRIT OF MISSIONS



TWENTY-FIVE YEARS AGO  
First headmaster of Easter School, Dr. Drury,  
with some of the first pupils

After a few minutes' rest, during which time we tried to impress the Americans present with our feeling of self-importance, we walked down to the school with Dr. Drury to get ready for supper. We found the one-room dormitory furnished with several cots, one small table, two tin pails and several tin basins. When Dr. Drury told us that this was our sleeping room there was at once a scramble for the best corners. After each one had satisfied himself with his choice of place, cot and tin basin, we went down to the dining room for supper. On the table was a big enameled tray piled high with steaming hot rice, and plates of salmon, sardines, and bananas. To make a long story short we finished our supper in a twinkling of an eye and left all the plates on the table literally clean. After supper we went into the next room, which was to serve as our classroom, study room, and reception room, where we were all given a chance to express ourselves in English.

When bed-time came we went upstairs where Dr. Drury distributed flannel nightgowns, blankets, pillows, and mosquito nets. It was the first time that most of us had ever worn nightgowns or night-anything-else, so we felt awkward

and queer to be inside what we thought were ladies' skirts. Some of us appeared very funny, so that during the short prayer that followed, it was all we could do to restrain our mirth and laughter. An Igorot whisper from one of the boys threw us into convulsive but half-suppressed laughter which made Dr. Drury stop the prayer and turn around with a look that forced us to turn our heads away from him. Even now I still wonder if he thought we were making faces at him that evening because of our distorted faces.

As soon as it was light the following day, we went out to see what our new home and its surroundings looked like. There were only two buildings then on the premises, the Upper House and the school building—with a straight, heavy grade foot-path connecting them. The immediate surroundings were covered with tall grass, studded here and there with a few pine trees. That morning after breakfast each boy was assigned certain duties, as waiting on the table, helping the Chinese cook, chopping wood, sweeping the rooms, and other duties.

As I recall it, our daily program on school days was:

1. On rising each boy filled his basin and washed his face.
2. Morning Prayer in the chapel of the Upper House.
3. Breakfast.
4. Until eight-thirty we worked in our gardens.
5. Classes from nine until eleven-thirty.
6. Bath in the Old Swimming Pool.
7. Lunch.
8. Classes from one until four.
9. Hike with Dr. Drury to Baguio, Camp John Hay or Trinidad.
10. Supper.
11. Study hour.
12. Evening Prayer in our dormitory before retiring.

On Saturdays the whole morning was spent on outside miscellaneous work, such as cleaning the school premises and get-



## BEGINNINGS OF EASTER SCHOOL RECALLED

ting wood for fuel. In the afternoon we decorated the chapel near the top of Constabulary Hill in preparation for Sunday service, after which we went for a walk in Baguio. On Sundays we attended church in the morning and were free in the afternoon. In the evening we memorized the Collect for the day, or had games, in which Bishop Brent took part when he was with us. Sundays were great days for us, because during service time we had the chance to see and admire many American Army officers and ladies. The church was always filled to overflowing on Sunday with white people. One of those who came to church every Sunday was General Leonard Wood, who was also a frequent visitor at Easter School. Another thing that made our eyes bulge was to see the offering plates filled up with silver and paper bills, especially when we saw that some gave as much as ten-peso bills!

The daily menu was:

Breakfast: either oatmeal or coffee with milk and sugar, and crackers with molasses; fish, rice, and coffee; or canned goods, rice, coffee, and bananas.

Lunch: usually rice and meat cooked with plenty of vegetables.

Supper: rice, vegetables, canned goods, and bananas.

In our own homes most of us very seldom had anything to eat with our rice or camotes, not even salt. It is needless, therefore, to state that we lived luxuriously at Easter School in those early days.

Of the boys who were the first to attend Easter School, six of us wore red gee-strings, typical of the Bontocs, with coats or shirts, and of course with nature's covering only on the lower extremities. With the exception of one, all of us had our long hair cut *a la mode* before leaving Bontoc. The late Bishop Brent objected to having my hair cut with the remark that if he had as nice long hair as I had he would have left it on. However, I wanted to appear civilized, so a barber was called and told to exercise his profession. One of us, however, dared to go to Baguio with long hair and Bontoc hat. With our red gee-strings on and one in Bontoc full dress we were spotted immediately wherever we went as *busol*, which really means enemy, but is generally understood to mean headhunter or even cannibal, for which Bontocs are notorious. Whenever



EASTER SCHOOL, BAGUIO, IN 1930

The present group of students and teachers are in marked contrast to the first class twenty-five years ago when there were eight naked little boys and one teacher

## THE SPIRIT OF MISSIONS

we went out for a walk we used to be amused to see a group of Benguet people disperse quickly before we got near them. There were times when we met women carrying heavy loads on their backs who dropped their loads and bolted quickly out of sight like wild deer. Such was our early life.

Before a month was over two boys became so very homesick that they left the school. Not long after the rest of us also succumbed to the same malady and we were allowed to go home for vacation. When we left Bontoc for our return to Baguio three more boys joined us. This time we took the upper trail through Haight's Place, but before reaching there we became lost in the forest and had to spend the night on the side of a mountain. The next morning after a sleepless night and no supper or breakfast, we began to ascend a very high mountain. At the top of the mountain we came to some Igorot huts where we gobbled up and drank everything and anything we found without ceremony. The rest of the way was negotiated with less difficulty.

I cannot end this story without telling

what has become of the boys who in 1906 first came to Easter School in Baguio:

CLEMENT IRVING, *Representative for the Mountain Province, Philippine Legislature.*

SATURNINO MOLDERO, *Representative for the Mountain Province, Philippine Legislature.*

ANACLETO GALO, *Provincial Secretary, Mountain Province.*

NARCISO CARINO, *Sergeant, Philippine Scouts.*

EDWARD MUKET, *Corporal, Philippine Scouts.*

HENRY ANAMOT, *deceased.*

JAMES AMOK, *in the United States.*

HILARY P. CLAPP, M. D., *District Health Officer, Mountain Province, and Chief of the Bontoc Hospital.*

STANLEY KALINGAN, *Superintendent, Bontoc Hospital.*

FRANCIS PADING, *Practicante, Philippine Constabulary.*

BENJAMIN PELEW, *Messenger, Bontoc Government School.*

PHILIP DIGNO, *deceased.*

CHARLES PUCAY, *Businessman in Baguio.*

### Alaskan Women Present Altar Cloth to Cathedral

THE INDIAN WOMEN of St. Stephen's Mission, Fort Yukon, have for months been laboring on an altar hanging as a gift for the Cathedral of St. John the Divine, New York. They have been guided by Mrs. Grafton Burke, and have produced a rare work of art; of simple geometrical design wrought in delicately colored beads traced on pure white, the whole being done on a large moose-skin. The hanging follows traditional Alaskan work, such as is already in use in St. Stephen's Chapel, Fort Yukon. It bears the following inscription:

"In grateful memory of the work for our people done by Bishop Rowe and Archdeacon

Stuck, this hanging is made and given by the native women of Fort Yukon, Alaska."

Presentation was made at Evening Prayer on February 8, by Grafton Burke, the son of Dr. Burke of Fort Yukon.

The gift is both an evidence of the generous devotion and the unique artistic talent of our Alaskan friends, and a living testimony at the heart of a nation's devotion, to the adventurous love of these apostles of imperishable memory who have gone far into the North with the Eternal Evangel. The hanging merits the description given on the Calendar of the Cathedral: "A wonderful Altar Cloth . . . perhaps the most interesting Altar Cloth in the world."

# Denver Prepares for General Convention

Triennial meeting in September offers unusual opportunity to see Domestic Missions at first hand. Plans for major events announced

By the Very Rev. Benjamin D. Dagwell

*Dean, St. John's Cathedral, Denver, Colorado*

COLORADO, TWO AND one-half times as large as New York State, has a population of but little more than a million. The Diocese of Colorado, coterminous with the State, has sixteen self-sustaining parishes and about seventy dependent parishes and missions. However, we are a diocese and except for the work on the western slope, formerly organized as a missionary district, we would be self-sustaining. Because of the inclusion of the former Missionary District of Western Colorado in our diocese, we must accept a small annual grant (less than half that given formerly to the western district) from the National Council.

But Colorado is the only diocese out here. We are touched on all sides by missionary districts. On the north is Wyoming and Western Nebraska; on the east, Salina; on the south, Oklahoma, and New Mexico, and on the west is Utah. Into this territory the Church has sparingly expended missionary money for two-thirds of a century. "Westward, the course of empire takes its way." The population is increasing in this western empire. Where there are a sufficient number of people we can secure support for the Church, but in the vast stretches of prairie and the rugged mountain ranges nature grudgingly yields a living.

It will be a liberal education for ocean roving Easterners to come west and to see their country. They will realize why the sparsely peopled sections present so huge a missionary problem. But they will be encouraged to find in our settled towns and cities well-housed and well-organized parishes. If enroute to or from the General Convention they will take time to swing through South Dakota or

Wyoming, they will have opportunities of seeing some of the splendid work we are doing with the Indians. Certainly they will have a greater knowledge of our western problems and a deeper appreciation of the heroism of our domestic missionary bishops. In Colorado, the distance from the northeast corner of the State to the most remote mission in the southwest is equal to that from Portland, Maine, to Richmond, Virginia. The distance in travel time is greater because of the slowness of trains on mountain grades and the necessity of changing from broad to narrow gauge trains. Indeed, eastern delegates can travel more quickly from Chicago to Denver in the luxurious trains of the four railroads that link us to the East than can some of Colorado's remote missionaries come to our city.

Conscious of the fact that the General Convention has never before met in the heart of a missionary area, we are anxious that domestic missions receive their due share of attention. The local committee is anxious to cooperate with the bishops of the missionary districts of the West in preparing an exhibit that will enable our eastern brethren to visualize the missionary problems of the West.

We are encouraged to believe that summer excursion rates will make railroad travel unusually inexpensive this summer. The fact that the Convention date has been advanced a month to September 16 enables us to assure visitors of ideal weather. The mountains will be a great attraction for our visitors and we plan to offer our guests an interesting circle trip from Denver to Morrison and thence up Bear Creek Canon to Evergreen, stopping for a cup of tea at the

## THE SPIRIT OF MISSIONS

Evergreen Conference House, on through Bergen Park, with a brief inspection of Buffalo Bill's grave on Lookout Mountain, and then down the wonderful Lariat Trail to Golden, and on into Denver. For trips such as these our visitors should come prepared with heavy wraps.

**D**EFINITE PLANS for this fiftieth session of General Convention are maturing rapidly.

On Sunday, September 13, the Presiding Bishop, the Rt. Rev. James DeWolf Perry, D.D., will deliver a pre-convention message in St. John's Cathedral; the National Council and its Departments will meet on September 14-15; and the Convention itself, will open officially, September 16. There will be a Corporate Communion for the House of Bishops and the House of Deputies at the Cathedral, followed by the opening service at the City Auditorium, where the preacher will be the Rt. Rev. Michael Bolton Furse, D.D., Bishop of St. Albans.

Convention headquarters will be at the Brown Palace Hotel. There are two additional hotels, practically across the street from the headquarters hotel, the Cosmopolitan and the Shirley Savoy,

both of which offer excellent accommodations. There are also other hotels within a few blocks of the convention center.

Governor Adams, through the State House Commission, has invited the House of Bishops to meet in the House of Representatives room in the State House. This will provide a very dignified setting with ample committee rooms and a large gallery for visitors. The House of Deputies will meet in the Scottish Rite Cathedral, diagonally across the street from the State House. This building is available also for mass meetings. The sessions of the Woman's Auxiliary will be held in the Central Presbyterian Church, about halfway between the hotels and the Scottish Rite Cathedral.

The General Convention office will be in the Scottish Rite Cathedral during the day and at the Brown Palace Hotel in the evening. Exhibits will be housed in the basement of the Scottish Rite Cathedral, mass meetings will find ample accommodations in the various convention buildings, and the departments of the National Council will be located in the Scottish Rite Cathedral, the Central Presbyterian Church, and in St. John's Cathedral parish house.



SCOTTISH RITE CONSISTORY IN DENVER, COLORADO

Where the House of Deputies of the General Convention will hold its sessions next September. This building will also house the Convention office, exhibits, and the offices of the Departments of the National Council

# National Council Adjusts 1931 Budget

Vacancies in the Field and Social Service Departments filled by appointment of the Rev. B. H. Reinheimer and the Rev. C. R. Barnes

A SPIRIT OF JOY and profound thankfulness permeated the annual meeting of the National Council held at the Church Missions House, February 11-12. Despite the desperately hard times of the year just past, Churchmen and women showed such a real devotion to the missionary life of the Church that the National Council was able to close its books for 1930 without a deficit. On December 1, it will be recalled, there was uncollected on the amount the dioceses had pledged for 1930, \$1,014,000 or more than one-third of the total of the yearly pledges. Of this amount, 99.1 percent was collected before the books were closed, thereby enabling the Council not only to balance its books without a deficit, but, due to some unexpectedly large lapsed balances, to have a surplus of income over expenditures of about \$100,000 to carry into 1931. In the total amount given for missionary work, 1930 stands as the fourth largest year in our history, being exceeded only by 1920, 1926, and 1927. Both the Presiding Bishop and the treasurer commended warmly the fine spirit of loyalty and determination and the downright hard work and sacrifice on the part of church people, which brought about such giving in such a year. (See cover for Presiding Bishop's Pastoral Letter.)

For 1931, the amounts which the dioceses have told the Council they expect to pay fall short by \$189,000 of the amount needed, in addition to all other income, to meet the budget of \$4,224,600 for 1931, established by General Convention. It was necessary, therefore, to make reductions in the appropriations to equal this shortage. The cuts were distributed over the entire field, the largest proportion falling on the work in the Church Missions House, the smallest on the foreign missions.

The Council's first official act was a recognition of its irreparable loss in the death on January 29 in San Francisco, California, of the Rev. Charles N. Lathrop, D.D., Executive Secretary of the Department of Christian Social Service. Reverently standing, the members of the Council listened to a statement of Dr. Lathrop's life and work presented by Bishop Burleson. (See page 181.)

## PERSONNEL

THE COUNCIL CONFIRMED the appointments by the Presiding Bishop of the Rev. Bartel H. Reinheimer as Executive Secretary of the Field Department, and of the Rev. C. Rankin Barnes as Assistant Secretary of the Department of Christian Social Service.

Mr. Reinheimer, who succeeds the Rev. C. E. Snowden, will take up his new duties on March 15. He is a native of Sandusky, Ohio; a graduate of Kenyon College and Bexley Divinity School; and has served in Ohio since his ordination as deacon and priest in 1914 and 1915. Since 1921 he has been executive secretary of the Bishop and Chapter of Southern Ohio, which corresponds generally to the more familiar council of other dioceses. Under Mr. Reinheimer's leadership the field work of the diocese has been remarkable; the enthusiastic conferences of laymen at the Old Barn Club being a well known feature.

Mr. Barnes, who will probably start his new work shortly after Easter, has been, since 1918, rector of St. James' Church, South Pasadena, California. He is a member of the Social Service Department's Council of Advice and chairman of the diocesan Social Service Commission. He was a deputy to the General Conventions of 1925 and 1928. His appointment was one of the last matters to engage Dr. Lathrop's attention.

## THE SPIRIT OF MISSIONS

The Rt. Rev. C. K. Gilbert, Suffragan Bishop of New York, was elected an additional member of the Social Service Department. As announced on page 203, he has consented to act as special adviser in matters relating to the work of that Department, during the emergency caused by Dr. Lathrop's death.

The resignation of Miss Clarice Lam-bright as consultant on young people's work was received.

Bishop Creighton presented his first report as Secretary for Domestic Mis-sions, and the Rev. Arthur M. Sherman was welcomed as Secretary for Mission-ary Education.

The Rt. Rev. A. A. Gilman, Suffragan Bishop of Hankow, addressed the Coun-cil. Upon his consecration in 1925, he was assigned special charge of all the educational work in the District by Bishop Roots.

### GIFTS TO ST. LUKE'S, TOKYO

**T**WO ANONYMOUS GIFTS of \$250,000 and \$25,000 respectively, have been received for St. Luke's Hospital, Tokyo. Dr. Teusler's pleasure in announcing the gifts was equalled only by the Council's gratification in hearing him. A note from the donor of the \$250,000 says, in part, "I feel keenly the necessity that the amount still needed for St. Luke's Hos-pital, Tokyo, should be raised, and raised before Dr. Teusler is worn out in body and in spirit."

### BRADNER LECTURESHIP

**T**HE COUNCIL ACCEPTED with grateful appreciation a generous gift of \$10,000 from the family of the late Rev. Lester Bradner, Ph.D., who for many years was a distinguished leader in re-ligious education. He was a charter member of the General Board of Re-ligious Education which preceded the present department. The income of the fund now given as a memorial to him is to be used for lectureships in religious education in certain of the seminaries.

### LEGACIES

**I**N ACCORDANCE WITH the policy of de-voting undesignated legacies to land or permanent equipment in the mission

field, the Council made the following disposition of legacies received in 1930:

EASTON—To complete experi- mental rural work .....	\$ 4,900.00
LOS ANGELES—Work among Japanese .....	15,000.00
SACRAMENTO—Church at Oro- ville, California .....	2,000.00
NEVADA—Pyramid Lake In- dian Reservation .....	10,000.00
SOUTH DAKOTA—Indian work at Fort Thompson.....	8,355.82
ARIZONA—Work at Phoenix....	6,000.00
WYOMING—To cancel debt on the episcopal residence.....	4,300.00
AMERICAN CHURCH INSTITUTE FOR NEGROES—For building operations under its direc- tion .....	30,000.00
KYOTO—Church at Fukui.....	10,000.00
NORTH TOKYO—Residence at Tochigi .....	4,000.00
PHILIPPINE ISLANDS — Indus- trial building at Bontoc.....	1,500.00
TOHOKU—Parish house for Christ Church, Sendai.....	15,000.00
DOMINICAN REPUBLIC— Church at Puerto Plata.....	3,000.00
HAITI—Land and a church at Gros Morne .....	5,000.00
PORTO RICO—Rectory at Ponce, not more than.....	6,300.00
CUBA—Work at Florida, Cam- aguey .....	5,000.00

### LIBERIA

**Y**ELLOW FEVER IN Liberia has wrought great havoc among residents there, both native and foreign. In response to a cable from Bishop Campbell, the Depart-ment of Missions recommended "that the National Council respectfully ask the Department of State to urge upon Li-beria, by every means in its power, such action as will lead to the eradication of yellow fever and so safeguard the health of its own citizens and nationals of other countries residing in Liberia." A com-mittee composed of the Bishop of Wash-ington, the Rev. Anson P. Stokes and the

## NATIONAL COUNCIL ADJUSTS 1931 BUDGET

Hon. Henry L. West, both of Washington, and the Rev. Artley B. Parson, Associate Foreign Secretary of the Department of Missions, was appointed to present this matter in person to the State Department.

### MISCELLANY

THE MOST IMPORTANT recommendations of the committee charged with recommending to the General Conventions changes in the Canons in order to make fully effective the plan of reorganization of the National Council are the provision for two vice-presidents, the creation of a department of domestic missions coördinate with a department of foreign missions, and the limitation of terms of Council members to six years without immediate reelection. Due to the absence on account of illness of Bishop Reese, Mr. Peterkin presented the committee's report which will be acted upon at the April meeting.

The desirability of forming a national organization of laymen has been considered by a commission which was appointed by General Convention to report to the National Council. Their reports were received at this meeting and were referred to a special committee headed by the Rt. Rev. Warren L. Rogers, D.D.

The committee on trust funds was re-elected. This committee, consisting of Dr. Burton Mansfield, Mr. Harper Sibley, Mr. Walter Kidde, the president, and the treasurer, has charge of some ten and a half million dollars of invested funds.

A photograph of Bishop Anderson, the gift of the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, has been added to the presiding bishops' photographs which hang in the Council room.

The Department of Missions at its meeting on February 10 appointed the following missionaries:

ATLANTA—Mrs. Katherine H. Webster

WESTERN NORTH CAROLINA—Miss Frances E. Brennecke

ALASKA—Miss Clara H. Dickinson

NORTH TOKYO—Miss Ruth Barbour

Prof. Ralph W. Scott

Dr. Herbert E. Bowles

THE PHILIPPINE ISLANDS—

Miss Jean McBride

Miss Elizabeth G. Griffin

On adjourning, the Presiding Bishop congratulated the Council on the prevailing spirit of harmony and on the amount of work accomplished. The Church Missions House overflows with activity during this period; the Woman's Auxiliary Executive Board and its committees meet for about twenty hours, the Departments all have long sessions, and there are meetings of numbers of commissions and committees.

The autumn meeting of the Council, which would normally be in New York in October, will take place in Denver on September 14 and 15, just preceding General Convention. The next meeting of the Council is on April 29 and 30.



THE REV. C. RANKIN BARNES  
Who has accepted his appointment as Assistant  
Secretary of the Social Service Department

## Executive Board of the Woman's Auxiliary

TWO THOUGHTS dominated the February meeting of the Executive Board. One was the loss of Dr. Lathrop, a constant friend and adviser. The second was the fact that the triennial is only six months away. Plans are nearing completion for the presenting of five great subjects around the central theme, The Way of Renewal, and by the April meeting it will probably be possible to announce the names of the five speakers and five discussion-group leaders, who are to consider family life, property and economic contacts, interracial and international relations, and religious thinking today. A brief suggested reading list on the five subjects will, it is hoped, be obtained from the five speakers early in the spring, and with this in view, Churchwomen may want even now to resolve that they will use the lists, when issued, to plan some thoughtful summer reading.

Further preparation for the triennial is an intercession leaflet shortly to be issued. This is built around the main theme and its five subdivisions, and is for use by individuals or groups. The Woman's Auxiliary section of the *Prayer Leaflet* for February is to be reprinted separately for wider use.

With renewed emphasis on spiritual values and with carefully planned consideration of problems that are world-wide, the next triennial gives promise of being the most interesting and most profitable that has yet been held,—the women of the Church facing the problems of today.

Hymns chosen for the service when the United Thank Offering is presented are: (The numbers refer to the New Hymnal.) From the eastern mountains (92). Come, Holy Spirit (200). And now, O Father (333). Holy offerings (504). Forward, be our watchword (531). For the mass meeting when announcement of the offering is made: We march (533). There's a wideness (240). Lead on, O King (534). O Master, let me walk with Thee (493). Brightest and best (95, second tune). Rise, crowned with light (466, tune, Russia, 435).

Two women workers from the textile mill at Danville, Virginia, made brief addresses at the Board meeting, on conditions resulting from the four months' strike. Their appearing before the Board was an unusual if not unique event, as the Board rarely has time or occasion for anything not directly connected with its work. The two women spoke quietly and clearly, and made evident the human need existing among their fellow workers and the children of their community. Mr. Spencer Miller, speaking at a later session, emphasized the fact that in this case and in others similar, it is the concern of church people, not to take sides or make judgments in an industrial dispute, but to respond to dire human suffering as they would respond to appeals of the Red Cross; it is not at all a case of giving money to carry on a strike, but of helping men and women and children who are victims of conditions beyond their control. The strike situation at Danville was one which Dr. Lathrop and Mr. Miller had discussed just shortly before Dr. Lathrop's death.

Two resignations were reported. Miss Helen Brent has been a member of the Board by virtue of her office as head of missionary activities of the Girls' Friendly Society. She has resigned from the latter office, which automatically removes her from the Board, where her alert criticism and wise counsel will be greatly missed. Miss Elizabeth Beecher, a United Thank Offering field worker, has resigned to be married.

At least fourteen reports were received, as usual, from secretaries and committees, concerning work done since the last meeting of the Board.

Among visitors to the Board meeting was Mrs. Henry Hill Pierce, president of the New York diocesan branch. Bishop Creighton, Dr. Franklin, Dr. Wood, Mr. Frazier, and Mr. Stabler, as well as Mr. Spencer Miller, all gave helpful information and advice. Bishop Perry, coming in at the close of the meeting, dismissed the Board with a benediction.



# Christianity is a Part of Modern Japan

Upon the foundations of Anglican missionary endeavor has risen a native Japanese Church, *Sei Ko Kwai*, a mighty factor in the Empire's life

By Willard DeMille Price

Author, *ANCIENT PEOPLES AT NEW TASKS*, etc.

I HAD JUST finished my dinner of raw fish, fish paste, cuttlefish tentacles, seaweed, soy beans, and rice. It had tasted much better than it sounds. The maid carried out the table. That was a simple matter, since the table consists merely of a small tray on six-inch legs.

Wearied by sitting on my heels during the repast, I rose and padded around in stocking feet over the spotless *tatami*, the springy, three-inch-thick blocks of straw that so delightfully pave the floor of a Japanese room. I was in good humor, much pleased with the Matsuzaka Inn, the exquisite room, the flower garden outside the paper doors, the charming view over Lake Hakone toward Mount Fuji. This was the fourteenth Japanese inn at which I had stayed during two months in Japan and I pitied the usual American tourist who makes straight for a hotel exactly like the one he left behind him in Oshkosh, when he might really see the inner life of Japan in one of these spotless and charming native inns.

In none of them had I found a single American. Would not Americans go back with a better appreciation of the Japanese if they did not hold themselves so aloof while visiting in their country?

I was quite unprepared to hear, through the *fusumi* or sliding paper walls, someone in the next room singing in English. He was softly chanting the universal hymn, "Holy, Holy, Holy". He seemed indifferent as to which language he used, sometimes lapsing from English into Japanese. Here, after all, must be another American, probably a missionary. Knowing how much is to be learned from missionaries, I rapped upon the *fusumi* and, upon invitation, drew them aside.

Seated on the floor enjoying the warmth of the burning charcoal in the *hibachi* was no missionary, but a kimono-clad Japanese gentleman.

Such was my introduction to the Holy Catholic Church of Japan, for it soon developed that this gentleman was a priest of that Church.

"And what is the Holy Catholic Church?" I asked, out of abysmal ignorance.

"The Holy Catholic Church is simply your Episcopal Church of America and the Church of England in Japanese dress," he replied. "Missionaries from America, Canada, and England did their work so well that the Japanese caught the fire and, with the help of the missionaries, established their own autonomous branch of the Church under the name, *Nippon Sei Ko Kwai*, or Holy Catholic Church of Japan."

"Does such a transplanted fire burn well?"

"Why not? These coals were burning downstairs before they were brought and laid in this *hibachi*. Yet they burn well here. Christianity, an Oriental religion to begin with, is perhaps even more at home in Japan than in America. The test of a Church is its missionary zeal; our Church has already begun to send out its own Japanese missionaries. We now have missions in Manchuria and Formosa, and others are planned."

This seemed conclusive answer to the common criticism that "the West has no right to force its religion upon the East." In the first place there was no forcing, and, in the second place, this religion was no peculiar property of the West, but belonged to all mankind. Here it was

## THE SPIRIT OF MISSIONS



ST. ANDREW'S CHURCH, TOKYO  
One of our churches where a truly Japanese  
Christianity is developing

flowering independently in the East and sending forth shoots of new life in the form of missionary service to other lands.

Interested, I spent the following Sunday in Tokyo visiting parishes of the Holy Catholic Church. How would Japanese Christians do things when left to themselves?

I soon found out. The vestibule of St. Barnabas' Church was full of shoes! (See February SPIRIT OF MISSIONS, page 103). This was certainly no custom that had been borrowed slavishly from the West! Wooden *geta*, sandals of straw and cloth, leather shoes both low and high, they completely covered the floor. To enter the church it was necessary to walk over them, leaving one's own shoes en route. I presume that a latecomer with a talent for mathematics could judge the size of the congregation by the number of shoes in the vestibule. But as for my friends and myself, although impressed by the quantity of footgear, we were not prepared to find the auditorium packed to the doors. We could barely wedge our way in.

But what a reward was the scene we found there! In the dark, hushed

church, what were those flames of yellow, orange, rose, and red? Candles? No. *Obis*.

Except for a few school girls in western uniforms, and two sisters in black, all the men and women in the congregation wore Japanese dress. This was encouraging, because there is no place where superficial imitation of the West shows itself more quickly than in dress. These people were evidently living their own lives as Japanese and presumably their religion was also their own, no mere, memorized copy of a western model.

I picked up a Prayer Book. Being printed in Japanese, it began, of course, at the back and ended at the front, suggesting that its contents also might be quite counter to that of the western book. That, however, is not the case. The Japanese Church has not forgotten that it is a branch of a world Church which must stand everywhere upon a common platform of belief. But within that limit, there is plenty of opportunity for difference of method, and the Japanese have taken full advantage of such elbow-room. My friends, familiar with the language, pointed out to me many indigenous prayers in the volume, and told me that this was unique among prayer books. While fundamentally the same, it was more individualistic than any other. And I later saw, in the notes of a pioneer English bishop in Japan, the Rt. Rev. Edward Bickersteth, who was instrumental in founding the Japanese Church, these words:

"The new Japanese version of the Prayer Book has been finished after probably a greater expenditure of toil in translation and minute revision, extended over some six years, than has been devoted to any of the numerous versions of the Prayer Book in our day."

We are wrong if we consider the Japanese to be dependent imitators. They do imitate, humbly endeavoring to get the best that other peoples can give, but they imitate with transforming skill and creative power. They are independent in spirit, strongly individual. Bishop Bickersteth, speaking of the differences of ritual in the Oriental Church, says that

## CHRISTIANITY IS A PART OF MODERN JAPAN

Japanese Christians "are a people as ready to take a line of their own as the English race itself."

To establish the Church among this independent people without any change whatever in essential matters is a tribute not only to Bishop Bickersteth and the Japanese leaders, but to the principles of the Church which stood the test of keen reëxamination on the other side of the world.

We left the congregation of St. Barnabas deep in penitent prayers in preparation for Communion, visited the kindergarten, playground, and girls' school, passed through the desperately needy section of Tokyo which this splendid institutional church serves, and visited other churches, including St. Andrew's, set high upon a hill. The congregation within was prayerful, devout, beautiful. How I wished that tourists who get their ideas of missions from the lobby-patter in foreign hotels could have seen that congregation, which had so thoroughly made Christianity its own and was at the time praying for the Japanese missionaries who were carrying the Message elsewhere!

Finally we came to what is perhaps the most beautiful place of Christian worship in Tokyo, Holy Trinity Church. This lovely, white edifice stands opposite the gateway to the new palace grounds and partakes of the dignity and beauty of its surroundings. Inside, a Japanese priest, his fine features illuminated by the altar candles, was preaching to a Japanese congregation, the men seated on one side of the church, the women on the other. These were evidently people of considerable means and education, the highest stratum of Tokyo society.

What a long gamut is covered by the Holy Catholic Church—from high to low, rich to poor. They all find a happy place in this communion. I thought of the needy districts we had passed through that morning, and how the Church serves them. I thought of the story I had heard about a destitute ex-convict, just discharged from prison, with no place to go, who sat on the steps of the Temple of the Goddess of Mercy in Asakusa Park.



OUR EDUCATIONAL LEADERS

Bishop Reifsnider and Dr. S. Sugiura, President and Director of St. Paul's University

There the priest, Sugiura, who has done such a wonderful work among reformed prisoners, found him. The man had been in prison twenty-one times. Evidently incorrigible. What could anyone do with such a confirmed criminal?

Sugiura took him to his hostel. He found him a job. He had absolute faith in him—contrary to all reason. Faith won. The ex-convict became a devoted Christian, a self-respecting and self-supporting citizen, and has for many years been a strong supporter of the social service work Mr. Sugiura has been doing in Fukagawa. When Mr. Sugiura died recently (See January *SPIRIT OF MISSIONS*, page 47), there was great sorrow among the criminals of Tokyo, for he was beloved of outcasts.

Now consider, by way of contrast, a man of very different mold, to whom this Church appealed quite as strongly. President Inouye of the Imperial University, Sendai, had been opposed to Christianity. His only daughter, studying at St. Margaret's School, Tokyo, became ill and was taken to the hospital. She had been a Sunday school pupil at St. Margaret's and kept praying in the hospital that her

## THE SPIRIT OF MISSIONS

parents might become Christian. Her physical strength failed rapidly, but she was still strong in her purpose. Her father and mother kneeled at her bedside while she prayed with them. During the last hours her faith was so bright and so beautiful that they were completely won over. The President of the Imperial University is now an enthusiastic Christian, never fails to attend service, and lends his great influence and personality wholeheartedly to the Church.

In the highest places, the Church is respected. Dr. Sadajiro Sugiura, brother of the friend of criminals, went in just the opposite direction, up to the palace, at the request of the Emperor to teach Prince Takamatsu Anglican Christianity!

The wife of the vice-minister of the Imperial Household is an ardent member of the *Nippon Sei Ko Kwai*. She is responsible for getting large financial support from the wives of the Japanese nobility for a home for tubercular patients; also for Kusatsu, the remarkable town of six hundred lepers, three-fourths of whom are communicants of the *Sei Ko Kwai*. Besides, she is responsible for the estab-

lishment of two hostels in Tokyo, one for men students, the other for women students. In both of them daily evangelistic work is done.

If you are inclined for a moment to suppose that the Japanese Church is in the hands of crude and uncertain people, consider the training of such leaders as those with whom I lunched on the following Tuesday. At Bishop Reifsnider's table sat Dr. Sugiura, whom I have already mentioned. He is a graduate of the University of Pennsylvania. He carries the degrees B.A., M.A., Ph.D., S.T.D., and has been decorated with the Order of the Rising Sun and the Third Order of the Sacred Treasure. He is director of St. Paul's University. At one side of him sat the Rev. T. Takamatsu, B.A., M.A., S.T.M., D.D., a recognized Bible student. At the other sat Dr. Shigeo Kojima, graduate of the General Theological Seminary, New York, a Ph.D. from Columbia University, and a well-known educationalist.

There are, perhaps, several score of leaders in the Japanese Church as well qualified as these. Also the general plane of the membership is high. I am speaking now in terms of intellectual and spiritual levels, not material. When we begin to feel superior it is well to remember that Japan's rate of literacy is much higher than that of the United States. But, of course, her per capita wealth is only a fraction of ours. Thus it happens that our intellectual contribution to Japan is rapidly becoming of less importance, but our material help is still acutely needed.

The Church is at present composed of two independent dioceses under Japanese bishops and eight missionary districts, for which the missionary societies of Canada, England, and the United States are responsible. Just as rapidly as these missionary districts achieve self-support they will also become independent dioceses and will elect their own Japanese bishops. Numerically the Church is not very strong. It has thirty-five thousand communicants. The influence, however, of Christians in Japan is very great in proportion to their numbers.



STUDY—JAPANESE STYLE

The attractive campus of St. Paul's University offers enticing opportunities for outdoor study

## CHRISTIANITY IS A PART OF MODERN JAPAN

The impact of the Christian Church has had profound rather than spectacular results in Japan. There has been no sudden tidal wave, but the persistent currents of Christian thought have deeply affected the mental and moral attitude of the Japanese. More than a million people in Japan read the Bible every day, according to careful investigation of the Bible societies.

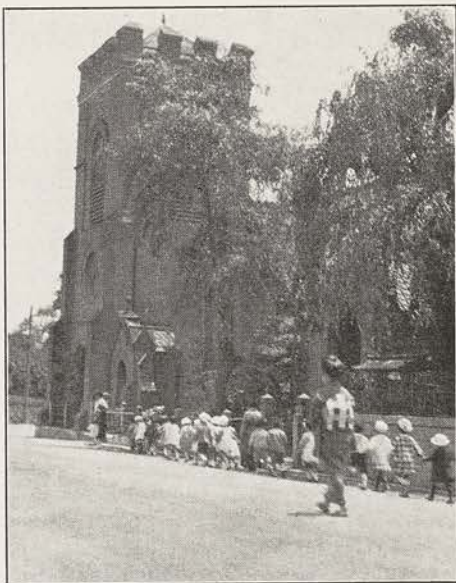
Buddhism is weakening and is endeavoring to hold its own by adopting the methods of the Christian Church. There are Buddhist Sunday schools, Buddhist young men's and young women's societies similar to the Y. M. C. A., and Buddhist woman's auxiliaries. Many Christian songs have been taken over bodily, merely substituting the name of Buddha for that of Jesus. It is rather a shock to hear a group of children singing, "Buddha loves me, this I know."

Every December a Christmas tree appears in Hibiya Park. Up and down the Ginza, chief street of Tokyo, you will see all the Christmas emblems that may be found in an American main street. Santa Claus is much in evidence. What is more significant is that there are numerous religious symbols, cards picturing the Nativity, commemorating the day as the birthday of Jesus.

Take away Christianity and you would not have modern Japan.

Public officials recognize the value of Christianity to Japan, although they are naturally reticent in declaring themselves. Said a former Minister of Education to a bishop of the Church, his personal friend, "There is no hope in Japan except in Christianity, but don't tell the public that I said so." A minister of state acknowledged that "The only antidote to communistic thought is a strong religious impulse, and the strong religious force in Japan today is Christianity."

The attitude of government educational authorities is to bring every Christian influence possible to bear upon students. They insist upon this. Because of an Imperial rescript which requires that no religion of any kind may be



HOLY TRINITY CATHEDRAL, KYOTO  
In the care of a Japanese priest this urban church ministers to a growing congregation

taught as part of the curriculum, they do not make their request official and formal. But they endeavor to see to it that hostels are established near Imperial University, where missionary influence may be exerted.

The college seal of St. Paul's University is *Pro Deo et Patria*. When one of the princes visited the university he said, "I am interested in your seal. I see that you put God first before your country. Why is that?"

"Because we believe that God-fearing men will be better citizens."

"You are right," said the prince, heartily approving a motto which half a century ago would have imperilled the life of any Christian having the temerity to propose it.

Never was Christianity so appreciated in Japan as today. One of the greatest causes of that appreciation is the spiritual cornerstone laid by the self-sacrificing pioneer, Channing Moore Williams, and the structure which the years have raised upon that sure foundation, the Holy Catholic Church of Japan.

# Anglican Conference on Education Urged

Representatives of American and Canadian Churches invited to English conference; first step toward world-wide educational coöperation

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

*Secretary for Adult Education, Department of Religious Education*

THE LAMBETH CONFERENCE has always emphasized Christian unity. Step by step the Anglican Communion is advancing toward that goal through conference, prayer, and fellowship. In spite of seeming lapses and occasional setbacks the will of the whole Church is set upon that oneness for which the Master prayed.

Within the Anglican fold itself there are wide differences of thought and practice. Do we who are its members fully understand and appreciate those differences within our own family? How can those differences of thought and practice strengthen and enrich our purpose of achieving Christian unity and not become threats to the unity of the Anglican Communion itself? Can we love our own and our neighbor's differences into unity if we do not fully comprehend our own? How can we face our own differences intelligently and fruitfully so that we shall not seek to compel conformity but learn to see how each contributes to the whole?

The glib answer is, by educating our people. But if we continue to educate our people on solely national lines how are we preparing them for responsible membership in a world-wide Church? That is the question that occurs over and over again to the Executive Secretary of the Department of Religious Education and to his associates. From facing this question has come the realization that we will be much more effective agents of genuine Christian unity if we are intelligent and sympathetic members of our own particular branch of the Christian Church.

Two ways of educating ourselves concerning the manner of life pursued by our fellow members in the household of faith

lie before us. We can include in the recommended study material put before our own people a course of reading which will set forth the ideals and activities of those in communion with Canterbury. That would result in a certain amount of factual information which would be accurate or inaccurate according to the wisdom of the persons selecting the reading list.

The other way is to have representatives of our own religious educational work meet with similar representatives from the rest of the Anglican body and confer with them upon our various experiences, ideals, and methods. Such an educational conference can and should result in a common and coöperative educational enterprise throughout the Anglican Communion.

For two years the Rev. John W. Suter, jr., and I have been in correspondence with the Archbishop of Canterbury, the Archbishop of York, the Archdeacon of Furness, and Sir Henry Hadow of England; with the Rev. R. A. Hiltz and the Rev. D. B. Rogers of the Church of England in Canada; and with the Rev. Maurice E. Griffith and the Rev. C. H. Murray of Melbourne, Australia. This correspondence resulted in April, 1929, in definite action by both the Australian and American Churches:

RESOLVED: That this commission (The Sunday School Commission of the General Synod of the Church of England in Australia) suggests the formation of a consultative or corresponding committee in connection with religious education, to include representatives of all the Churches in communion with Canterbury. This committee might meet periodically, e.g. at the Lambeth Conference.

RESOLVED: That the National Council request the officers of the Department of Religious Education to enter into conversation with the

## ANGLICAN CONFERENCE ON EDUCATION URGED

religious educational leaders of the Church of England and the Church of England in Canada, looking toward a proposed conference on religious education in the summer of 1930.

Similar action has been taken by the Church of England in Canada.

In pursuance of these resolutions, and through the generosity of a member of our Church who is a thorough believer in the power of education to accomplish great ends, I had the privilege last July of meeting representatives of the English and Canadian Churches in London. The primary purpose of this preliminary meeting was to confer with these representatives upon the advisability and possibility of an Anglican conference on religious education to be held in England some time in 1931.

The Archbishop of Canterbury expressed his interest in the proposition but was unable to take any personal part in the conference last summer because his time was entirely occupied with the work of the Lambeth Conference. However, he requested the Archbishop of York to act as his personal representative and asked him to report to him the results of the conference.

On July 11, I presented myself at Lambeth Palace and was very graciously received by the Archbishop of York and the then Bishop of Hereford (now Bishop of Rochester). Our conference concerned the following topics:

I. Is a general Anglican conference on religious education advisable?

It was agreed that such a conference would be desirable for these reasons:

1. We could profit by the experiences of one another as the American, Canadian, and Australian Churches had indicated a desire to do.
2. It would foster a sense of fellowship in the accomplishment of a common task.
3. It would offer an opportunity to confer on subject matter and method.
4. By affording an opportunity for better knowledge of one another, it would strengthen the corporate consciousness of the Anglican Communion.
5. By fostering, so far as practicable, a common training enterprise, it would

help to create in the Anglican Communion a united moral and spiritual leadership as it faced the problems of the world.

6. It would be a step toward sympathetic understanding of the difference of thought and practice within the Anglican Communion and so equip the Church for effective leadership in Christian unity.

The Archbishop expressed a personal opinion in favor of the advisability of such a conference, but stated that the opinions of representative leaders in religious education in the Provinces of Canterbury and York would and could be the only decisive factors. Therefore, he advised reference of the proposition to a joint committee of the Provinces of Canterbury and York under the chairmanship of the Bishop of Hereford. He further advised personal interview with as many leaders in religious education as were available in England at the time including the Bishop of Hereford; R. Holland, Secretary of the National Society; the Rev. R. Browne Wilkinson, Chairman of the Sunday School Commission; the Rev. E. W. Sara, Leader in the Youth Movement; Major J. W. Povah, Church Tutorial Classes Association; Albert Mansbridge, British Institute of Adult Education; the Rev. F. A. Cockin, Teaching Church Group; Miss Winifred Mercier, Whitelands Training College; and Miss Lynda Grier, Principal of Lady Margaret Hall, Oxford.

II. What should be the program of such a conference?

1. Round Table conferences for delegates only.
2. Lectures by experts open to the public.

III. Who should be delegates and how many?

1. A few delegates representative of each branch of the Anglican Communion.
2. Each delegate to be a specialist in some branch of religious education.

IV. The time suggested was the latter part of May or early part of June, 1931.

V. Leaders and expert lecturers to be

## THE SPIRIT OF MISSIONS

chosen by correspondence from among the membership of Anglican branches.

After the conference with the Archbishop of York, the remaining days in London were spent in a tremendous effort to interview all of the people on the list provided by the Archbishop. Unhappily it was vacation time and only a few were seen personally, but all of them expressed themselves as in favor of the project. A whole day was spent in conference with the Canadian representative, the Rev. D. B. Rogers. His Church is decidedly interested in the proposed conference.

Under date of December 11, 1930, the Rev. A. Powell Miller, honorary secretary of the Council of Sunday Schools and Youth Movements of the Province of York, wrote me:

"Your correspondence with the Archbishop of York has been considered at His Grace's request by a committee of the two provincial councils for Sunday schools and youth movements. At a meeting held yesterday I was asked to send to you, and through you, to your Council a very cordial invitation to be represented at our forthcoming joint conference, Leamington, May 19-20, 1931. We shall be very happy to welcome three delegates from your Council and are also sending a similar invitation to the General Board of Religious Education of the Church of England in Canada.

"I have been in correspondence with the Bishop of Rochester (formerly of Hereford), and have also seen other correspondence between the Archbishop of York and my chair-

man, and I gather that they feel that at this stage it would be most helpful for us to meet as suggested above."

From such an exchange of educational experience and method it is not difficult to visualize the Anglican Communion becoming more and more conscious of its family relationship. When the whole communion is sympathetically aware of the ideals and practices of every branch of its own family and is deliberately educating every member of that family out of its common experience and wisdom, we shall have done much to fit ourselves for leadership in Christian unity.

Between this opportunity and its realization there lies the question of means. At a time when the Church is straining to carry its present responsibilities, it is hardly to be expected that money can be officially appropriated for the attendance of our invited representatives at such a conference. Unless private individuals see in it an opportunity for unique Christian service, the present opportunity will have to be allowed to pass. But that does not mean that our interest and prayers should not be focused upon the underlying purpose of this conference. Whatever temporary financial circumstances may be, the purpose is a step toward that unity for which the Master prayed. Ultimately, in His strength and in His good time it must be achieved.

### Prayer for Ethiopians Joyfully Received

FOR THE CORONATION on October 12, 1930, of the Emperor of Ethiopia (Abyssinia), the Rt. Rev. James E. Freeman wrote a prayer for use on that day in the Cathedral of S.S. Peter and Paul, Washington. A copy of the prayer was sent to the State Department, which forwarded it to the United States Minister in Ethiopia, who in turn gave it to the Director-General of Foreign Affairs for Ethiopia for presentation to the Emperor. His Imperial Majesty was impressed and gratified. He had it translated into the Amharic language and printed in his weekly newspaper, *Light and Peace*, a

copy of which was sent to the Rev. William C. Emhardt, Secretary of the Committee on Ecclesiastical Relations. Amharic, one of some seventy languages or dialects used in Ethiopia, is the official tongue. An old Semitic language, a cousin of Babylonian cuneiform, it is read by the feudal chieftains and ecclesiastical authorities. Our Minister now reports that the prayer appears to have had "a remarkably joyful and inspiring effect" on the Emperor and his ministers of state, all of whom have a profound respect for anything of a religious nature. The people are Coptic Christians.



# Good Friday Offering Aids Near East

Successful Daily Vacation Bible Schools and increased ordinations to Orthodox priesthood are some results of our work in the Holy Land

By the Rev. Charles Thorley Bridgeman

*Educational Chaplain in Jerusalem*

**T**HE signal contribution which Canon Bridgeman, our Educational Chaplain in Jerusalem, is making to the spiritual life of the Near East was recently given public recognition by the Greek Patriarch of Jerusalem, who has made him a Commander of the Orthodox Order of the Holy Sepulchre. This honor, a high rank in the Order, has been bestowed upon very few Americans, among whom is the Rev. William C. Emhardt, Ph.D., Secretary of the Committee on Ecclesiastical Relations. Another recent recipient is the Rev. Richard D. Hatch of Brooklyn, Connecticut, who has long been known for his sympathetic and helpful interest in the Greek Orthodox, both in Connecticut and in the Holy Lands. When the income from the Good Friday Offering permits, it is intended that the educational work now supported by it and carried on by Canon Bridgeman may be extended to the Greek Patriarchate.

**W**HEN JONAH SET out from Jaffa (Joppa) for Tarshish the port may have been adequate for the small sailing vessels then in use. The reef of half-submerged rocks that encloses the harbor and cuts off the violence of the western winds though making but a small and shallow haven may then have afforded shelter enough. Even today it receives the fleet of small sailing craft that scuds up and down the Palestine coast, but for large steamers the harbor is obsolete. Vessels must anchor out in the open roadstead unprotected from heavy storms and threatened should their moorings slip, by a rock bound coast. When last summer our vessel dropped anchor off the little town at daybreak, we

had to prepare for a rough landing. The hot sun was just rising above the Judean hills, Jaffa crowned with palm trees and girt about with its miles of orange groves, was fast losing its evening coolness before the blast of early morning heat. The strong inshore wind piled up the sea in long blue rollers that broke on the reef in swirls of white and green. Our arrival was heralded by a flotilla of small boats that raced out from the inner port. Like the Barbary pirates whom they resemble in dress and speech, the porters and boatmen clambered aboard and sought in violent Arabic the privilege of taking us ashore. To land in open boats at anytime is an experience; but to do so on a rough day, with one's mind anxiously filled with thoughts of what may be happening to furniture being dropped overboard into bobbing lighters, it is a real adventure. Having retained one of the importunate boatmen as a protection from the rest, we were soon stowed away in a small boat, fortunately none of our luggage lost in the process, the helmsman gave the word, with a shout the six rowers tugged on the big oars, and we set off on the last lap of our four weeks' voyage to the Holy Land; not to be safely reached however, until we had shot on the crest of a huge wave between the threatening rocks and over the submerged reef that guards the inner harbor.

The landing at the customs pier in a shouting, gesticulating mob of Arabs, Jews, Europeans of a dozen kinds, the bother of passports and customs, the comfort of friends in official place who can expedite the details, and at last refuge in a cool hotel overlooking the sea made up the kaleidoscopic picture that soon mel-

## THE SPIRIT OF MISSIONS



*Courtesy, American Colony, Jerusalem*

### A PALESTINE VILLAGE

Along the fertile coastal plain at Jaffa

flows into an amusing memory.

Among the first to greet us on landing was the Rev. C. H. Boynton, retired Professor of Pastoral Care at the General Theological Seminary, who had been spending the year in Palestine carrying on my work. He welcomed us with encouraging reports of the work and greetings from friends awaiting us at Jerusalem. That he had had a happy year was evident. Later, as I went about Jerusalem, the unanimity with which people of all communities spoke of his good work and friendly personality made me feel that we could not have made a wiser choice.

Summer in Palestine is thought by many of the uninitiated to be an appalling prospect. They do not realize that the country is so mountainous that the hot moist weather of the coastal plain is left behind in the hills about Jerusalem and Hebron where the dry heat of the day is tempered by strong western winds and the nights are invariably cool enough for blankets. Our return at a time when the all-absorbing work of schools would be in abeyance was designed to make time for other duties. The first of these

was the pushing of the Daily Vacation Bible School work in and about Jerusalem.

Here is a foreign movement that has taken hold in Palestine and offers a fine future. Most significant of all is that the native Greek Orthodox Church (Arabic-speaking) and the Armenian Church as well as western missionary organizations have taken it up. It provides a good opportunity for giving children healthful recreation and religious instruction during the summer months, and offers the young womanhood of the country a chance for volunteer service otherwise lacking.

The center of the work is the Jerusalem Girls' College which is an institution of the English Church, the finest girls' school in the country. Here the young women, trained on western lines, are urged to give some social expression to their lives. The vacation school is one of the most practical avenues. When I arrived last summer I found twenty-three young women taking a special course prepared by the local D.V.B.S. committee. Subsequently ten schools were held in the



*Courtesy, American Colony, Jerusalem*

### LANDING AT JAFFA

Small boats are needed to cross the barrier which protects the inner harbor

neighborhood by the Greek Orthodox, Armenians, Anglicans, Friends, and other groups. The biggest and best schools were those of the native Churches. For the second year the Orthodox school in Jerusalem won the cup for the best school in all Palestine, Syria, and Iraq; while the Orthodox school in Bethlehem secured second place, with the Armenians a close third.

Eight priests ordained at one time for the Armenian Church is one of the concrete results of the new educational policy of the Armenians at their seminary on Mount Zion. These young men have been in training for the six years that we have been associated with them in that venture. They represent the most significant contribution to their national church life since the war, and are a living memorial to the sainted Patriarch, Mgr. Elisee Tourian, who entered into rest last Easter. These men had the advantage of having excellent courses in pedagogy and homiletics from Dr. Boynton during the last year.

Eight deacons ordained in October at the Church of the Holy Sepulchre as the first step in their four years' training for the priesthood show that the good work is continuing. Though the death of the Patriarch and the calling to work in Syria of Bishop Papken Gulessarian have been great losses to the faculty, the school has the advantage of adding two new teachers, old students of mine in the early days of the school, who have just returned from special training in England at Mirfield and King's College, London. We are thus being able to fulfill the Patri-

arch's dream that new leaders may be raised up to take the place of those who must lay down their work.

Speaking of Bishop Papken Gulessarian, I must write something of his new work. He had been called to Syria to assist the head of the Armenian Church there in organizing the diocese, and in

promoting theological education. His special interest will be a new seminary at Antilias, near Beirut. This is of especial interest to church people, and indeed all Americans, for it is being made possible through the loan from the Near East Relief of certain buildings formerly used for an orphanage. The dean will be a man of whom we may be proud, the Rev. Vartabed Kasparian, who is a distinguished graduate of the Episcopal Theological School at Cambridge, Massachusetts, and long rector of the Armenian Church in Bos-

ton. He will bring to his new work a wide experience and sympathetic personality which are calculated to give impetus to the reconstructive forces in the Armenian community.

When people ask why our Church is at work in the Holy Land and coöperating with the Bishop of the English Church here, we point to such undertakings as these, a few of many which are quietly in progress, and indicate how wide a field of usefulness is open to us. Not by building up a narrow Anglican work, not by criticism or proselyting, but through a demonstration of brotherliness we are seeking to help the Churches of the Christian East train leaders for the day which now dawns after centuries of Moslem oppression.

### The Good Friday Offering

THE Good Friday Offering makes possible the maintenance of

1. The work of Canon Bridgeman
2. Our share in the work of the Jerusalem and the East Mission among Moslems, Jews, and Anglican Churchmen in Palestine and Trans-Jordania
3. The support of the heroic work of the Rev. J. B. Panfil among the Assyrians in Iraq.

There is always the hope that we can meet some of the requests from various Orthodox Churches in the Near East for educational chaplains.

The Lambeth Conference led to fuller understanding with the Orthodox Church. The fulfillment of the hope of reunion depends largely upon more intimate knowledge that comes from closer association. Nothing can be so effective as the presence of Anglican clergy in Orthodox theological seminaries.

The coöperation of our Church is urged by the Orthodox Churches in the awakened Near East. Our response is limited to the provision made possible by the Good Friday Offering.



*Courtesy, Ecclesiastical Dept., The Gorham Co.*

TABLET OVER THE DOUBLE DOORS OF THE CLUB HOUSE

## Addition to Browning Hall Completed

*By the Ven. Frederic W. Goodman*

*Archdeacon of Arctic Alaska*

TO MARK ITS fortieth birthday, St. Thomas' Mission, Point Hope, Alaska, has erected an addition to Browning Hall.

In 1912, Mrs. J. Hull Browning gave to this mission a club house. As the years passed the accommodations became altogether inadequate and the cramped and overcrowded condition detracted from the effectiveness of the mission. When Mrs. Browning learned this she most generously contributed the funds for an extension to the club house.

As soon as possible after my return from furlough last summer, I began work on the extension. Excavating down to the perpetual ice which underlies all this section of the Arctic, twenty column forms were laid thereon and concrete was mixed and poured. On this foundation the new section is built abutting the east side of the club house and forming a commodious and attractive hall. Ferocious storms, and below zero weather in the latter part of October, slowed up our work. Nevertheless, by November 4 the addition, about eighty by twenty feet, was completed both inside and out. The club house was built some six feet above ground level. Now that the east end of

the old building has been removed the floor of the club house forms an excellent stage for the hall.

The outside of the entire building is finished with cedar siding and this carried over the tongue and groove finish of the club house gives uniformity of appearance and also additional protection from the weather to the old building. The special features of the building are the roof trusses adapted to withstand the strain from the violent storms of the Arctic, the double insulation, outside and inside, and the use of galvanized nails and brass screws throughout to resist the corrosive effects of the salt air.

The building was erected under my supervision by our own Eskimos in thirteen weeks. Only by the cheerful cooperation and tireless efforts of the Eskimos was the building completed under such conditions and in such record time. The entire building is over one hundred feet long and it is confidently hoped will serve many generations of Eskimos.

St. Thomas' Mission, Point Hope, is now the most complete and well equipped of all our missions in Alaska. It is a significant culmination to forty years' work of the Church amongst the Eskimos.

# The Church at the World's Cross Roads

On the Atlantic side of the Panama Canal we are trying to minister to a large civil, military, and naval group without adequate equipment

By the Ven. J. Lundy Sykes

*Archdeacon of the Panama Canal Zone*

ON THE ATLANTIC side of the Isthmus of Panama are situated the adjacent cities of Cristobal and Colon, the former in the Canal Zone, the latter in the Republic of Panama. These twin cities are named in honor of the discoverer of the New World, Cristobal being the Spanish equivalent for Christopher and Colon for Columbus. So contiguous are they and so erratic their boundary lines that it is sometimes difficult, even for the resident, to know whether he is on American or Panamanian soil.

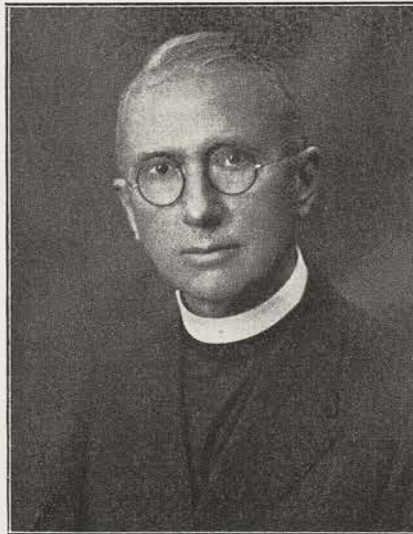
Cristobal, founded in 1904, owes its beginning to the construction of the Panama Canal, of which it is the Atlantic terminal. A sea port of steadily increasing commercial importance, it is also the seat of the Canal Zone Government on the Atlantic side, as well as the home of many employees of the Canal and of the Panama Railroad.

Colon, a much older city, was founded in the early fifties by the builders of the Panama Railroad, of which it is the Atlantic terminal, as Cristobal is of the Panama Canal. A comparatively modern suburb of Colon is New Cristobal, about a mile distant from Cristobal, and also the home of a considerable number of employees of the Canal and the Panama Railroad and of some

Americans engaged in business on their own account. The site which New Cristobal occupies is under the sovereignty of the Republic of Panama, but owned almost exclusively by the Panama Railroad, which is but another name for the United States Government operating as a corporation.

At Gatun, eighty-five feet higher than Cristobal and seven miles distant by concrete road, are the Atlantic side Locks of the Canal, eloquent witnesses to the genius of American engineering, as are those on the Pacific side. Gatun is the residence of several hundred civilian employees engaged in the operation of these Locks. Among the civilians and their families of Old Cristobal, New Cristobal, Colon, and Gatun, are to be found not a few church people.

But the Church's constituency on the Atlantic side is by no means limited to the civilian population. For the defence of that great water way not less than forty-five hundred officers and men of the United States military and naval forces are stationed at several garrisons and posts in the vicinity of Cristobal, none of which is more than seven miles distant, and some in closer proximity. Including the families of the commissioned and non-



ARCHDEACON SYKES

## THE SPIRIT OF MISSIONS



REVISED ARCHITECT'S DRAWING FOR NEW CRISTOBAL CHURCH  
The Gothic structure originally planned (see February SPIRIT OF MISSIONS, page 102) has had to be given up because of its excessive cost. The Spanish plan now proposed can be built for the \$35,000 allocated to this project of the Advance Work Program

commissioned officers, there are no less than five thousand army and navy people on the Atlantic side, and in this connection it may be said that the percentage of church people among the members of the Army and Navy is perhaps greater than that among the civilians.

As priest-in-charge of the white congregation on the Atlantic side, I am charged with the duty of bringing the ministrations of the Church to her children among the civilians, soldiers, and sailors. In the Panama Canal Zone the Church has a unique opportunity of following with her nursing care and protection her children who in foreign and demoralizing environments are serving their country, whether as civilians engaged in the operation of the Canal or as members of the Army or Naval forces engaged in its defence. Indeed, the Church's chief, but not only, reason for being at work in the Missionary District of the Panama Canal is to shepherd her own children. On the Pacific side of the Isthmus, she has provided adequate physical equipment for this task by building the Cathedral of St. Luke at Ancon. On the Atlantic side she is seriously handicapped

in her work among the American population by reason of the lack of a separate church building. My American congregation shares the use of a church building with a congregation of colored West Indians, to the mutual disadvantage of both congregations. I may mention two handicaps to my work, namely, the lack of parish spirit due to the lack of a parish church, and the lack of churchly environment for my church school which I am obliged to conduct in a hired building about a half mile distant from Christ Church.

On the recommendation of Bishop Morris, the National Council has decided to turn over the old church to the colored people as soon as a new church is erected for the American congregation. The National Council has also placed the proposed church on the Advance Work Program and fixed its cost at thirty-five thousand dollars, which item has been selected as an objective by the Diocese of New York. A building site in the heart of the American settlement of New Cristobal has been donated by the Panama Railroad Company on condition that it be used in the near future.

## Strides Toward Reunion at Lambeth

In this, his third article on Anglican-Orthodox relations, Dr. Emhardt discusses the procedure at the recent Lambeth Conference

By the Rev. William Chauncey Emhardt, Ph.D.

*Secretary, Committee on Ecclesiastical Relations; Chaplain to the Pope and Patriarch of Alexandria and other members of the Orthodox delegation at Lambeth Conference*

**I**N the January SPIRIT OF MISSIONS (pages 41-4), Dr. Emhardt traced the steps, begun at the Lambeth Conference of 1880, which led to the significant conversations at Lambeth last summer between the Orthodox delegation and bishops of the Anglican Communion. The current article deals with the actual negotiations at the 1930 Conference. Next month, Dr. Emhardt will conclude this series with a discussion of the effects of the Conference.

**F**ROM THIS BACKGROUND the Archbishop of Canterbury addressed an invitation to the leading prelates of the Orthodox Church through the Ecumenical Patriarch to be present at the recent Lambeth Conference. The purpose of the invitation is stated thus:

"Subject to the guidance of the Holy Spirit of God, no matter for discussion with which the conference will be occupied will be of greater importance than the question how best, for the service of Almighty God and for the sake of the Lord Christ, we can strengthen still further those ties of sympathy and understanding which already exist between the Anglican Communion and other parts of the Church of God throughout the world.

"With none do we desire more heartily growth in sympathy, in mutual understanding and in brotherhood, than with the Holy Orthodox Churches of the East. I remember with satisfaction the presence of some representatives of the Orthodox Churches on the occasion of the Lambeth Conference held in 1920. I remember with joy all that has happened since which has brought the Anglican and Holy Or-

thodox Churches yet closer to each other. And I recall especially Your All-Holiness' own words in your letter to me written only last December wherein you testify to the fact that on your part 'nothing will be left undone to maintain unbroken and to develop further our mutual brotherly relations'."

In his reply the Ecumenical Patriarch says:

"We proceed to declare, that both our great Church of Christ, and all our sister Orthodox Churches, to which we hastened to make it known, have received this courteous invitation with great joy, as all have already announced to us, and from each one by the help of God some will come and be present at the said great conference of the revered and beloved Anglican Church, according to your courteous desire, and the representation of our Orthodox Church will be general. . . .

"We pray that God, granting that the fruit of this great conference of your Church may be rich, may bring this coming gathering of yours to all good, and may also give His blessing, so that the new and great coming together and contact of our Churches, that will take place at this opportunity by the coming and the presence of Orthodox representatives, yea, of representatives of all the Orthodox Churches, sent independently, may be fruitful and lead to good results, so far as concerns the closer knitting together, and the progress of the relations of our Churches, so that by it good service may be done to the work of the peace of Christ and the inflaming of general Christian love and solidarity."

In his letter of acceptance, the Pope

## THE SPIRIT OF MISSIONS



OLD CATHOLIC DELEGATES WITH ANGLICAN BISHOPS AT LAMBETH

Seated: the Bishops of Gloucester and Deventer, Archbishops of Utrecht and Canterbury, the Bishops of Harlaam and Fulham, and Archbishop of Dublin; standing: Dr. Emhardt, Canon Douglas, the Bishops of Guildford, Nassau, Gibraltar, and Montreal, and the Rev. C. B. Moss

and Patriarch of Alexandria, Meletios II, who afterwards headed the Orthodox delegation, wrote:

"We praise Your All-Holiness, for that you have received so courteously the invitation of His Grace the Archbishop of Canterbury on behalf of his Church and that you readily made known the invitation and its reception to the rest of the Christian brotherhood, that the other Holy Churches may be moved to imitation, and that the representation may be not partial only, but pan-Orthodox, appointed both to speak and to hear words of peace and love in its fellowship with the Anglican hierarchy, bearing forward the work of the unity of the Churches, that work that is so high and holy, and so desired by every Christian heart.

"While it is certain that there are many points that separate the two Churches, and neither they who give nor they who receive the invitation expect the Descent of the good of Unity immediately, yet none the less it is clear that the grace of the Spirit is guiding us both through human ways to a meeting with one another."

With such auspicious background and with such friendly assurances the delegates assembled in London. This delega-

tion consisted of representatives of the Church of Alexandria; the Great Church of Constantinople; the Patriarchate of Rumania; the Serb Patriarchate; Patriarchate of Antioch; the Patriarchate of Jerusalem; the Church of Greece; the Church of Cyprus; the Orthodox Church of Poland; and the Church of Bulgaria.

Before the opening of the conference the delegation held many informal discussions with those interested in closer relations between the two communions. The most important of these was the conference with the Archbishop of Canterbury's Commission on Eastern Churches, which I attended as representative of the Episcopal Church. In all these discussions it was evident that, although there was a desire for unity, the path towards unity which had been smooth and pleasant while immediate interests centered around friendly relations and acts of comity, became narrow and thorny when concrete rather than academic expression was demanded. Each communion sought a different immediate end. The Orthodox desired an explanation of the doctrinal position of the Anglican Communion as a step not only towards closer relations but towards actual reunion. The Anglican Communion, intent upon offering fuller



## STRIDES TOWARD REUNION AT LAMBETH



THE ORTHODOX DELEGATES TO THE LAMBETH CONFERENCE

The Archbishop of Canterbury is wearing the enkolpion which was given in 1921 to the late Archbishop, Lord Davidson. Dr. Emhardt who was one of the chaplains to the delegation is at the extreme left rear

and authorized service to the isolated Orthodox in the United States and the British Colonies, desired some immediate application of *oikonomia* (economy) that would regularize ministration of sacraments in exigent cases. The Orthodox rigidly insisted that this could not be done unless it was preceded by dogmatic union (*i. e.* union on the basis of Faith). The most sanguine could not expect a satisfactory dogmatic statement from three hundred bishops representing every shade of Anglican thought. It is evident, therefore, that there was a demand for many diplomatic discussions with both parties before the two delegations could meet around the conference table.

In the meantime the presence of the Orthodox was felt. They held conspicuous places of honor at the preliminary service at Canterbury and at the opening service in Saint Paul's Cathedral; and were formally received by the whole conference.

The formal discussions took place in the drawing room of Lambeth Palace. The Anglican sub-committee consisted of the Archbishop of Dublin, the Bishops of Atlanta, Chichester, Egypt and Sudan, Fulham, Gibraltar, Gloucester, Guildford, Montreal, Nassau, Northern Indiana,

Rhode Island, Western Michigan, and the Bishop Coadjutor of Chicago. In addition the Rev. John A. Douglas and I were admitted as observers. When the conference opened those who had been preparing the way were hopeful of some progress. They were not prepared for what happened. Man's proposals and operations were completely dwarfed by God's disposal. The Holy Spirit, and the Holy Spirit alone, could have directed and controlled the minds of men in the channel the delegations entered. His Presence was felt and we knew He was performing a mighty work. The result of the discussions caused no little astonishment.

This astonishment arose both from what the Orthodox did and more especially from the fullness and clarity with which the Anglican bishops defined their interpretation of the teachings of the Church. The subjects considered in detail were:

1. What is the supreme constitutional body in the Anglican Church which decides authoritatively in matters of differences of Faith?

2. Discipline within the Church.

3. Does the Anglican Church agree that Holy Orders is a *mysterion*, and

that in its succession it is a link with the Apostles?

4. The question was then discussed of the relation, implied in the Lambeth appeal, to the non-Episcopal ministry. The policy, which was outlined in the *Appeal to all Christian People* and might be carried out in relation to reunion with non-Episcopal bodies, was fully explained, and the Patriarch said that in this kind of activity he saw the practice of the Orthodox, which was known as economy. Some considerable discussion then took place on the question of economy, and it was finally stated that the Orthodox position was that the Church has full authority from its Divine Founder to use economy upon matters which concern the advantage of the Church, upon condition that it does not clash in any way with the fundamental grounds of Faith.

5. The Doctrine of the Holy Eucharist.

6. The Eucharistic Sacrifice.

To these were added three practical questions:

1. The need of a joint theological commission appointed by the Archbishop of Canterbury and the Ecumenical Patriarch.

2. Sacramental ministrations to isolated communicants of either Church.

3. The final question discussed was the unification of Orthodox Church Government in North America. This had become difficult. There were Greek, Syrian, Russian, and Roumanian bishops at present in the United States and in Canada. The best solution for the present was that Orthodox Christians should regard themselves as being under the control of the bishop of their own language and nationality until the Orthodox Church, as a whole, decided on the form of organization to be followed in America.

The result of these conferences, except in the items enlarged in the context, are covered by a resumé of the discussions accepted by both delegations and presented to the conference under the signatures of the Metropolitan of Thyateira and the Bishop of Gloucester. The report of the sub-committee and especially the resumé was considered first by the whole Committee on Unity and then by the

whole conference, which passed the following resolution:

"The conference not having been summoned as a synod to issue any statement professing to define doctrine, is therefore unable to issue such a formal statement on the subjects referred to in the *Resumé* (See *The Lambeth Conference and the Orthodox in America*, pages 6-8 for text of Resumé. The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y. Free) but records its acceptance of the statements of the Anglican bishops contained therein as a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it, in relation to those subjects."

As this article is meant to present a picture of the work of the conference in the words of the conference, it now remains but to present the evaluation of the report as expressed in the Encyclical:

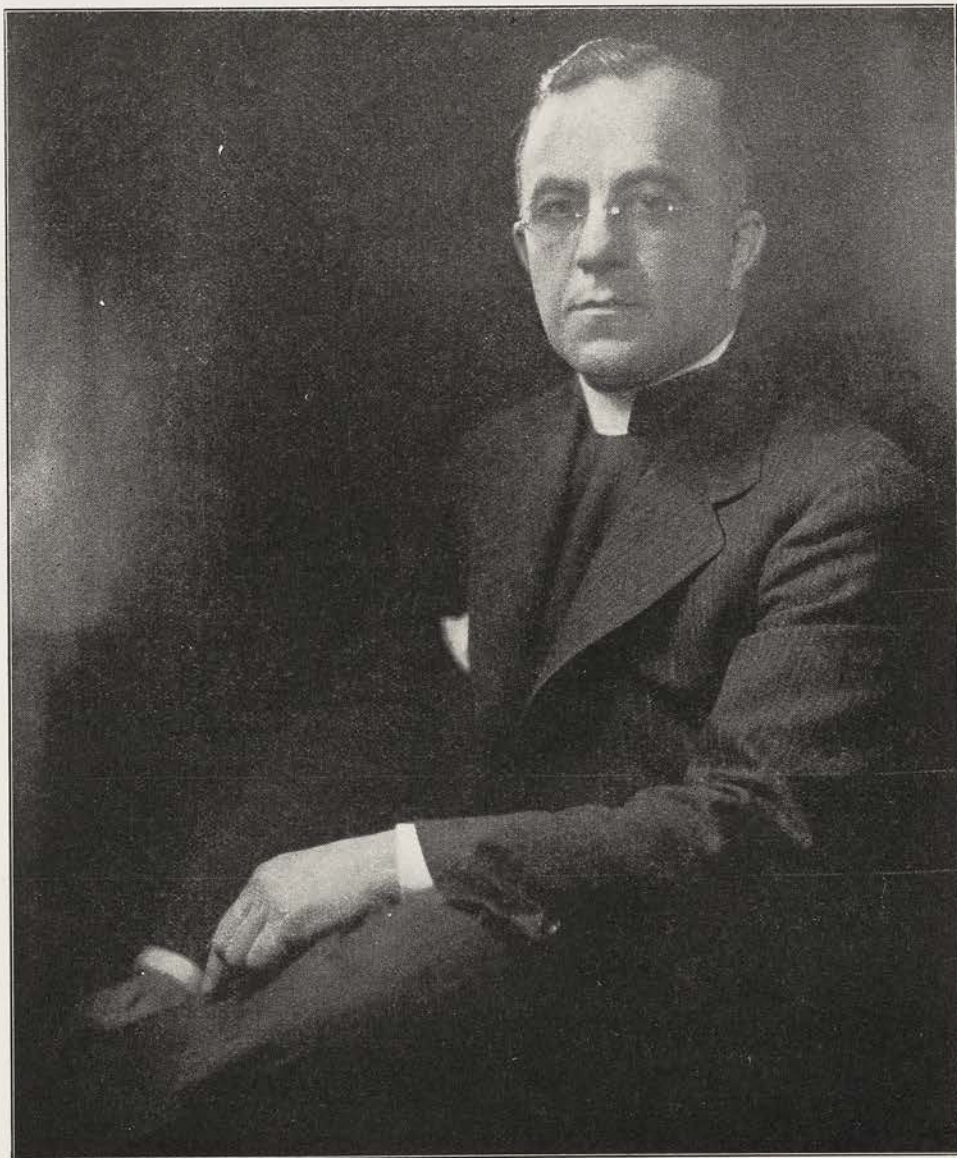
". . . . We will write specifically of two movements because they are now approaching the phase of definite action.

"The first of these concerns some of the oldest Churches in Christendom. A most important delegation from the Orthodox Churches of the East arranged by the Ecumenical Patriarch and headed by the Patriarch of Alexandria visited our conference. Another delegation headed by the Archbishop of Utrecht represented the Old Catholics. Both of these delegations came to tell us that they desired definite and practical steps to be taken for the restoration of communion between their Churches and ours. This is a notable advance crowning a long period of increasing friendliness. The conference has asked the Archbishop of Canterbury to appoint commissions of theologians to confer with similar commissions, if appointed by the authorities of the Orthodox and of the Old Catholics, and it is hoped that these commissions may find such a unity in faith and such a similarity in practice to exist between the Churches, that restoration of communion may become possible as soon as the appropriate assemblies of the various Churches can meet."

# The Spirit of Missions

PICTORIAL SECTION

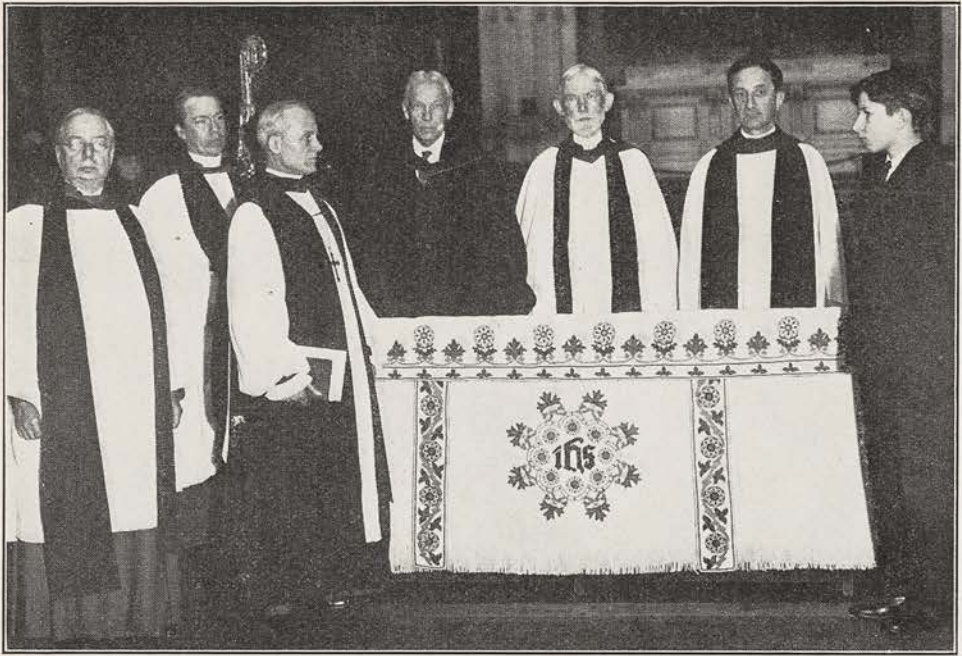
Eight Pages of Pictures from the Field



© Bachrach

THE REV. BARTEL H. REINHEIMER

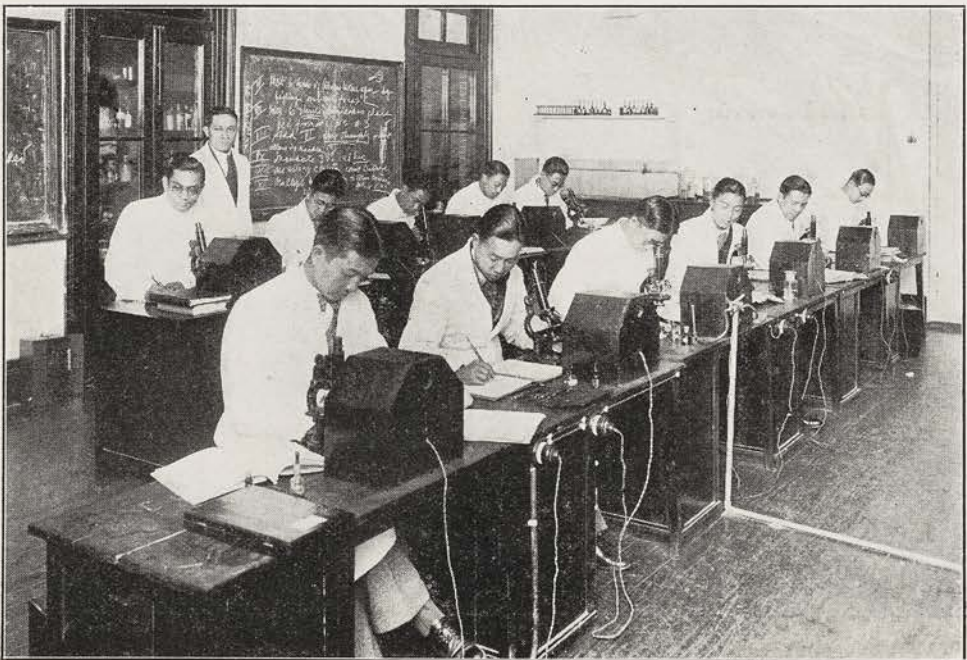
Who, on March 15, will become Executive Secretary of the Field Department of the National Council. Since 1921 he has been the Executive Secretary of the Bishop and Chapter of the Diocese of Southern Ohio, and he brings to his new work a record of successful achievement



*William Bernard Brown*

**NEW YORK CATHEDRAL RECEIVES ALASKAN ALTAR CLOTH**

At Evensong on February 8 in the Cathedral of St. John the Divine, Grafton Burke (extreme right), the son of Dr. Burke of Fort Yukon, presented Bishop Manning with a gift from the native women of Fort Yukon (see page 148)



**A CLASS IN BACTERIOLOGY, ST. JOHN'S UNIVERSITY, SHANGHAI**

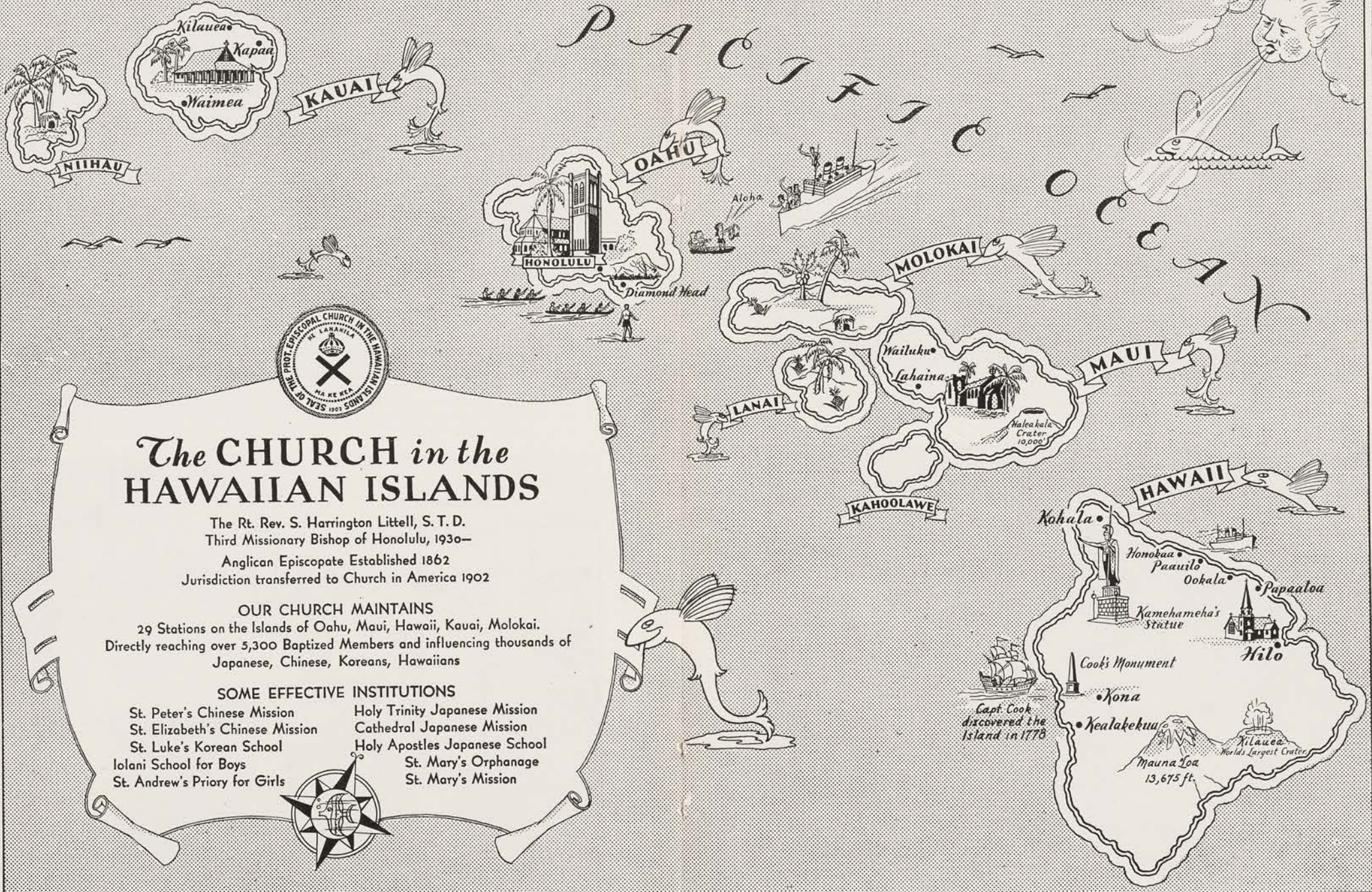
The instructor, Dr. Manual S. Tansinsin (standing rear left) is a graduate of St. John's Medical School, which is the object of this year's Student Lenten Offering



AT THE CONSECRATION OF ST. BARNABAS' CHURCH, TSUCHIURA  
 The Rev. James Chappell, who has general oversight of this station, is to the right of  
 Bishop Reifsnider (center). The Japanese priest in charge, the Rev. T. Chikashiga  
 (inset), was sick and unable to attend the ceremony



DISSECTING ROOM IN ST. JOHN'S MEDICAL SCHOOL, SHANGHAI  
 The first year medical class, in charge of Dr. Pao Chun Uyi, a graduate of the University  
 of Chicago and of Johns Hopkins University, learns anatomy under modern conditions



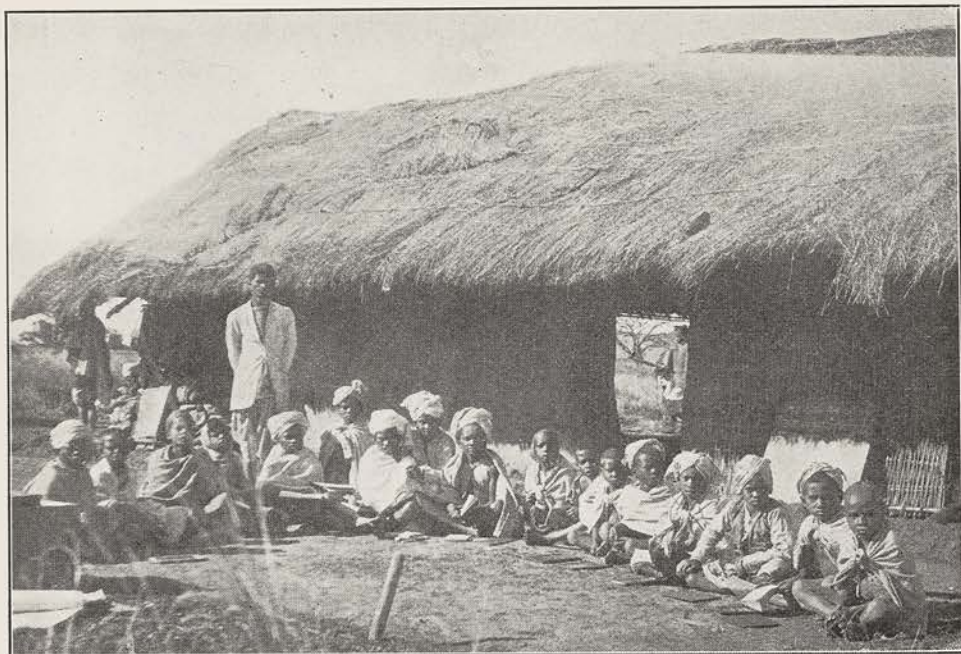
# The CHURCH in the HAWAIIAN ISLANDS

The Rt. Rev. S. Harrington Littell, S. T. D.  
 Third Missionary Bishop of Honolulu, 1930—  
 Anglican Episcopate Established 1862  
 Jurisdiction transferred to Church in America 1902

**OUR CHURCH MAINTAINS**  
 29 Stations on the Islands of Oahu, Maui, Hawaii, Kauai, Molokai.  
 Directly reaching over 5,300 Baptized Members and influencing thousands of  
 Japanese, Chinese, Koreans, Hawaiians

- SOME EFFECTIVE INSTITUTIONS**
- |                                 |                               |
|---------------------------------|-------------------------------|
| St. Peter's Chinese Mission     | Holy Trinity Japanese Mission |
| St. Elizabeth's Chinese Mission | Cathedral Japanese Mission    |
| St. Luke's Korean School        | Holy Apostles Japanese School |
| Iolani School for Boys          | St. Mary's Orphanage          |
| St. Andrew's Priory for Girls   | St. Mary's Mission            |





**A CHRISTIAN SCHOOL IN THE CENTRAL PROVINCES**

The educational enterprise in India under non-Roman Christian auspices includes 51 colleges, 247 high schools, 475 middle schools, 170 industrial schools, and 212 boarding schools

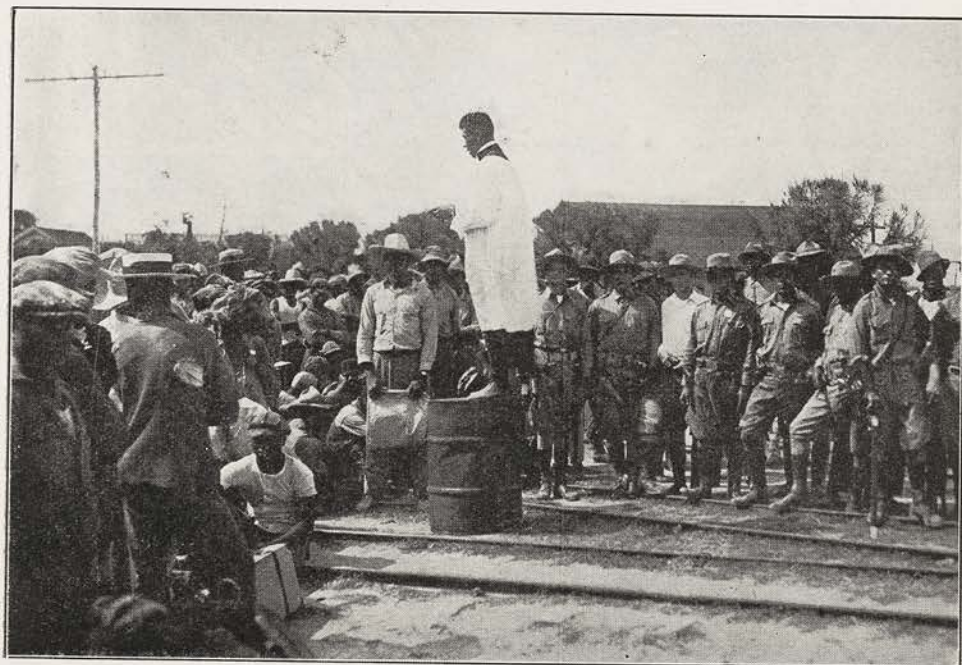


**STUDENT BIBLE CLASSES REVIVED AT ST. PAUL'S UNIVERSITY, TOKYO**

In his work of developing the religious life of the students, the Rev. T. Takamatsu (seated), the University chaplain, is assisted by Deaconess Susan T. Knapp, who has two of the Bible classes at her own home



**CORNERSTONE, ALL SAINTS' CHURCH, TOKYO, LAID BY BISHOP REIFSNIDER**  
One of the churches destroyed by the earthquake and fire of September, 1923, it is being rebuilt in Koishikawa Ward with a grant from the Japan Reconstruction Fund. The rector is the Rev. Todomu Sugai



**OUTDOOR PREACHING IN CUBA**  
A catechist at Cayo Juan Claro speaks from the top of an ashcan to seventeen hundred Barbadian cane cutters on the eve of their departure from Cuba to their homes





**LEADERS AT CONFERENCES ON THE MINISTRY**

Among the participants in the conferences at the University of the South, Sewanee, Tennessee, April 10-13, and at Bexley Hall, Gambier, Ohio, May 1-3, are: A. Bishop Stewart of Chicago; B. Mr. Coleman Jennings; C. The Rt. Rev. Paul Jones; D. Bishop Strider, Coadjutor of West Virginia; E. The Rev. Karl M. Block; F. The Rev. P. J. Jensen; G. Bishop McDowell of Alabama; and H. The Rev. J. R. Oliver, M.D.

# Charles Newton Lathrop, Troubadour of God

National Council stands at reverent attention  
as Bishop Burleson reads tribute to Dr. Lathrop  
who died, January 29, in San Francisco

*By the Rt. Rev. Hugh Latimer Burleson, D.D.*

*Assistant to the President, National Council, and Missionary Bishop of South Dakota*

OUR FIRST ACT should be an official recognition of the irreparable loss which this Council has sustained in the death of Charles Newton Lathrop, which occurred in St. Luke's Hospital, San Francisco, at four o'clock, Thursday, January 29. Dr. Lathrop was on a trip for the National Council to several points on the Pacific Coast and had only begun his itinerary when the summons came which found him at his post endeavoring to plant deeper the foundations of the Kingdom of God. He was buried from the Church of the Advent, San Francisco, on the Feast of the Purification, Monday, February 2. Here he had been ordained both priest and deacon; here he celebrated both his first and his last Eucharist.

Born in San Francisco, California, in 1871, Dr. Lathrop received his early education in the public schools of Oakland. After a year at the University of California he came East to Harvard, where he graduated in 1896. He prepared for the ministry in the Western Theological Seminary, Chicago, and in 1900 was ordained deacon, and priest a year later by Bishop Nichols of California. Thus early he was the son of our whole country, drawing his inspiration from every part. The Church of the Advent, San Francisco, where he was successively curate and rector, became not merely a place to house an altar, or to accommodate a congregation, but a power-house for righteousness. He was foremost in seeking to solve the acute moral and social problems

of a city rising from its ashes and seeking to rebuild its ruins.

Then came the World War, and the call of Herbert Hoover found him in Belgium, ministering relief to the stricken populace surrounding the City of Liege. Upon our entry into the war he returned to be the Dean of All Saints' Cathedral, Milwaukee, and in May, 1920, he was called to be Executive Secretary of the newly established Department of Christian Social Service of the National Council.

The results of his nearly eleven years here among us can hardly be overestimated. At a difficult time, when the Church was very doubtful concerning social service, he came into leadership, and he so embodied in himself the cause in which he believed that men came to believe in it because of their faith in him. His contacts were wide, and his quick sympathies, his steadfast devotion, and his dauntless courage, everywhere won for him confidence and support.

Many voices of those who loved him will tell what Charles Lathrop meant to them; we of this Council cannot adequately express what he meant to us. His genuineness and simplicity, his strength and steadfastness, and his passion for service to his fellowmen, brought him into helpful and intimate relations with people of every class and kind. Able and courageous, highminded and sincere, this humble Christian lived out his faith.

A gallant gentleman and a loyal soldier salutes his Great Captain; a true-hearted priest worships now before his Christ. May the Lord preserve his "going out and his coming in from this time forth forevermore."

# A Friend's Portrait of Dr. Lathrop

Informal character sketch finds him a lover of fun, gentle, tolerant, but with a righteous anger, sensitive to beauty, and a godly man

By the Rev. John Wallace Suter, jr.

*Executive Secretary, Department of Religious Education, National Council*

CHARLES LATHROP's life will some day be written. An interesting and heroic life it was, triumphantly lived in the consciously felt Presence of Him who is invisible. Competent historians will set all the facts in order—the brilliant relief-work in San Francisco during the fire, the devoted service under Mr. Hoover in Belgium, and the rest. To them must fall the pleasant duty of appraising his influence upon the sociological thought of our Church and our age. A friend and partner, however, may set down impressions of a less formal sort touching his human qualities and those traits of character which made him different

from anyone else we knew and made us give him not only the admiration which he deserved, but the love which his personality won. And if a sketch of this sort fails, as it must, to do him full justice, omitting many significant lines from the picture, its excuse must be that he himself would have liked to have it so. Informal things pleased him. What he wanted said about people was something human and descriptive, something with

flavor, something whereby you might tell one good man from another good man.

He had a sense of fun. He loved a good time, and enjoyed good times fully and freely. He had a ringing laugh, and often gave it rein. Life had a zest for him, and he loved being amused. He could be amusing, too. His was a gay spirit, blithe and bubbling, enlightened with that carefreeness which distinguishes men from pedants. Chaucer would have drawn him perfectly.

He was gentle. He loved people—all kinds—and wanted them to be happy and protected. His solicitude for anyone in trouble was boundless. One day a stray piece of broken and

erring humanity floated into the Missions House seeking help, and probably not deserving it. A grown-up child. Brought by an older woman, she seemed to be a decoy of some sort, for the older woman mysteriously vanished at the convenient moment. I called Lathrop to the scene. The three of us sat down to confer. Now, said I to myself, I'll see how it is done; here is a real social service expert in action, handling a case. There

## From the Presiding Bishop

*THE Episcopal Church has suffered an immeasurable loss in the death of the Rev. Charles Newton Lathrop. His sudden removal from a position of great responsibility and wide usefulness, in the midst of his career, is a staggering blow to the organization which he served; it is a personal bereavement to everyone of his associates.*

*Dr. Lathrop has been for more than ten years a quickening social and spiritual force as head of the Department of Christian Social Service in the National Council of the Church. He was more than a great executive. The movement which he so ably led had in him a soul, a source of vital inspiration. In an office which brought him into almost daily contact with industrial and sociological conditions, he never ceased to exercise his priesthood. Every morning began for him at the altar. He worked in the constant and conscious presence of God. Every social problem had for him its solution in terms of Christian faith and life. He won adherents to the cause he served through a wisdom which was enlightened and an enthusiasm which was kindled in the fires of Divine Love. Such ardor is not quenched by death. It finds ever larger exercise in the love and service of God.*

## A FRIEND'S PORTRAIT OF DR. LATHROP

followed a few questions, and he gave her the address of the place where she could find the help she needed. Then his hand went to his pocket and out came a dollar for "something to eat". I was amazed: a sociologist behaving just like a plain every-day man! It was his heart that had responded. His gentleness had the upper hand.

But not always. There were times when indignation leapt from him like a flame. Righteous anger blazed from his eyes, and he seemed to grow taller.

Yet he was tolerant. He combined opposite traits and held them in balance, as only strong natures can. Holding passionately his deepest convictions, he avoided bigotry. He believed in tolerance and practiced it. He was an avowed Anglo-catholic and rejoiced in that name, standing fervently for Anglo-catholic principles which he was always ready to define and defend. But it was proverbial that at interdepartment conferences it was he who stood up for the rights of the protestant-minded in the Church. This led on several occasions to the stalwart defence of the rights of the catholic-minded by one who himself was of a different stripe. Always trusted, he elicited trustworthiness. Deeply convinced of the truth and soundness of his own theological position, having a profound respect for himself and his opinions, he came, by a turn of logic as faultless as it is rare, to the conclusion that other people's theological opinions, and other people, must be worthy of respect, too. He saw goodness in other men, and worthiness in their convictions even if these stood diametrically opposed to his own. He applied the Golden Rule in fields where many men shun it. He saw the difference between holding another man's opinions and holding them in respect. What he did not like was a man's having no convictions, or having them and holding them lightly. He admired ruggedness, flavor, steadfastness.

He was humble. That word makes me wince, for it smacks a little of that elegiac tone which Lathrop so warmly hated. (Almost I seem to hear him protest, "I am never humble!" But this disclaimer

would only prove my point.) I remember a time when he had to prepare an important document to read before a body of men whose experiences and positions prevented them from knowing as much about the details of the point at issue as he did. A principle was at stake, and he felt deeply the moral issue involved. He had two months in which to prepare the paper, and to its wording he gave painstaking thought. Two or three times he read to me rough drafts of what he planned to say. When finally the paper seemed in good shape, firm but moderate, and scrupulously fair, I thought that surely he would be satisfied. But at it he went once and twice again, revising here, shifting the emphasis there. Finally I ventured the opinion that it could not be improved, and asked him why he kept criticizing it so severely. His answer was characteristic. He was trying, he said, to remove from the statement every trace of himself. "It is not I who may be injured," he said, "but a cause."

He was sensitive to beauty. It did not require the walks we had together in Switzerland to teach me that. Even in the Church Missions House he found occasions to give voice to his delight in whatsoever things are lovely—it might be an exquisitely bound book, a poem, an apple, a cloud, or a remembered play. His response to beauty was quick, spontaneous, and impetuous. It was a sort of glee. He was glad to be alive in a world that had so many pleasant surprises.

The chapel at the Church Missions House, while not as beautiful as one might wish, has been greatly improved during the past two years, and for this improvement Lathrop was responsible. He cared greatly for the chapel and its services, and at the time of his death had plans and visions for a far more beautiful chapel than the House has ever seen.

He was a godly man. He used a lot of religion in his life. Every day began with the Sacrament of the Presence, and after breakfast he read Daily Morning Prayer—without a break in over thirty years. Yet practically every chapel service found him in his place, even at nine a. m., though his already completed pri-

## THE SPIRIT OF MISSIONS

vate devotions would have offered, to many minds, ample excuse for absence. From this altar he went across the street to engage in social service enterprises where his fellow workers felt his devotional spirit; thus the altar ministered to them through him, for he carried with him into his social service activities the working principle of a love that was more than human. I think his favorite sermon was the one in which he explained that the two Great Commandments are two halves of one law, each being fulfilled in the other. This theory he proved by putting it to test in his life and finding it good.

He was a man of prayer. The deep springs of his character were replenished continually at the Fountain of Life. He walked with his Master: that was why he was so gay.

In him the Church loses an inspired leader, and upon us who were his daily companions falls the additional loss of a charming and gallant friend. We miss him inexpressibly. It seems almost as if it must have been to us that Robert

Louis Stevenson prophetically spoke when he wrote:

Though he that ever kind and true  
Kept stoutly step by step with you  
Your whole long gusty lifetime through

Be gone a while before,  
Be now a moment gone before,  
Yet, doubt not, soon the seasons shall  
restore

Your friend to you.

He is not dead, this friend; not dead,  
But, in the path we mortals tread,  
Got some few, trifling steps ahead,  
And nearer to the end.

So that you, too, once past the bend,  
Shall meet again, as face to face, this  
friend

You fancy dead.

Push gayly on, strong heart! The while  
You travel forward mile by mile,  
He loiters with a backward smile

Till you can overtake,  
And strains his eyes, to search his wake,  
Or whistling, as he sees you through the  
brake,

Waits on a stile.

### Former Associates Pay Tribute to Dr. Lathrop

FROM EVERY PART of the United States the National Council has received sympathetic expressions of appreciation of the life and service of the late Dr. Lathrop. It is possible in these columns to publish only those tributes paid Dr. Lathrop by his four former associates, the Executive Board of the Woman's Auxiliary, and Mr. William Green, President of the American Federation of Labor.

THE REV. ALFRED NEWBERRY, Rector of the Church of the Atonement, Chicago; Assistant Secretary of the Department of Christian Social Service, 1923-26:

"The personality of Charles Newton Lathrop, priest in the Church of God, and servant of men, will not live in the memories of many outside of the group who knew him intimately. He was a holy man whose chief characteristic was humility, and humility is not an attention compelling virtue. Those who benefited by his

ministrations were mostly the obscure and the outcast, the inarticulate.

"Nor can we point to any specific and identifiable achievement which will stand as his memorial. Certain improvements in the social legislation in San Francisco, war relief work in Belgium, and the present standing of the Department of Christian Social Service of the National Council of the Church are the vestigia of his movements. He is one of the many public servants who have made their contribution and have gone on their way.

"But thanks to him, there is a new life in the Church. Thanks to his courage, approaching audacity, and to his vision, in a comparatively few years, there has been a complete change in the Church's attitude toward its rural problems. The Church is awakening to her responsibilities, her priests are proud rather than ashamed of their rural posts and their training has been more adequately pro-

## A FRIEND'S PORTRAIT OF DR. LATHROP

vided for. Thanks to him, the Church occupies a position of esteem among other Christian bodies for her social mindedness, and among the social work professions for her intelligent application of methods and standards. Thanks to him, there has been a perceptible growth among church people of what Bishop Brent called social consciousness and a realization that the social gospel is at the heart of the religion of Jesus Christ and not merely an addition to it.

"Those who have been close to him have lost a leader who led by virtue of his spiritual development, an executive who was not afraid to tread new paths, and a very good friend. The Kingdom of God is enriched by his accession."

THE REV. HAROLD HOLT, Rector of Grace Church, Oak Park, Illinois; Assistant Secretary of the Department of Christian Social Service, 1927-30:

"It is an almost impossible task to write an appreciation of a saint's life while the shock of his death is still new. As time passes and his life and works stand out apart from the affection which he commanded, it might be easier, but now, there are not words to express the love which his presence still evokes.

"Three years of sharing an office with a man, three years of the daily exchange of ideas, rooming together in hotels at conventions, holding missions together, being almost *alter ego* one to the other, show the qualities of associates as no casual friendship can. We lived, thought, worked together. Out of that intimacy I call him a saint. I do not mourn for him; for there was nothing about him which was not ready for translation to Paradise at any time. He had no need of warning, he had no need of further preparation for eternal life than that of his daily life.

"The Church owes to Charles Lathrop a debt which can never be repaid, save by doing that which he gave his life for, the making of social consciousness the dominant note of our communion. One has only to compare the state of mind of the Church in 1919 with the work of the Church in 1930, to see how wonderfully he, almost alone, transformed our thought

and life. He wakened the Church from a dormant conservatism to an alert leadership in social service. Due to his devotion, his love of men, his constructive mind, the Church today stands in the forefront of social movements. Not yet triumphant, not yet finished with his great task, he died. It is a tremendous heritage he has left us. God give us strength and courage to be true to it."

THE RT. REV. FREDERICK D. GOODWIN, D.D., Bishop Coadjutor of Virginia; Secretary for Rural Work in the Department of Christian Social Service, 1924-26:

"The Church in America, and especially the rural Church, will always be under a debt of gratitude to Dr. Lathrop. Commissioned by the National Council some eight years ago to form a Division of Rural Work, though he himself knew little of rural life and had had no experience in rural parishes, yet through his zeal, his humility, his fairness to men of all types of mind, and his ability to see and meet situations in the large, he became the leader in building up in the Episcopal Church a consciousness of our duty to the people of rural America. Rural workers everywhere will miss him; those most closely associated with him will feel the loss most keenly; the Dean, so happy-spirited, so sympathetic, so courteous, so Christian."

THE VEN. HARRISON W. FOREMAN, Archdeacon of Erie; Secretary for Rural Work in the Department of Christian Social Service, 1926-30:

"Born in a city, trained in city environment, and a pastor to city people for most of his life, Dr. Lathrop was, nevertheless, a great lover of country people and country life. In fact, much of the Church's present awakening to the spiritual needs of rural America is due to his love and vision.

"Dr. Lathrop's love was more than group inclusive; it was as wide as humanity. The colored people found him a valiant champion and loyal friend. Time and again he attended some school or conference for colored people, just to give them the courage of his presence.

## THE SPIRIT OF MISSIONS

Archdeacon Russell was not simply a member of Dr. Lathrop's Department, he was his personal friend as well. If he was champion of any one group, however, it was that of the working people. At one of his conferences on industrial relations a discussion arose as to the meaning of the letters I.H.S. Among the modern interpretations offered, one that made a great impression on his heart was 'I Have Suffered', given by one of the laboring men present.

"Deeper than all in Dr. Lathrop's heart was his love of our Lord. He loved Him in symbol, service, and Sacrament. He loved Him in prayer and praise. He loved Him by constant devotion of everything he was and had and could do, for Him or His children. He loved Him unto the end.

"My ministry has been infinitely precious; its privileges have been extraordinarily rare; among the richest and finest of those undeserved opportunities I count my four years of intimate friendship and fellowship with Charles Lathrop on the National Council of the Church. I still feel his kindly hand on my shoulder: I still hear his vibrant welcome to the tasks of the day, and always shall."

THE EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY:

### Tsuchiura Christians Rejoice in New Building

BISHOP REIFSNIDER recently had the satisfaction of consecrating the new St. Barnabas' Church at Tsuchiura, Japan. The church was packed to the doors with members of the congregation, church friends from a distance, and city officials and people of Tsuchiura. The church is built of reinforced concrete and with the parish house and rectory makes a very conveniently arranged group. The members of the congregation sent the following letter of thanks to their friends in the Church in the United States who helped to give the building fund:

"On this day when chrysanthemums are in full bloom our church has been consecrated by the Rt. Rev. C. S. Reifsnider. Nothing could be happier and more joyous for us. The beauty

"Our sense of loss is only equalled by our gratitude for what Charles N. Lathrop has been as leader and friend. Coming to what was perhaps the most difficult position under the National Council he has done wonderful things for the Church. With entire honesty he led both conservatives and progressives in what we call Christian Social Service, no easy task. He prevented social service from becoming simply philanthropy, and made it an attempt to bring into human relations the spirit of Christ. We believe that the Church is today a more Christ-like body because of his leadership and service. Through his frequent visits to our Board meetings and his helpful suggestions, he left with us a desire for greater service and deeper consecration."

MR. WILLIAM GREEN, President of the American Federation of Labor:

"I am very sorry indeed to learn of the death of Dr. Lathrop. He addressed the Convention of the American Federation of Labor, which was held at Boston during last October. The sentiments he expressed on that occasion were deeply appreciated by the officers and delegates in attendance at the convention. I valued very highly the efforts which he put forth in support of higher ethical and Christian basis for human relations in industry."

and solemnity of the building makes us sure of the presence of God. The parish house and the rectory also have been given to us. In frenzy of joy, we leap and dance. Of course, these buildings are gifts of God Almighty whose knowledge passes our understanding; but at the same time they have come to us through the efforts and goodwill of the Rt. Rev. John McKim and the Rt. Rev. C. S. Reifsnider and through the generosity of the American Church Mission.

"Here we want to express our heartfelt gratitude towards the benevolent brothers and sisters in the Lord in the United States of America through the Church Missions, and also towards our two bishops, and we pray for their happiness.

St. Barnabas' Church, Tsuchiura  
TOSHIZUMI CHIKASHIGE, *Priest*  
KANAE ENDO, *Lay Representative*

October twenty-fifth  
Fifth year of Showa (1930)."

# Warfield Negroes Occupy New Church

Congregation raised two-thirds total cost  
while completion free of debt was made possible  
by a grant from Church Building Fund

By the Rev. J. Alvin Russell

*Principal, St. Paul Normal and Industrial School, Lawrenceville, Va.*

ON ST. ANDREW'S DAY, 1930, the congregation of St. James' Mission, Warfield, Virginia, worshiped for the first time in their beautiful new brick church, erected at a cost of about ten thousand dollars, two-thirds of which was raised by the congregation itself. Situated in the midst of a flourishing rural community, twelve miles north of Lawrenceville, Virginia—the home of the Church's largest school for Negroes—Warfield is a striking example of the possibilities of the Christianizing and uplifting influence of our work among Negroes.

The contrast between old and new St. James' is eloquent evidence of this. The modest little frame church represents the awakening of the people; the splendid new brick church, the matured ripening. St. James' is one of the pioneer missions established in 1882 by the Ven. James S. Russell at the beginning of his ministry in Brunswick and Mecklenburg Counties. He built the frame church. The handful of people with which he began were poor and for the most part illiterate. There was no public school, so he opened a parish school, the only educational leaven of the community until about three years ago when it was superseded by the public school. Now, thanks to the parish school, there is a two-room Rosenwald School and a three-room improved school within the territory served by the mission. From this church and parish school have gone forth teachers, preachers, and leaders of every kind. One man, now the rector of the largest and most completely equipped, as well as most valuable church plant in the diocese, is a former pupil and communicant of St. James' Mission. The influence of the Church upon the commu-

nity has been pronounced, spiritually, materially, and educationally. No community of Negroes in the county surpasses it in general intelligence, morality, or shows more evidence of social prosperity and social progress.

The present rector is the Rev. J. Alvin Russell, son of Archdeacon Russell, its founder. Ground for the new St. James' was broken on Monday morning, July 21, and on November 30, the first service with a congregation of more than five hundred persons was held. As evidence of the church's influence, able-bodied men of all communions turned out and helped to dig the foundation. Constructed in modified early English Gothic, St. James' is churchly in finish and design. It will have a heating plant and electric lights. Over the chancel is a memorial window with this inscription, "To the glory of God and in loving memory of Mrs. Virginia M. Russell." Mrs. Russell was the wife of Archdeacon Russell and his faithful helpmate and co-laborer in building up the mission.

The church is largely influenced by St. Paul's School, Lawrenceville. The plans were drawn and the construction supervised by the school's architect. The craftsmen who worked on it were graduates and apprentices of the school's building trades divisions, the altar, pulpit, and lectern were made in the school's cabinet shops, and to complete the cycle, the minister who preached, the Rev. Junius L. Taylor, D.D., rector of St. Philip's Church, Richmond, Virginia, was a graduate of St. Paul's. He had come to the school as an illiterate adult, but is now a priest of the Church and a doctor in divinity, who has built two churches and



## THE SPIRIT OF MISSIONS

presented over three hundred persons for Confirmation. It was of this man Bishop Greer once said that "if St. Paul's School had done nothing more than educate Taylor, it had richly repaid for every dollar spent for its maintenance."

Quite naturally the dedication service was in the nature of a thanksgiving. Archdeacon Russell, in spite of a recent operation, insisted on being driven twelve miles to dedicate it himself, but his condition did not permit him to remain throughout the service. One of the most interesting stories was told by Mr. John S. Lucy, an octogenarian and one of the pioneers who helped Archdeacon Russell to found the mission and build the original church. White-haired, but still erect and clear-eyed, he told with visible pride and emotion of the struggles, hardships, and prejudices that they encountered in building the church. Mr. John R. Graves, the senior warden, whose parents helped to found the church and who himself grew up in the mission, told how proud he was to see the day, a pride which the whole congregation felt, and of

the hard work they had done to build the church. Mr. Thomas J. Powers, jr., of Peekskill, New York, a trustee of St. Paul's School, spoke most helpfully and encouragingly of the work they had done and he urged its continuance. The Rev. H. T. Harrison, a former pastor, and the Rev. C. E. Green, rector of St. James' Church, North Emporia, another graduate of St. Paul's, made appropriate remarks. Music was furnished by a vested choir composed of graduates and students of St. Paul's School.

St. James', Warfield, is one of the very best Negro rural churches not only in the diocese, but in the State. The completion of St. James' gives the diocese eight brick structures, four urban and four rural, besides a number of handsome, well-built, well-appointed churchly frame buildings.

St. James' congregation is happy to say that by the grant of the last one thousand dollars from the American Building Fund Commission on January 1, 1931, the last penny was paid on their church which now awaits consecration.



ARCHDEACON RUSSELL DEDICATES CHURCH AT WARFIELD, VIRGINIA  
Inset shows the first St. James' Church from which the present work developed. The mission will be fifty years old next year

# Forty Years in Alaska with Dr. Chapman

The first winter taught pioneers valuable lessons about Alaskan weather and building construction. Mission school gained in attendance

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

Missionary in Anvik, Alaska, 1887-1930

## Part Two

**L**AST month Dr. Chapman told of the establishment of our first Alaskan mission at Anvik. He continues the narrative this month with interesting episodes of his first winter in the far north.



**T**HE INDIAN STORIES which are handed down from one generation to another are a great source of information regarding the language and the beliefs of the people. Some of these stories were written down in the native dialect and English translations were made of them. The story tellers were extremely patient in helping me to make these records of a vanishing culture. They would work with me by the hour, repeating phrases for my unaccustomed ear; but, of course, the result was never more than a distant approximation to the story as originally told. The skeleton of the story was there, but the vivacity which an Indian story teller puts into it was wanting. Many years passed before I succeeded in getting a transcription of an Indian story with all the intimate forms of expression which a native employs. Finally, I secured a dictaphone, and found that it was not difficult to obtain the coveted records.

There was one man in the village who was an excellent story teller. His voice was clear and his enunciation distinct. He was one of the older men of the community and is still living. Without previous rehearsal, and with only a few simple directions as to holding the mouthpiece and controlling his voice, he began

a story which it took him nearly two hours to record. At times, in his enthusiasm he forgot the directions about the mouthpiece. At such moments he would wave his free arm and raise and lower his body in rhythm with the dictation. Such passages were somewhat obscure, but they were perfectly intelligible to a native audience. At last, then, the desired record was secured, but the transcription into the written form and the translation into English, which was done with the help of native friends, extended over several weeks. Subsequently other records were made, and some of these were Indian songs. These have been pronounced free from the influence of talking machine English by so competent an authority as Dr. Ales Hrdlicka, of the Smithsonian Institute, who has met our people several times. To one who is unacquainted with the people and the language, these records would hardly appear to be satisfactory, but to a student who can appreciate them they are of great assistance.

The account of the acquisition of this material is, of course, part of the history of the mission, although it has led me away from the account of those early years. Besides the two log houses which Mr. Parker purchased, there was a third, near ours, belonging to the Alaska Commercial Company. This was occupied, late in the fall, by a Jesuit priest, Father Robaut, who arrived with a lay brother. Unknown to us, they had also determined upon Anvik being a favorable place for beginning work. During the winter, however, they suffered severely from sickness, and the next year, 1888, they went

## THE SPIRIT OF MISSIONS

forty miles farther down the Yukon and located at the native village of Kosereffsky, where they founded the mission which has given the name of Holy Cross to that place. It is now a flourishing mission, with a large staff of priests, lay brothers and sisters, and a boarding school of one hundred and fifty or more boys and girls, with cattle and horses, extensive gardens and a sawmill and other accessories, including an infirmary. Father Robaut is still living there although much broken in health of mind and body. During his sickness at Anvik we had opportunities of being of service to him, and later on we had many marks of appreciation.

One of the unexpected features of our first year was the gradual approach of winter. We knew that some of the natives were expecting to make dugouts, and we were surprised to find them indifferent to the increasing cold. It was not until November 20 that a family broke ground near us and began to prepare their winter habitation. It was finished within a few days, and I presume that they passed the winter more comfortably than we did. Certainly, they lived on a more economical scale. Their shack contained only one room, ten feet square and about six feet high in the center. As we looked down upon it from our house, it seemed to be only a heap of earth with smoke arising from the top. It sheltered seven persons, and this was rather less than the average of the similarly housed families of the community.

On December 21 conditions were different. The temperature was forty-eight degrees below zero and the frost on our unprotected window panes was three-fourths of an inch thick. At this season the sun is above the horizon nearly four hours daily. Daylight lasts about six hours. It seemed a pity to lose what light there was on account of the frost on the windows. At night, wooden shutters were put up, or a blanket hung outside the window. Then the heat of the room melted part of the frost. Later, we learned to double glaze the sash; the air space between the outer and the inner

panes helping to prevent the accumulation of the frost.

We kept the blessed Christmas feast in peace. Forty-three years have passed; and each year this feast has been joyfully celebrated and each year we have been reminded as though by the voices of angels, that the essence of Christianity is good will.

The record for January and February of 1888 shows what alternations of temperature may be expected during northern winter. From January 6-16 the thermometer did not register below zero. On the twenty-eighth a call came from the Russian Mission, 125 miles farther down the Yukon, for Mr. Parker to visit a Russian trader who was sick. When he returned he traveled in a temperature of fifty-two degrees below zero. At such temperatures I have been able to get butter from a barrel only with the aid of a hammer and chisel. Sleds arrived from St. Michael at this time, having made the journey in four and a half days. We needed flour; and I made preparations to go to St. Michael in February. In the course of this journey we had more trouble from water than we had from cold or snow. There were days when I worked for hours at a time bareheaded and barehanded, and this is not an uncommon experience.

During the summer of 1888 we began to make preparations to occupy the new site which had been selected for the mission; but operations were suspended while we made a trip to St. Michael in our own boat for supplies. Among these were an organ and two sewing machines, sent by friends of the mission at Mr. Parker's request. After thirty-five years of use the organ was retired from public service, somewhat the worse for the infirmities of age, and its place was taken by another of the same excellent make, an Estey, given us as a memorial by a friend. There was with us at St. Michael a Church of England missionary who was working under great difficulties farther up the Yukon. This poor fellow had several people to clothe, and his supplies having been sent by a

## FORTY YEARS IN ALASKA WITH DR. CHAPMAN

roundabout overland route, could not reach him until midwinter. He looked upon our two sewing machines with so much appreciation that Mr. Parker suggested that we might give him one, as we could see no immediate use for more than one at Anvik.

For personal reasons, Mr. Parker was obliged to make a flying visit to the United States. He left me with the expectation of returning before the winter closed in. I went back and finished the first little house which was built upon a new site, and opened school. I was foolish about building this house. I thought that I would make something a little different from the dugouts of the natives or the log houses of the traders. Or perhaps I thought that I could save lumber by building differently. So I had the workman split the logs and hew a plank out of each half. Then, in order that this building, which was fifteen feet square and about ten feet high, should have an appearance which should do us credit, these planks must be planed. I had brought a wooden jack plane with me. The first thing that my native assistants did, without consulting me, was to enlarge the throat of the plane, so that the shavings could go through more easily. Then they took off the handle and

nailed a bar across each end. Then two men sat down facing each other on the plank that was to be planed and one pushed while the other pulled. And it was not a stylish house after all; and worse than that, it was not comfortable. I have sometimes thought that we might take a lesson from the natives and make more use than we do of their way of building. The dugouts are quickly and easily built. They are inexpensive and easily heated. In an emergency they are invaluable; but they have practically disappeared and the natives are living in log cabins.

On November first Mr. Parker returned. He had come overland from the Kuskokwim country and with native guides and a native canoe had made the portage between the Kuskokwim and the Yukon rivers. They were overtaken by cold weather before reaching the Yukon, and in crossing a lake on the portage they were obliged to break a way through the ice. He had an Englishman's courage and determination. We passed a good winter, working and studying together. School was kept in the little house already mentioned, and being nearer to the native village, the attendance, averaging fifteen, was better than the previous year.

*(To be continued)*



THE CHURCH'S FIRST HOUSE IN ANVIK

Built of split logs, smoothed with a wooden jack plane, this first building venture of Dr. Chapman proved neither so attractive nor so comfortable as he had anticipated

# SANCTUARY

## Social Implications of Our Lord's Prayer\*

*Our Father*—One Father, and therefore one family; Thy family, a great Brotherhood. I unite myself with, and I pray for, my Brotherhood, the community in which I live, my townspeople—my state—my nation—the nations of the world.

*Hallowed Be Thy Name*—That by my life with my townspeople, in my community, my holiness—and theirs—may show Thy holiness in its beauty.

*Thy Kingdom Come*—That perfect society, where every individual soul has its opportunity for its own full, creative, and therefore joyous, life: that I in my community by my daily action may make it come.

*Thy Will Be Done on Earth*—On earth, among men, here in this world, in human relations; for me in the human relations I have here and now, in my town, where I live—

*As It Is In Heaven*—I will carry on my vocation, my business, my store, my trade, my home, by Thy standard and principles,—Thy will in Heaven.

*Our Daily Bread*—Not mine,—the daily bread of the Brotherhood, of my whole community. I will try to bring about a just division of the flow of production, created day by day by all the forces of the community, so that no one lacks, and no one has too much.

*Forgive Us . . . As We Forgive*—As the whole Brotherhood forgives. Am I cooperating? Have I an enemy? I pray now for him, that through my forgiveness of him, I may get God's forgiveness; and I ask that this forgiveness be carried into the wills of the whole Brotherhood,—I pray for my state and my nation, that this will to forgive may be in every person, as it is in me.

*Lead Us Not Into Temptation*—The temptation to refuse forgiveness and to plan reprisal; to refuse justice in distributing the world's wealth and to want that wealth for myself; to refuse God's principles in my business; to refuse the complete self-giving that will help to create the Kingdom.

From such refusal and from all acts flowing from this refusal, *Deliver us.*

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\*The many friends of Dr. Lathrop will welcome this reprint of his meditation on the Lord's Prayer. He later expanded this material into a booklet, which is available from the Book Store of the Church Missions House (price 10 cents).

# 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. BURLESON, 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

March 3—Preacher, United Lenten Service, Cathedral of the Incarnation, Garden City, Long Island.

March 10—Address, Kent School Dinner, Hotel Commodore, New York, N. Y.

April 29-30—The National Council, Church Missions House, New York, N. Y.

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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*

IF ANY CHURCHMAN, who is also a physician, ever looks across the Secretary's Desk, perhaps he would be interested in helping St. Luke's Hospital, Tokyo, or St. Barnabas' Hospital, Osaka, Japan, to have the benefit of a subscription to *Surgery, Gynecology, and Obstetrics*. The subscription price with foreign postage is \$14 per year.



ONE OF MY friends in China recently had an interview with a Chinese professor in the Agricultural Department of the National University in Nanking. He is a man who although not a Christian nor a product of missionary schools, has a deep respect for Christianity which he gained in America, and has encouraged his sisters in this direction, one of whom is now a catechumen.

It rarely happens that people, and especially those interested in educational

work, meet now-a-days in China without discussing the question of registering schools with the Government under the regulations now in force. My friend was astonished when this Chinese educationist expressed the opinion that it would be unwise for Christian schools to register on the ground that under the regulations, all control of them would be lost and their Christian character would be likely to disappear. The Chinese professor spoke with regret of the utter lack of discipline in the school where he is teaching and said he thought it would be better to close up entirely than go on as they are. He went on to say that the students were not learning and were very unruly and that turning out such students into society would only be turning out trouble-makers.



ONE OF THE largest gifts for the mission of the Church that I have heard about in a long time is the legacy of an eighty-year old Chinese *amah*, who for twenty years was the faithful nurse of the children of one of our missionaries. She died a few months ago and in her will left \$1,000 Mex. to the building fund of

## THE SPIRIT OF MISSIONS

the new St. Luke's Hospital, Shanghai. I doubt if her income was ever more than \$10 or \$15 Mex. a month.



"I AM CONCERNED," writes one of my friends in the South, "to learn that offerings for missions are less than at this time a year ago and feel constrained to enclose this gift." The gift is a generous check. A point of view like that, accepted by all who are able to follow the example of this friend, would enable the National Council to discharge all obligations for the year triumphantly and would leave a balance to go into next year's work.



ON DECEMBER 2, 1930, Mrs. Benjamin L. Ancell of Yangchow, China, while walking in the city streets was attacked by a demented woman and severely beaten. Her face is badly bruised and swollen and she suffered severe nervous shock.

It appears that the woman who attacked Mrs. Ancell was the mother of a deformed son for whom Mrs. Ancell was instrumental in securing treatment in the Baptist Hospital at Yangchow many years ago. Although everything possible was done for him, he died shortly after he left the hospital. In her fits of madness, the mother has frequently raved about the son whom she claimed Mrs. Ancell failed to cure.

As the attack was made by an insane person, no general importance is to be attached to it and it does not indicate a general condition of danger in Yangchow.



IF ANYONE QUESTIONS the reality and the progress of the nursing profession in Japan he should read the English sections of the pamphlet recently put out by the Nurses Alumnae Association of St. Luke's Hospital, Tokyo. Unfortunately, for most of us, the bulk of the booklet is printed in Japanese characters. There are, however, articles in English by Dr. R. B. Teusler on Whole-hearted Service; by Mrs. David St. John, head of the College of Nursing, on The Qualifications and Responsibility of the Head Nurse;

by Miss Grace L. Reid, one of the staff of the College of Nursing, on The Spirit of Nursing; by Miss Helen Pond, the dietitian of St. Luke's Hospital, on Food Problems for the Nurse. There is no difficulty in understanding the meaning of the pictures with which the book is excellently illustrated. When one remembers that Iyo Araki San, who is still the head nurse of St. Luke's, was practically the first nurse in Japan, thoroughly trained according to western standards, and then sees the number of nurses who are being trained today at St. Luke's College of Nursing, as shown in the illustrations, the extent and significance of the change are more easily understood.



THE GRANDDAUGHTER of former President Plutarco Elias Calles, of Mexico, was recently baptized in Christ Church Cathedral, Mexico City, by the Dean, the Very Rev. F. S. Golden-Howes. Gen. Calles was present at the service.



IN YANGCHOW THERE has recently been conducted for a few weeks, a school with an enrollment of forty-three women, most of them of middle age, who have had little opportunity for education in earlier days and who now, that they are in the Christian Church, realize the need for ability to read simple Chinese. Miss M. A. Bremer and Deaconess Katherine Putnam are now in residence in Yangchow together with the Rev. and Mrs. B. L. Ancell, and the Rev. Ernest H. Forster. St. Faith's School has not yet been reopened on its usual basis.



ST. ANDREW'S PRIORY, Honolulu, is flourishing with 244 pupils. Only twelve of the girls are full Hawaiians; 140 are part Hawaiian. Besides, there are thirty-five Caucasians of various races, Russian, Portuguese, Scandinavians, as well as British and American. The Oriental group contains thirty-five Chinese and twenty-one Japanese. There is one girl from Washington Island, a tiny speck in the Pacific, south of the Hawaiian Islands and like them, belonging to the United States.

## THE NATIONAL COUNCIL

### *With Our Missionaries*

#### CHINA—ANKING

Mr. Leonard Tomkinson and family, arrived in Shanghai, February 6.

#### CHINA—HANKOW

Mr. Frederick Crawford Brown and family, returning after furlough, sailed from San Francisco, February 6.

The Rev. A. M. Sherman and family arrived in Baltimore, January 25.

Mr. J. Van Wie Bergamini, coming to the United States for special work, sailed from Yokohama, January 27, and arrived in New York, February 10.

#### CHINA—SHANGHAI

Miss Sarah H. Reid arrived in Shanghai, January 12.

Mr. Ellis N. Tucker, coming home on regular furlough, sailed from Shanghai, December 26 and arrived in San Francisco, January 14.

The Rev. and Mrs. John W. Nichols and Mr. David G. Poston arrived in Shanghai, February 2.

Mr. and Mrs. John A. Ely arrived in Shanghai, February 11.

#### DOMINICAN REPUBLIC

Mrs. William Wyllie, returning after furlough, sailed from New York, February 12.

#### JAPAN—NORTH TOKYO

Mrs. E. W. Foote, returning to the United States on special leave, sailed from Yokohama January 13, and arrived in Seattle, January 24.

Dr. and Mrs. R. Walker Scott, new appointees to St. Paul's University, sailed from New York for the field, via Europe, February 6.

Mr. and Mrs. Ralph Walker Scott, new appointees to St. Paul's University, going to the field via Suez, sailed from New York, February 10.

#### JAPAN—TOHOKU

The Rev. J. Cole McKim and family, retiring from the field, sailed from Yokohama, February 3, and arrived in San Francisco, February 18.

#### LIBERIA

Miss Clara U. Keith arrived in Monrovia, January 27.

Mrs. W. Josselyn Reed and her two daughters; Miss Mary Wood McKenzie and Miss Henrietta Barlow arrived in New York, February 13.

#### PANAMA CANAL ZONE

The Ven. and Mrs. J. Lundy Sykes, coming home on furlough, sailed from Cristobal, February 2, and arrived in New York, February 9.

#### PHILIPPINE ISLANDS

Miss Eveline Diggs, coming home on furlough, sailed from Manila, February 6, and was due in San Francisco, March 4.

### Religious Education

The Rev. John W. Suter, jr.

*Executive Secretary*

WEEKDAY RELIGIOUS education remains an interesting and important problem not only in our Church but also among other communions. The subject is broader than might be suspected from the phrase most often used to designate it. The setting up of a week-day time-schedule with or without the official help of the public school system is only one phase of the matter. What we are really facing is the necessity of securing more time for religious education, whether on Sunday or weekday, whether on school time or play time, whether as church members or as citizens of a community where those who are interested in religion are trying to give the formal study of religion its proper place in the scheduled activities of the town or city. The present slogan for the movement is *More time for religious education.*

Miss Mabel Lee Cooper has recently been assigned to the leadership of this movement, with the help of the national Commission on Weekday Religious Education, of which the chairman is the Rev. Lewis B. Whittemore. Miss Cooper is conducting an investigation in various parts of the country. We are glad to be able to announce this forward step after several years of comparatively quiescent observation in this branch of our work. Miss Cooper retains her position as Secretary for Teacher Training. The new subject to which she is now giving a portion of her time is, of course, closely related to the problem of training teachers.

#### CONCERNING TESTS

THE CHILD STUDY Commission of the Department has been experimenting with a group of tests in religious education. These tests are devised to help us determine just how much religion we have been teaching our children in the past few years, and what attitudes of mind we have helped them to develop.

By using these tests the revelation of



## THE SPIRIT OF MISSIONS

the child's attitudes and responses toward religion will do an immense amount of parent-teacher training, for the child's responses will give parents and teachers an insight into the minds of the children and awaken in them an interest in, and a realization of, what they are really teaching children.

The child will always be the basic subject for the study of parents and teachers. All successful work with children must be done in the light furnished by an understanding of them. The honest and spontaneous answers the children give, through these tests, reveal their real thoughts.

We do not spend enough time with our children. We do not really know them. The complexity of modern life and the immense amount of the child's time devoted to activities outside the home give the parent little time really to know the child. Sometimes, in order to crowd in a prescribed curriculum in school, the teacher has little opportunity to exchange ideas and thoughts with the pupils. Often it happens that a teacher is more concerned with a child's repeating the thoughts of an author in a textbook than with getting the child's own thoughts on the subject. So it follows that by these tests both parents and teachers are surprised, sometimes grieved, sometimes pleased, at the real attitudes their teaching has created in the minds of the children and young people.

In former years we have depended too much upon memorization, working hard to fix in the child's memory the words of a certain bit of doctrine or religious teaching, and when this was done we comforted ourselves with the feeling that we had done a good piece of work; but oftentimes even a written test surprised us very much.

The following experience of a certain teacher illustrates this:

A conscientious teacher had carefully explained the Summary of the Law and then required her pupils to memorize it. They did this willingly and reported that they understood it—and seemed to appreciate it. The teacher then asked them

to write the Summary. This they did willingly also, and many queer ideas were revealed. One of the brightest boys wrote the Summary correctly until the last sentence when he wrote: "On these two commandments hang the laws of our country and the profit". When asked to explain what the last statement meant to him, he replied with much assurance, "Our country's laws are based on these commandments and it will profit any man to live by them". Not a bad interpretation, but not exactly what the teacher thought she had taught!

It would be better to spend more time with our children; to have more conversation with them in which they have a leading part; to talk over things with them; to share ideas and thoughts; to find out what they really believe; to discover the attitudes of mind they are forming, the adjustments and relationships they are establishing in life, and the lines along which they are thinking. This companionship with them would probably be a great help in knowing something of the fascinating mind of the child, and would stimulate in the mind of the parent or teacher a desire to read many good books on the subject.

There is nothing in the world so interesting and so delightful as the thoughts of children revealed honestly and spontaneously.—MABEL LEE COOPER.

### CHURCH SCHOOL BY MAIL

WHEN ABOUT TWO thousand boys and girls for whom the Church has provided no church schools start eagerly watching for the mailman to bring them church school lessons it is news worth broadcasting. And not only are they watching to receive something for themselves, but they are also giving the mailman offerings earned by themselves to take the knowledge of Christ to other boys and girls.

In the olden days we were inclined to limit the Home Department to invalids and old people, but the Home Department has grown up by growing younger. It has grown so young that mothers who are miles from a church now write and

## THE NATIONAL COUNCIL

tell us they want their babies enrolled in the pre-school division of the correspondence church school. The two oldest pupils are ninety-four and ninety-two years of age. Pupils are never too old or too young to attend this type of church school.

There are many varieties of church school by mail. Some are one-teacher schools, some have teachers for every grade, and some have district teachers. Some of the pupils receive their weekly lessons in quarterly installments, some by the month, and some weekly. This depends on the teachers' postage budget and on the frequency with which the pupils receive their mail. Weekly mailing might mean delayed lessons for a boy or girl who lives on a ranch where mail is brought only once every two weeks in good weather and less frequently in winter. One advantage this type of school has over the groups which meet in parish houses is that every pupil is always present.

In most of the schools the pupils are marked on the honor system. They report whether they have been faithful each week. Faithfulness is stressed more than scholarship because it is a fairer way for the teacher to judge progress on the part of the pupil. Some pupils may be struggling without parental assistance while others may have the kind of parents who write, as a mother did recently, "We have had our home school faithfully every Sunday but one in the year 1930, and that lesson we had the Sunday before because we knew we would have guests". Many of the pupils now have parents who are taking teacher training courses by mail, such as *Religion in the Home*.

The church school by mail is becoming a real family group experience of religion. As one clergyman who went out to see such a family experiment wrote, "They are living their whole family life around the things which come through the mail. I wish I could put my whole parish in the same surroundings."

These teachers and mothers in training are beginning to demand more suitable lessons with home activities and rural

experiences, and the publishers are asking us to cooperate with them in preparing them. They have the ideal situation for religious education in these homes and they want home interpretations of all the worthwhile new ideas which modern educators can offer.—EDNA EASTWOOD.



THE COMMISSION ON Church Drama adds these Easter plays to materials previously recommended:

*A Sacrifice Once Offered* by Frederica LeF. Bellamy. Twelve characters; 3 episodes; chancel or parish house. (New York, Century) 50 cents.

*The Children's Crusade* by Juliana Conover. An Easter play for the parish house; takes many children. (Hartford, Church Missions Publishing Co.) 30 cents.

*Witnesses of the Resurrection* by Arthur Chase. A church play for Easter; 6 characters. (Hartford, Church Missions Publishing Co.) 25 cents.

*Whom Seek Ye* by Louise Henry DeWolf. An Easter play for the chancel; 19 characters. (Boston, Walter H. Baker Company.)

*The Half of My Goods* by Ralph Claggett. An Easter play for the parish house. Seven characters; 3 episodes. Story of Zacchæus. (New York, Abingdon Press.)

*Nason, the Blind Disciple* by Lydia M. Glover. A sermon drama with 7 characters. (New York, Abingdon Press.)

*Youth's Easter Gift*. Arranged by Elsie T. Lilly and Frederica LeF. Bellamy. A service of Presentation of Lenten Offering. Fourteen characters and others; junior choirs. 30 cents.

*Night and Morning* by Margaret Lynch Conger. An Easter miracle play. Eleven characters. (New York, Woman's Press.)



ST. ANDREW'S PRIORY, Honolulu, is urgently in need of some Christian Nurture lesson material for its Sunday school. A gift of ten dollars will enable the Department to meet this appeal and to help St. Andrew's to do its work more effectively.

**Adult Education**

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

**S**OME MEANS OF adult religious education are:

I. Environment

1. Architecture, stained glass, wood carving, etc.
2. Liturgical worship.

II. Visitation

1. Racial and special groups.
2. Museums.

III. Sermons and addresses

IV. Lectures

1. Where libraries are not readily available or where education of people is not sufficient for initiative, lectures should be utilized.
2. Lectures may be used in other circumstances where technical subject is necessary part of a whole subject matter.

V. Reading

1. Encourage parish library.
2. Books from neighboring loan libraries. (Not always complete in supply of religious books.)
3. *Reading with a Purpose* is a public library enterprise, but it should be adopted by every parish.
4. Books should be assigned (to those who desire to train themselves) on a basis of arousing interest primarily, and secondarily on informational worth.
5. While a carefully directed pursuit of the main topic should be made, collateral reading should be made as catholic as possible.
6. The Bible itself must always be the chief center of study. Books about the Bible should never be so used as to obscure the use of the Bible itself.
7. If possible, readers of the same books or courses should be brought together for personal conference

and exchange of experiences. Impression without expression has little educational value.

VI. Textbook Recitation

1. Textbook helps to fix attention more readily than listening to lecturer and therefore more apt to make an impression on the memory.
2. It is apt to furnish basis for discussion for timid.
3. It is apt to lead to knowledge of a book rather than creative thinking in face of a problem.

VII. Conference Group

1. Adult student is not primarily to study subjects in the hope that information concerning them will change his life.
2. He faces actual situations involving other lives and it is in fellowship with others bent upon finding a solution that he is most likely to find inspiration which will change his life.
3. Conference group brings hidden thoughts and ideas to attention through expression.
4. Offers opportunity for estimating the value of the ideas and facts discussed.
5. Offers opportunity for comparative study of viewpoints and consequent modification and natural adjustment.
6. The spirit of fellowship engendered in a common search of truth is very contagious and winsome.
7. Expression of hidden ideas and thoughts makes for clarity of thought in the person expressing them.
8. Group conference leads more naturally to thought and habit changes than lecture or recitation methods.
9. Activity flows more readily from expression of idea rather than impression.
10. Effort to win agreement with our point of view from others is fine missionary incentive and practice.

## THE NATIONAL COUNCIL

11. It was the chief method used by Christ.

a. "Hearing them and asking them questions."

b. "What saith the Scriptures?"



### *About India*

**D**URING 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.



**O**UR STUDY of India has convinced us of the truth of Mr. Gandhi's statement that the future of India will be decided not in her cities, but in her villages. The fact that 275,000,000 people in India live in more than 700,000 villages, makes us take notice of a book which treats the subject of the mission of Christianity to this rural field, especially when the book is written by so well known an authority on rural affairs as Dr. Butterfield.

*The Christian Mission in Rural India* by Kenyon L. Butterfield (New York, International Missionary Council, 1930, 65 cents) is the report of the author's recent study in India of the village situation, and the resulting recommendations. Dr. Butterfield gives a very clear picture of present day rural India, suggesting the problems both economic and social which any rural uplift plan must face. He then describes existing activities in the remaking of village India under three groups—"the non-official, largely non-Christian; the official or governmental; and the missionary." After giving this much background he confronts us with the importance of the missionary task. In the most illuminating chapter of all he describes the rural reconstruction unit, which may be defined as "a group of contiguous villages, perhaps ten to fifteen in number, in which as full a program as possible of rural reconstruction service shall be made available to all people. All

agencies for educational, health, economic, and social progress will be urged to pool their efforts through some form of community council, in an attempt to get the people to cooperate in building a new type of Indian rural community. The Church must lead in the endeavor to make the enterprise thoroughly Christian in spirit."

Any person making a thorough study of the present Indian situation cannot afford to overlook this book.

### **Young People**

Miss Clarice Lambright, *Consultant*

311 Alexander Street, Rochester, N. Y.

**S**T. MARGARET'S HOUSE, Berkeley, California, was the scene, January 6-9, of an Institute on Work with Young People attended by sixty-nine men and women representing five dioceses and several influential Church and community organizations. Under the direction of Deaconess Anna G. Newell, dean of St. Margaret's, the program resulted in "a definite stirring up of the whole conception of young people's work which demands new thought and study and effort."

The Institute offered courses in the Psychology of the Adolescent under the leadership of Harriet O'Shea, Associate Professor of Child Psychology and Director of Pre-School Laboratory, Mills College; the Psychology of Leadership by Charles E. Rugh, Professor of Education in the University of California; and Materials and Principles of Program Building by the Rev. Herbert F. Evans, Professor of Religious Education in the Pacific School of Religion.

Prof. Rugh's presentation of the principles of leadership was intensely stimulating and thought-provoking. The qualities of leadership were described under three heads, volitional, intellectual, and emotional. The list included: (1) definiteness of purpose, largeness of purpose, faith in purpose, tenacity of purpose; (2) originality, insight, good judgment; (3) sympathy, humility, love. He emphasized the importance of improving leadership in church work by giving the

*Read a Book*

**P**ERSONAL Discipleship and the Way of Prayer. By John H. How. (Longmans, Green, 1931) \$1.00.

This book, which was written at the request of the Bishop of London for reading during Lent, deserves thoughtful attention by those who would learn to know Christ through a study of the Gospels. The first half of the book gives us illuminating pictures of the call of the disciples and of their intimate fellowship with the Master. The second part illustrates the possibilities of our entering into personal fellowship with Him through the prayer of discipleship which begins with contemplation of the mind and spirit of Christ. The book is written with the freshness of approach which characterizes a man of imagination.

officers and members of every organization opportunities for free development in these qualities. The greatest office in the educative function was that of counsellor, he said.

The value of the problem-solving procedure and of projects in young people's programs was demonstrated. The Church, Prof. Rugh insisted, must carry out its educational and social activities in the best possible way. It must take advantage of all available knowledge and skill, in order to make its results as effective as possible. This is imperative, because of the supreme importance of the cause for which the Church stands. He concluded by commending the value of group-thinking and retreats, and urged a study of Harrison Elliott's *The Process of Group Thinking*.

Another interesting and helpful lecturer was Miss Harriet O'Shea, who directed attention to particular difficulties experienced by the young that could be traced to the ignorance of parents and

teachers. She explained why church workers and parents should become informed of progress in psychology during the past twenty years, with the resultant revolutionary effect on our knowledge of the learning process, teaching procedure, and character formation. Many of those present felt that the Church faced here another field "white unto harvest". Parents needed guidance and help, and the Church should prepare and train workers for this Christian service. Visits to families would become more profitable if careful records were kept similar to case-studies, in confidential file.

The advice of Dr. H. F. Evans on materials and principles of program making can be summed up in the statement: "Build the program on the recognition of the right and responsibility of the adolescent to do his own thinking, and so to create his own program."

Young people's work in the Church should help youth through the period of disillusionment, show youth his responsibility to discover the best, and how to build up his inner convictions and sanctions. Above all, he urged that leaders should cultivate a "friendly, individual, intimate, understanding relationship with each person, as an essential requirement."

Other inspiring features of the Institute were the quiet, early morning celebrations of Holy Communion in the chapel of St. Margaret's, and a series of practical devotional addresses at noon daily by the Rev. Frederick P. Taft of San Mateo. On the first morning of the Institute the wide scope of adolescence and its many-sided problems for church workers were vividly brought before the group in a discussion period conducted by Miss Avis E. Harvey of St. Margaret's staff and Director of Religious Education, Diocese of California. Others who assisted as leaders were the Rev. Frederick D. Graves, chairman of the Department of Religious Education in the Diocese of San Joaquin; the Rev. Penrose Hirst, student chaplain of the Diocese of California; Miss Leila Anderson, St. Margaret's House (student secretary), and Miss Gay Lawson, Y. W. C. A., Berkeley.

## THE NATIONAL COUNCIL

### College Work

The Rev. W. Brooke Stabler, *Secretary*

"PHYSICALLY SPEAKING, we are standing on our feet. Spiritually speaking, many of us are standing on our head! We seek outside changes for inside good. We should seek inside changes for outside good!"—THE REV. JOHN S. BUNTING, *Church of the Ascension, St. Louis, Missouri.*

#### NEW COLLEGE PASTORS

THE REV. JOHN U. HARRIS will soon succeed the Rev. Allen Clark as student pastor at Dartmouth; and the Rev. Douglas Matthews has gone to be Dean of St. John's Cathedral, Albuquerque, New Mexico, and Chaplain to the Episcopal students at the University. Mr. Harris has been rector of St. George's Church, Lee, Massachusetts, for several years. Mr. Matthews has served as senior chaplain at the Seamen's Church Institute, New York, N. Y.

#### THE SCHOOL OF JESUS

THE *School of Jesus* by G. R. H. Shafto, a pungent and spiritual paraphrase of the Gospels, is of inestimable value for study and inspiration. (London, Student Christian Movement Press, \$1.00).

#### COLLEGE CLERGY CONFERENCE

ON FEBRUARY 4 was held in St. Thomas' Church, New York City, a conference of the college clergy of the Second Province. The Rev. S. C. Hughson, O.H.C., was celebrant at the Holy Communion, immediately after which he spoke on The Sacramental Life and prepared the spiritual foundation on which the discussions of the day were built.

The other speakers were the Rev. Niles Carpenter on Winning Men to Christ through the Intellect; the Rev. Samuel Shoemaker, Winning Men to Christ through one form of Personal Evangelism; Miss Adelaide T. Case, College Work with Women; the Rev. John Crocker, Recruiting for the Ministry; the Rev. Alfred Worcester, D.D., Winning

Men to Christ through another form of Personal Evangelism; and the Rev. W. Brooke Stabler, *The National Outlook.*

#### WINDHAM HOUSE CONFERENCE

"THIS HAS BEEN the most extraordinary week-end; full of the most amazing revelations." This is the brief but significant remark with which one of the forty-two delegates representing nineteen colleges and universities summed up the conference to consider Christian service held at Windham House, New York City, February 6-8.

Through speakers, small group conferences, individual talks, and trips, these "revelations" were made. The speakers, representing a wide range of interest and a widely separated geographical background, all emphasized three points:

1. The Church today needs experts, not sentimentalists; young women highly trained in a specific field and with a background of general intelligence and information.

2. The Church has a tremendous task in this day of social change and, therefore, those dedicated to furthering its program need to be alert to the evolutionary and revolutionary processes at work,



THE REV. JOHN U. HARRIS  
New student pastor at Dartmouth

## THE SPIRIT OF MISSIONS

endeavoring to adjust themselves and others to it.

3. Technical skill and knowledge is not sufficient equipment for the Church's task; one must see a divine purpose above and beyond that.

### WOMAN'S AUXILIARY

**A** LETTER RECENTLY received reads:

"The Woman's Auxiliary of Western Massachusetts has fifty dollars (income of a fund) to give to some work and we feel that it will go best for college work. So will you please suggest a place where it will do the most good?"

Such a spirit and interest are truly worthy of highest praise and emulation.

### STUDENT LENTEN OFFERING

**A** NUMBER OF colleges have already responded to the missionary call. We cannot stress overmuch that this is not merely a financial crusade. It is hoped that in a number of colleges will be found small study groups, using as a basis the Rev. James Thayer Addison's, *Our Expanding Church*. If others who are not directly in touch with student life, yet who are interested in this project, wish to share in it, please address James DeWolf Perry, jr., Dunster House, F32, Cambridge, Mass.

### ASILOMAR CONFERENCE

**T**HE ANNUAL CONFERENCE at Asilomar was held December 26-January 2. The Rev. Penrose Hirst, student pastor at the University of California, was our church representative. Our coöperation is being increasingly sought at all Y. M. C. A. and Y. W. C. A. conferences, offering a very real and unique opportunity to be of service in ever widening areas. A list of student summer conferences will soon be published in these columns.

### COLLEGE COMMISSION

**T**HE SEMI-ANNUAL meeting of the College Commission was held in New York on February 12. The preamble of one resolution sounds the clarion note of college work:

"It is the feeling of this commission that there is no greater factor in revitalizing the life of the Church and in spreading the kingdom

than the inspiring of the future leadership of the country now in the schools and colleges through the placing of the most highly qualified men and women in these key positions."

Other matters acted upon were conferences, the National Student Council, the Student Lenten Fund, secondary school work, new work and future workers, General Convention, and the career of scholarship. The next meeting is to be in Denver at the time of the General Convention.

The members present were: the Rt. Rev. John Dallas, the Rt. Rev. W. Bertrand Stevens, the Rev. Murray Bartlett, the Rev. Niles Carpenter, the Rev. Malcolm Taylor, the Rev. Philip Osgood, the Rev. C. Leslie Glenn, the Rev. Noble Powell, the Rev. Moultrie Guerry, and Miss Frances Bussey; also *ex officio* the Rev. A. B. Parson, the Rev. John W. Suter, jr., the Rev. Carter Harrison, the Rev. Thomas Wright, the Rev. W. Brooke Stabler, and Mr. Coleman Jennings. The Rev. William G. Thayer was present as a guest of the commission.

### BOOKS

**W**E RECOMMEND the following books as partial yet stimulating answers to many pertinent questions:

*The Faith That Rebels* by D. S. Cairns (Richard R. Smith, Inc., \$2).

A reëxamination, in the light of modern philosophy and science, of the reasonableness of the miracle of Jesus.

*Pathways to Certainty* by William Adams Brown (Scribner, \$2.50).

This book might well be considered an answer to Walter Lippman and John Dewey.

*The Road to Faith* by Winifred Kirkland (Richard R. Smith, Inc., \$1).

"One of the few great religious books written in our time."—The Rev. H. R. L. Sheppard.

### NASHOTAH HOUSE HAS 74

**I**N THE REPORT last month of seminary enrollments (see page 123) the enrollment of Nashotah House was given incorrectly due to a clerical error. During the current academic year Nashotah has seventy-four students of whom thirty-five are in the academic department.

## THE NATIONAL COUNCIL

### Christian Social Service

*Executive Secretary*

WITH THE PASSING to the Church Triumphant of the Rev. Charles N. Lathrop, executive secretary for ten years of the Department of Christian Social Service, we and the Church at large have irreplaceably lost one of our greatest national leaders of a cause that he made his for a lifetime.

He has left behind him a tradition that his staff respects and honors, a heritage rich in the realities of a Christian way of life. His influence in the future will be as real as ever it was during his lifetime. All his associates in the field and at the home base, by virtue of a long and happy association, pledge themselves wholeheartedly to carry on with his courage and his spirit of adventure, his ideal, the establishment of the Kingdom of God on earth.

The Rt. Rev. Hugh L. Burleson, D.D., Assistant to the President of the National Council, has taken over the portfolio of the Department of Christian Social Service. Through the gracious generosity of the Rt. Rev. William T. Manning, D.D., and the Diocese of New York, the Department is to have the benefit of the advice and counsel of the Rt. Rev. Charles K. Gilbert, D.D., who for many years was executive secretary of the Department of Christian Social Service of the Diocese of New York.

Thus in our crisis and emergency this adequate provision has been made temporarily for the department to carry on its work until such time as a secretary may be appointed permanently to undertake the leadership of the work. Our desire is that the department shall function as effectively as it has done in the past, and any communications addressed to the department will receive the usual careful and prompt attention.



THE FEDERAL COUNCIL of Churches through its Commission on the Church and Social Service has issued a provisional draft of the revised *Social*

*Ideals of the Churches.* The committee have been hard at work many months on the preparation of this report and are anxious now to have competent groups and individuals review and study it carefully for criticism and suggestion.

The Department of Christian Social Service recommends its consideration in church groups, in seminaries, colleges, and parish committees, and feels that it offers an opportunity for those groups interested generally in the field of social service to learn much of what other church groups are striving also to do.

Copies of this pamphlet may be obtained through the Commission at 105 East Twenty-second Street, New York, N. Y., for five cents a copy or five dollars a hundred.

### Field Department

The Rev. Bartel H. Reinheimer

*Executive Secretary*

AMID ALL THE discouragements incident to a drought plus a severe financial depression, the Advance Work Program goes steadily on. The tenor of the reports we have received from the dioceses may be characteristically expressed thus, "Here is a very much needed bit of equipment for the mission field which we have assumed as part of our job, and we are going to give it."

One of the general secretaries writes: "Milwaukee and Fond du Lac are all set for Advance Work and going strong. Quincy has over one-half cash in hand." Michigan, at its convention in January, enthusiastically accepted a large sum for the Voorhees School of the American Church Institute for Negroes. The Bishop of South Dakota has inaugurated a one-day income plan as a method of raising the Advance Work. One feature of the method in Florida is an Advent offering by the church schools. Tennessee reaffirmed its previous acceptance of twenty-five thousand dollars for the Hoffman-St. Mary's School of the American Church Institute for Negroes. This is an outstanding acceptance as it is more



## THE SPIRIT OF MISSIONS

than twice the amount the diocese was asked to take. The congregation of Holy Trinity Church in the Missionary District of North Tokyo gave its Christmas offering for the Program. Atlanta reports \$1,900 received and hopes shortly to meet its entire pledge of seven thousand dollars. So it goes, faith combining with works in a great adventure.

The most encouraging stimulus that General Convention could have would be the report that every diocese had completed its share of the Advance Work Program.

### Speakers Bureau

Mr. J. M. Miller, *Secretary*

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THE SPEAKERS BUREAU would very much like to have information from the diocesan and parochial branches of the Woman's Auxiliary which desire speakers during the year. The particular information needed relates to the day of the month and the hour of the meeting. If we had this information together with the name and address of the president or of the chairman in charge of arrangements for speakers, we believe we could render a better service. Certainly we should be able to keep you advised as to available speakers or to make suggestions when we have a special opportunity to do so. Very often speakers are available for only a short period and it is sometimes necessary to arrange engagements on rather short notice.

The foregoing applies not only to the vicinity of the Church Missions House, but to all parts of the country as well. If we are given the information we can keep the proper person informed of the occasional opportunity to hear speakers from the missionary fields.

When meetings are held on the second Tuesday in the month, as a great many are, it is not easy to secure speakers for all the needs on that particular day. The supply is limited, but we are very glad to make that supply reach as far as possible. One thing that the Speakers Bureau desires to do, and will do whenever it is possible, is to reach smaller isolated

places where a real missionary is seldom heard. It also desires to cooperate with all organizations of the Church as well as with the Woman's Auxiliary. If any such mission posts or church organizations will send us a list of definite dates and hours of meetings, we will endeavor from time to time to send speakers there.

The Bureau would like to reemphasize that speakers it sends out are not expected to make special appeals for money unless they represent a "special" authorized by the National Council, in which event there will always be first an understanding between the Bureau and its clients.

### Department of Publicity

The Rev. G. Warfield Hobbs  
*Executive Secretary*

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WRITING FOR *The Pacific Churchman*, the Rev. William M. Bours, of the San Francisco Mission to Public Institutions, has done a very timely and a much needed thing; showed the religious aspect of church publicity, and its power as a medium of evangelization:

Christmastide marks the inauguration of a new era of publicity in the extension of the burden of the angelic song that brightened the world with the announcement of the advent in the flesh of the Son of God.

The recounting of the glory that illumined, in the days of yore, the Judean hills, to the wonderment of the awe-stricken shepherds, is the missionary virtue in Evangelical Publicity.

Jesus the Christ warned His disciples that, regardless of the vicissitudes that beset the messengers of peace, "the gospel must first be published among all nations."

According to gospel portraiture the illuminative power in Evangelical Publicity is in the manifestation of "the glory of the Lord" as shown forth in the primal expression of the enterprise of true evangelism: "He must increase but I must decrease."

The printer's art, which, through centuries of progress, has made the Word of God in the Scriptures available to mankind, with pentecostal scope of language and with adaptability to all states of physical condition, is a civilizing agency that with wise direction can be made a harbinger of Redemption.

Akin to communication by radio, human progress by discovery and invention, as elements in Divine Providence, binds religion and art in a close evangelical alliance.

A notable exhibit of the kinship of religion

## THE NATIONAL COUNCIL

to science is preserved in the archives of two monumental national publications—*THE SPIRIT OF MISSIONS* and *The National Geographic Magazine*. The missionary power both in the pursuit of Physical Science and in the dispensation of Divine Grace is disclosed in those masterpieces of journalistic enterprise. Depicting triumphs of the *fine arts*, the one reflects Divine Beauty in the physical universe by pristine creation; the other, its restoration in mankind by spiritual redemption.

The use of judicious publicity in the promulgation of the Gospel is as old as evangelism itself. Jesus said unto His disciples: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops."

Publicity facilitates social spiritual contacts. The public press is one of the finest institutions of a free and enlightened people. Advisedly employed, the daily press may become an invaluable missionary agency. Ecclesiastical journalism is a forerunner of evangelical influence.

*Publish glad tidings;  
Tidings of peace;  
Tidings of Jesus,  
Redemption and release.*



**T**HE *Oregon Churchman* has expressed most pleasantly its opinion of the cooperation of the Department of Publicity, its experience pointing, perhaps, to a way for other diocesan papers to increase their attractiveness and their effectiveness:

The national Publicity Department lent cuts and photographs to diocesan and parish papers to the number of 1,422 in 1928, 1,869 in 1929, and 1,241 during the first ten months of 1930. About thirty of these cuts were loaned for use in recent issues of *The Oregon Churchman*, and had their full share in eliciting some of the encouraging comments made the editor on the improved appearance of the paper.



**T**HE NEW PAPER of the Diocese of Colorado has made its appearance. It is interesting and attractive, and will aid materially, not only in arousing our interest in the General Convention, but in developing a diocesan consciousness among Colorado church people. Now that *The Colorado Churchman* has been launched safely, there are but six dioceses and missionary districts in the United States which do not publish and distribute some form of diocesan paper.

### Who? What? When?

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

#### THIS ISSUE FROM COVER TO COVER

1. What special opportunity awaits the Christian in the world today? p. 141.
2. What benefaction has recently been given our leper work in Kusatsu? p. 144.
3. In the light of the present vocations of the first boys who attended Easter School do you consider that school successful? p. 145.
4. What special opportunities does the forthcoming General Convention offer? p. 149.
5. What were the two outstanding announcements made at the annual meeting of the National Council? p. 151.
6. Who are the Rev. B. H. Reinheimer, the Rev. C. R. Barnes, the Rt. Rev. C. K. Gilbert, Miss Clarice Lambright, and the Rt. Rev. A. A. Gilman? pp. 151-3.
7. How far has the Anglican Communion succeeded in transplanting Christianity to Japan? p. 155.
8. What values in the life of the Anglican Communion would result from a Pan-Anglican Conference on education? p. 150.
9. What are two practical reasons for the coöperation of our Church with the Church of England in Jerusalem? p. 163.
10. Where is Browning Hall? p. 166.
11. To whom does our Church seek to minister in the Panama Canal Zone? p. 167.
12. Who was Charles Newton Lathrop? p. 181.
13. What two Japanese congregations are rejoicing in new church buildings? pp. 179 and 186.
14. Who are the Ven. J. Lundy Sykes, Meletios II, the Rev. J. Alvin Russell, Mr. H. A. Hunt, and L. W. Glazebrook?
15. Where can I secure a suitable Easter play or pageant for presentation in my parish house? p. 197.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

**B**UILDING MAY SOUND like a formidable word to use in referring to the process of preparing a program for the Woman's Auxiliary, but the undertaking is an important one and requires the steps that the term building implies: surveying, planning, constructing.

A question frequently asked by those arranging the year's program for a parish branch is, "Will you suggest appropriate topics for our Woman's Auxiliary meetings for the coming year?" Before this question is answered, two prior questions should be raised.

1. Upon what basis shall we decide the subjects for emphasis in any given year?

2. What is the function of the program meeting in the total program of the Auxiliary branch?

In seeking to discover the themes to stress or the enterprises to engage in, the following principles may serve as guides:

We may find suggestions in some need in the life of an individual or of the community; we may be offered enterprises by the program of the parish, the diocese, or the general Church; we may discover an interest of the women upon which we can build; we may get a hint from a successful undertaking in a neighboring parish or diocese.

What goes into the program will depend upon the purpose or objectives of the branch. If the Woman's Auxiliary is to help nurture the spiritual growth of the women of the Church, it must in every parish be sensitive to the needs of the women, and select for its program projects which will provide opportunity for Christian experience in daily living.

Let us suppose that we have discovered a need in the parish for constructive work with mothers; an expressed desire for group consideration of the personal religious life; an interest in the industrial or racial problem of the immediate community. These concerns should form an integral part of the year's program along with such constant elements as supply

work, the United Thank Offering, the Advance Work Program. The program committee or the educational committee will then begin to construct units of work on each of the proposed issues or suggestions.

It is here that we are brought face to face with the question, What is the function of the program meeting? For the program of the Woman's Auxiliary is something more than a series of meetings. The plan should provide opportunity for women to worship and to pray, to study and to think, to work and to give, in groups and individually. The general gathering or so-called program meeting is only one among many methods to be employed, and should not be isolated from the other activities. On the other hand it should bear a very close relation to them, serving a definite purpose in the whole unit, not becoming an end in itself.

The general meeting may be used for the *introduction* of an enterprise; as for example, for explaining the Advance Work Program; for outlining the possibilities of parental education. It may be the *source of information* at some needed point in the progress of a project, such as the supply work, or in preparation for the presentation of the United Thank Offering. It may offer *opportunity for analysis* of a community situation in which the group has been asked to give help. It may serve for *purposes of summary* as after a series of discussions on India.

A gathering planned with some such definite purpose in mind becomes something more than just another meeting; it excites interest, stimulates thought, and leads to action.

Suggestions for program building will be found in *The Woman's Auxiliary in the Life of the Church* (W.A. 49, 10c). *The Christian World Education Scrap Book*, 1930 (New York, Y.W.C.A., 20c). *The Church and Adult Education* by Benjamin Winchester (New York, Smith, \$1.50).

THE NATIONAL COUNCIL

# American Church Institute for Negroes

*Auxiliary to the National Council*

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

ONCE AGAIN A principal of an Institute school has received special recognition for his work on behalf of the Negro race. On February 8, in the auditorium of the new academic building of the Fort Valley High and Industrial School, Fort Valley, Georgia, Mr. Henry A. Hunt received the Harmon Award for distinguished achievement in education. It will be remembered that two years ago the Ven. James S. Russell, D.D., founder and principal of St. Paul's Normal and Industrial School, Lawrenceville, Virginia, received a similar award for his contributions to the religious life of the Negro.

Like the Spingarn Medal which was given to Mr. Hunt a few months ago, the Harmon Award is presented annually to those Negroes whose work in the fields of literature, art, industry, science, religion, invention, and education, has been of outstanding merit.

Mr. Hunt's achievement in making the Fort Valley High and Industrial School not only the best industrial school for Negroes in Georgia, but one of the best and largest of such schools in the South, has elicited the interest and admiration of not only his white and colored neighbors in Georgia, but of educators all over the country.

He was born of poor parents in a little cabin near Sparta, Georgia, and spent his boyhood in doing odd jobs here and there with a little schooling now and then. Later he learned carpentry and became a master in it. Realizing, however, that if

he were to help his people in a really big way, he must somehow secure an education, he began to save his money. By working day and night he finally graduated from Atlanta University. After his graduation, Mr. Hunt went to Biddle

University, Charlotte, North Carolina, as its business manager and instructor of trades. Here he attracted the attention of Dr. Wallace Buttrick, then President of the General Education Board, and Dr. George Foster Peabody, its treasurer, who influenced him to take up the work of the Fort Valley School in 1895. The plant of the school at this time consisted of only a three-room school house, two or three other dilapidated buildings, including a small, bare cottage for

the principal's use. However, Mr. Hunt looked ahead and set his heart, his mind, and his hands towards the goal of an adequately equipped industrial school for Negroes. Today, as the fruit of more than thirty-five years of devoted and consecrated missionary endeavor, the Fort Valley High and Industrial School has twelve brick structures and reinforced concrete buildings, constructed entirely by student labor, supervised in most cases by Mr. Hunt himself, a student body of over eight hundred during the regular school term and as many more attending summer courses, canning clubs, etc., a faculty of forty-five and a productive farm of ninety acres, where once there was only a small piece of mortgaged land.

The Fort Valley School has been truly



MR. H. A. HUNT  
Recipient this year of both the Spingarn Medal and the Harmon Award

## THE SPIRIT OF MISSIONS

called "A Light in the Valley". It is always open. Rarely does Mr. Hunt or his devoted wife take a vacation even for a few days. All of the year, even through the long, hot summer months, various classes are engaged in receiving instruction in agriculture, canning, basket making, chair caning, rug weaving, etc., while many of the older boys are working on new construction, or repairing old buildings, thus putting into practice the theoretical knowledge gained in the class room and also earning money to pay for their board and tuition during the winter.

This school is the center for all of the varied interests and activities of the Negro people for many miles around. Here it is that the farmers of the community hold their annual conference, with exhibits of home cured meats, canned fruits and vegetables and sample gardens. Here it is also that the Jeanes Fund rural teachers and farm demonstration agents meet to report on the progress of their work in the rural schools and homes far out in the country districts.

Practically all of these community activities have been inaugurated and fostered by Mr. Hunt in addition to his work in supervising the work in the eight grammar grades of the school, four years of high school and two years of normal school work, to say nothing of the work in the many trades and industries taught at the Fort Valley School.

The Institute is proud that it has been able, thanks to the generosity of church people and educational agencies, such as the General Education Board, Phelps-Stokes Fund, and others, to ease somewhat Mr. Hunt's labors during the years the Fort Valley School has been one of the Institute Schools, and to have been the means of helping to secure the fine, modern buildings erected during the last few years.

Last July the Spingarn Medal was awarded to Mr. Hunt for his years of "modest, faithful, unselfish and devoted service in the education of Negroes of rural Georgia," and because, "in the face of great difficulties he has built up an excellent school and has at all times ad-

vanced the cause of his race with tact, skill and integrity." Those who are privileged to know Mr. Hunt realize how much he deserved this honor.

And now he has received the Harmon Award. If Mr. Hunt were not such a modest, retiring man, all this praise and honor might go to his head, so to speak. But, when a man says, as he did, when the Spingarn Medal was presented to him, "this medal in reality is not given to me; it is given to the group of teachers and helpers who have worked with me during all these years, and to my wife who has always labored by my side," we need have no fear that Henry A. Hunt will not continue in the same quiet efficient way of the past to help his people to become upright and hard working citizens.



**T**HE EPISCOPAL CHURCH is receiving an unusually high return upon the investment it makes in supporting the work of its colored churches. It is a source of regret that this investment has not been more adequate to the compelling needs and opportunities which Harlem presents.

"It should be and I know it is the earnest desire and ambition of all colored congregations to become self-supporting. Some of them have already become so; others are making splendid progress in that direction.

"But society must recognize the serious handicap laid upon our Negro population by reason of their economic and industrial status. Until opportunities for employment and professional service are determined by ability and character, without regard to race or color, the Church and the community should be ready to share in providing those ministrations which are essential to the common welfare of our colored neighbors.

"This is more than a matter of simple justice. It is wise social investment whereby a great and growing section of our community family may be made the valuable asset that it is capable of being and wants to be."—THE RT. REV. C. K. GILBERT, D.D., *Suffragan Bishop of New York*.

## The Commission on Evangelism

*Authorized by General Convention*

The Rt. Rev. Thomas C. Darst, *Chairman*

509 Southern Building, Wilmington, North Carolina

**T**HERE IS NO question but that the Church is becoming more and more convinced of the need of greater co-operation on the part of its clergy and all its lay people in personal evangelism.

Those who have been privileged to go to dioceses and parishes have noted a greater interest in this conviction and have received a most heartening response. As the lay representative of the Commission on Evangelism, I have received the most enthusiastic reception from the bishops, clergy, and lay people. I have been privileged to hold lay missions in about thirty dioceses and missionary districts for a period of from two to three weeks, going to parishes which the bishop or his commission on evangelism designated. In order that the plan may be more thoroughly understood, I am stating facts which have been brought out from this experience, with suggestions as to how I can best be used. The Commission and I realize that the time spent in each parish and diocese is entirely too short, but at present it is all that can be done.

The bishop or his commission should arrange the itinerary and the parishes to be visited and the time to be spent in each. The shortest possible routes should be arranged in order to avoid "doubling back". I prefer to start in a diocese on Sunday and remain through the third Sunday (a week longer in large dioceses); this gives me three Sundays and ten week days (Saturdays for rest periods). I am usually placed in the larger cities on Sundays especially where there are more than one parish.

*Sundays*—Speak to the church school; speak at morning service; afternoon at a nearby mission or church. Joint meeting of young people's group at six and the evening service (if possible, a joint service of the churches).

*Week Days*—If possible have me reach next appointment by midday; if a civic club has its luncheon, try to place me

on the program. A meeting of the women at three o'clock, either a men's supper conference or a service in the church to which all are invited; after the service an informal conference with a group of men (these details being left to the rectors, in order that they may determine the best plan). If there is time, I am especially desirous of calling upon shut-ins with the rector.

*The Chief Purpose*—The chief purpose is to be of the most possible service to each rector, challenging his people to a more active endeavor.

It is important that each rector has ample time to prepare for the mission. In order that he may not be expected to have the full responsibility, it is suggested that he get together as soon as possible a selected group and outline to them the part that he expects them to take in reaching as many of the people of the parish as possible and by personal effort and enthusiasm to make it a parochial success; in other words, the faithful are challenged to go out, find, and bring those who have become careless or indifferent (this in itself will prove of benefit to the parish).

*Expense*—The National Commission on Evangelism will meet expenses in getting its missioner to the diocese and back, but if possible the diocese should supply entertainment and travel through the diocese (if this is not convenient, it need not deter proposed visitation).

The importance of adequate advance preparation is tersely shown in this oft repeated remark, "If we had known what it was all about before your visit, we could have filled the church; can't you arrange to come back?"

I am prepared to speak to schools, colleges, or other groups, or in any other way to carry out the rectors' wishes. I shall be glad to give any further help or advice upon request.—L. W. GLAZE-BROOK, M.D.

# The Coöperating Agencies

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

## The Daughters of the King

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



IN THE MIDST of the Lenten season we find ourselves busy attending services, study classes, Bible classes; trying to keep to schedule and program. Are we too busy? It is certain that we are if we are too constantly engaged to seek out and carry with us to service or class, a woman who would not otherwise go. Are we too hurried to find time to follow up with another invitation, the one who would not go with us to church service? Perhaps she would attend an interesting Bible class. Do we hurriedly dismiss her from our minds with feelings of discouragement and admission of failure? Or do we view the matter from every angle in an effort to determine just why the outcome thus far is failure instead of success?

To those who ask for rules in personal work, we would say that keeping clearly before one the object of the Order, makes that object easier of attainment than would the following of rules. To bring into vital relationship with our Lord through His Church, a woman who is now outside, or indifferent to, His Church, is the particular work for which the Order was founded.

An effort to touch one certain life by a sympathetic approach through some interest we may have in common, needs to be included in plans for the day. Making this a matter of concern each day, invests the work with an importance which intermittent efforts can never do. And depending upon a chance encounter, is too uncertain for so important a matter. Opportunities in great variety confront the watchful one who earnestly desires to fulfill her vows.

## The Girls' Friendly Society

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



THE REPORTS of the field secretaries of the Girls' Friendly Society reveal valuable missionary work being accomplished by the society throughout the country. Miss Caroline Averill, Field Secretary, Province VI, writes of the student branch at the University of Nebraska: "That branch has very close contact with Japan because two of its members are in St. Margaret's School, Tokyo, having been interested in taking up this work through their Girls' Friendly activities during their college days."

Of the branch at the Colorado State School for the Blind, Miss Averill writes: "They read the G.F.S. service from large cards printed in Braille. The older members who memorized the service pricked out the cards for the younger ones. That branch has just sent a box of handkerchiefs to Bishop Rowe in Alaska. In the summertime, when the school term is over, these blind G.F.S. girls work in the wheat fields."

"There is a great opportunity for the Girls' Friendly Society in the rural field," Miss Averill concludes, "especially where farm girls come into town to board and go to school. The Girls' Friendly Society would provide a way for them to meet the town mothers and also for the farm mothers to get together. The great problem, however, is the lack of leadership."

Miss Emma Twiggs, Field Secretary, Province IV, says: "The girls in our branches in the Diocese of Lexington give not only material to the work in the mountains but they give of themselves by going down to the holiday house in the mountains and working there in the summer."

## THE NATIONAL COUNCIL

Miss Twiggs tells, also, of a branch in a little mountain town where there were only three Episcopal girls. These girls asked, "How can we have an organization with only three people?" Miss Twiggs goes on to say: "I replied that it would be difficult, but we would see what we could do. So I went to the public school and the superintendent let me talk to the girls. As a result thirty girls came to the meeting at the Episcopal Church. When I left, those girls were trying to turn a basement into a real meeting room."

"In a little mill town," says Miss Twiggs, "the G.F.S. branch president is a girl who went to school part time and worked in the mill. She is now teaching and is a real leader in the community. There is a real challenge in this section of the country. We of the South realize that the South is rapidly becoming an industrial center; new villages are springing up everywhere and new girls are coming in droves. There are many developments, but they do not bring the Church or high ideals of living. I feel that the Girls' Friendly Society has a real mission in meeting and welcoming the girls coming into these mill villages."



GROWTH AND PROGRESS among the seven Girls' Friendly Society branches in Porto Rico is reported by Mrs. Prescott Lunt, vice-president for the Second Province, who has just returned from the annual winter conference on church work in Porto Rico, where she gave a course on the Girls' Friendly Society. Mrs. Lunt visited five of the seven branches, finding most of the workers Porto Ricans, eager, interested, and capable. That Porto Rican girls appreciate their membership in the society is shown by the fact that they often must walk miles to attend meetings. Those in Manati have, of their own accord, promised to pay ten cents a month as dues, although they must earn this money themselves. The Porto Rican branches held a conference over the weekend of February 28, each branch sending two members.

## Seamen's Church Institute

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



ANOTHER peculiar phase of Institute work, which has saved many a seaman by giving him a fresh start in life, is the sponsorship of paroled prisoners. Seamen committed to terms in the State penitentiaries who have earned the right of parole are able to gain their freedom if the chaplain of the Institute will sign their employment blanks.

The State Parole Department of California has permitted our superintendent at San Pedro to sign employment blanks as an employer. The prisoner must then report to the superintendent and live at the Institute while being assisted to find a ship.

In several Institutes funds are available for caring for those who may be without money. The seamen thus helped have been very glad after their first pay day to repay the Institute for any meals, beds, or other obligations incurred in their behalf.



AS THE RESULT of a great deal of hard work by the vice-president of our Board of Directors in Tacoma, \$819 has been raised by small subscriptions to make up the loss caused by the rejection of the Seamen's Church Institute of Tacoma by the Community Chest. We hope the balance will be forthcoming and that the work in Tacoma may not be abandoned.

The Seamen's Church Institute of Philadelphia is seriously considering the possibility of inaugurating a branch work at Marcus Hook, a great oil port on the Delaware River below Chester. Such an extension of its work would add greatly to the influence of the Institute in Philadelphia.

From two to three hundred seamen enjoy the programs on weekday nights and sometimes on Sunday afternoons given by the philanthropic committee of the



## THE SPIRIT OF MISSIONS

Philadelphia Musical Club in the Institute auditorium.

During the past ten years the auxiliaries of the Seamen's Church Institute of Philadelphia, apart from their joint contributions, which exceed two hundred thousand dollars, have given a memorial corridor, thirty-one memorial rooms, twenty other rooms, eight memorial chairs in the chapel, and five others, and the following special gifts: library, hotel desk and business offices, officers' lounge, linen closets, recreational facilities, infirmary and doctor's office, old clothes room (to be provided), furnishings for the chapel, superintendent and chaplain's office and sacristy, magazine room (to be provided), writing desk and drinking fountains, kitchen, apprentice boys' room and elevator, besides many other gifts toward the building and equipment. The third Institute truck is the gift of an auxiliary; as is also the burial plot at Mt. Moriah.

### Brotherhood of St. Andrew

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

**X** A NET INCREASE of ninety-five chapters during the past year, two-thirds among boys and young men, was reported at the recent meeting of our National Council. A substantial gain in membership was also noted.

The prospects for growth are so encouraging at this time that the finance committee recommended and the National Council of the Brotherhood adopted a budget providing for the full-time employment of two additional field secretaries, who will give especial attention to the organization of Advance Division chapters. The new secretaries are Thomas Compton Walsh, jr., who will work in the First Province (New England) with headquarters in Boston, and J. E. Lee, who will work in the Fifth Province (Mid-West) with headquarters in Detroit. Both Mr. Walsh and Mr. Lee have been at work for the Brotherhood during the past three months with good

results. A substantial increase in the Brotherhood in these two provinces is looked for as a result of their work this year.



**A** SUCCESSFUL leadership training conference for representatives of Advance Division Brotherhood Chapters was held recently at Christ Church, Detroit. Sixty-five representatives were present, from thirty-one of the thirty-nine active chapters in the diocese. Bishop Page addressed the delegates at the luncheon, and the Rev. Erwin C. Johnson, chairman of the Advance Division Committee of the Brotherhood, had general charge of the program.



**I** NTEREST IN THE Brotherhood and its work is growing internationally. The National office recently received a request from Cuba for Brotherhood literature and the next day a letter came telling of a resolution urging Brotherhood organization in New Foundland, and requesting seventy sample sets of literature relating to Brotherhood organization and work to be sent to the clergy throughout that field.



**P** LANS ARE GOING forward for the approaching National Convention of the Brotherhood to be held at Sewanee, Tennessee, August 27-September 3. It is expected that a very low rate for the round trip will be authorized for this occasion. The Presiding Bishop, together with Bishop Stewart of Chicago and Bishop Stevens of Los Angeles, will take part on the program.



**A** N EXHIBIT OF Brotherhood work, programs, and material will be provided at the General Convention in Denver. Arrangements for this are being made by Mr. G. Frank Shelby, Vice-President and former General Secretary of the Brotherhood.



**T** HE BROTHERHOOD is organizing a special committee on rural work under the chairmanship of J. Q. Beckwith of the Diocese of East Carolina.

## THE NATIONAL COUNCIL

### Church Mission of Help

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

**CMH** REPRESENTATIVES OF fifteen diocesan societies attended the annual meeting of the National Council of Church Mission of Help in New York recently. With the Presiding Bishop, the Rt. Rev. James DeWolf Perry, the guest of honor at the luncheon, representing the Rhode Island society, all but three of the most remote societies were gathered together to discuss the work of the past year, and to plan and to gain inspiration for the coming year.

The Rev. J. Wilson Sutton, President of the New York CMH which entertained the Council and its guests, announced that, during the year 1930, 3,630 girls and about 1,500 babies had been under the care and guidance of the CMH in the seventeen dioceses where it is actively organized. There had been in addition 750 inquiries answered or distressed people given advice and put in touch with other sources of helpfulness.

"CMH," according to Dr. Sutton, "is a social service organization of the Church whose work has to do with unadjusted girls and young women. It takes such girls and young women as it comes in contact with and tries to adjust or readjust them to their families, to their communities, to the business world, to the Church, and to God. It has to do also with a considerable number of men and boys because, of course, in the problem which we are facing, men and boys come in and play their part, and until we can touch them we have not fully solved our problem. We are not able to do all that we should like to do in the case of men and boys (or for that matter, with the girls and women) but we are trying to influence both men and boys and girls and women.

"Behind all its work lies the strength and inspiration of the Church. Church Mission of Help, as its name implies, is quite distinctly an organization of the Church, directly supported by the

Church, working under the Church, and trying to bring the full life of the Church to bear on the life of each individual with whom it has to do.

"Its national Committee on Spiritual Work has been studying the ways to most effective coöperation for the good of the girl, of the social worker, the psychiatrist, and the priest. It has been trying to find out what the difficulties are in the minds of the girls which prevents their coming into the fullness of the Church's life, and how best to make our religious approach to the girls."

Mrs. John M. Glenn, President of the CMH National Council, spoke of the accomplishments of the past year; and paid a tribute to a firm and gallant friend of CMH, the late Charles N. Lathrop.

The Rev. Julian D. Hamlin spoke of some underlying principles of CMH work; the conception of the real sacredness of each human personality, and the belief that each person must be met and helped on an individual basis; the firm conviction that the personality can never be fully rounded out without the grace of God; and finally the knowledge that "the way through which each personality can reach its height and achieve its victory is the power of the grace of God."

The Presiding Bishop, whose interest in CMH goes back to the time when, as chairman of the War Commission of the Church, he asked CMH to provide a worker to do protective work with the girls near the training camp in New Jersey, spoke of the spirit in which CMH performed its task, characterizing it as the spirit of quiet and of confidence, of courage and of chivalry.



MISS ANNE PROPHET, for a number of years executive secretary of the Western New York CMH has resigned and is succeeded by Mrs. Wilma Vanderwall, who has been the associate secretary for some time. Miss Selene Gifford has joined the staff as case worker. Miss Prophet will still keep an active interest and close connection with the CMH which she assisted Bishop Brent in establishing in the diocese.

## The Church Periodical Club

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



THE SPEAKER AT the January meeting of the Church Periodical Club was the Rev. Lloyd R. Craighill of Nanchang, China. Mr. Craighill gave a clear picture of China today, describing some of the changes that are taking place and showing the courage and steadfastness of the Chinese clergy and laity. In alluding to the recent Baptism of the President of China, we were reminded that he was now included among the Christian rulers for whom we pray in the prayer for the whole state of Christ's Church—something for us all to remember, surely.

The Church Periodical Club has had always a deep interest in the Church's work in China and has tried to lend a hand wherever possible. Since 1923, it has been enabled among other things to make a grant of a thousand dollars' worth of books to Boone Library and to the library of St. John's University. Within the past two or three years gifts to the Library Fund, which is used also for other educational institutions, have decreased and the grants have decreased correspondingly. The following letter from the President of St. John's shows how much our help means at this critical time:

"At a time like this when the radical group in China is opposed to Christian colleges, we think that it is very important that these institutions should do the most efficient work possible. If we can maintain a good faculty of Christian men and do really good work and keep up our equipment, we will be able to maintain our position. Our reputation depends upon our giving a good education, an education that has as its aim the development of character as well as of intellect. It is very important that we should keep up our library and this we have been able to do in the past largely by the help received from you. It is

not possible for us to do very much in the way of purchasing books from our own limited income, an income not so large as formerly, because we are limiting the number of students we take in. I know you will do the best you can for us, but I would like to impress upon all your subscribers that what you are doing is of very great value. St. John's has taken the stand that it will maintain its Christian character and that it will not register unless it is permitted to do so, and we believe that in this way we will be of greatest value to the Christian Church. If we are to carry out this program, we must look to the support of the Church at home during this critical period, and if that support fails us, we will be put in a very difficult position."



HERE ARE TWO needs nearer home. The first letter is from the librarian of a marine hospital; the second from a priest in a western missionary district:

"Thank you so much for the copies of *L'illustration* which came yesterday. We have two Frenchmen in the hospital just now who will get so much pleasure from them. Will you think me a great nuisance if I ask you to remember us if any Greek books or magazines come your way? Our collection, a very small one to begin with, has been literally read to pieces, and we have a poor Greek here now who has gone through the whole lot twice, and now I have nothing to give him but the daily paper. I would be so grateful for anything for him, and you came to my rescue so wonderfully in the matter of the Arabic and Chinese books that I am venturing again."

"We have three clubs, Senior Girls, Boys, and Junior Girls. These organizations meet at the rectory and claim the sitting room as their club room. Their first action on entering is to go to a set of bookshelves to discover if anything new or interesting has been added. They are all of them voracious readers, interested in what is decent in literature and magazines. My own library, extensive though it seemed at one time, is all too inadequate for the demands made upon it. Books of any kind will be more than welcome to help to form a parish library, discarded elementary French readers, Spanish readers, Greek classics—for we, my wife and I, are striving to give some of these ambitious youngsters the benefits which they cannot obtain in their schools here and which they need for their future careers. Travel and adventure, biography, and any of the classics of literature, good fiction (not necessarily modern) will be more than welcome in this community."



# 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)

## The Presiding Bishop

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

## The National Council

Conducts the national work between sessions of the General Convention and is Board of Directors of

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

THE RT. REV. JAMES DEWOLF PERRY, D.D. . . . . *President*      LEWIS B. FRANKLIN, D.C.L. . . . . *Vice-President and Treasurer*  
THE RT. REV. H. L. BURLESON, D.D. . . . . *Assistant to President*      MR. CHARLES A. TOMPKINS . . . . . *Assistant Treasurer*  
\*THE REV. FRANKLIN J. CLARK . . . . . *Secretary*

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

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

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

THE RT. REV. H. ST. GEORGE TUCKER, D.D.	BURTON MANSFIELD, D.C.L.
THE RT. REV. WARREN L. ROGERS, D.D. (Until 1931)	MR. SAMUEL MATHER
THE REV. W. H. MILTON, D.D.	MR. LOUIS F. MONTEAGLE
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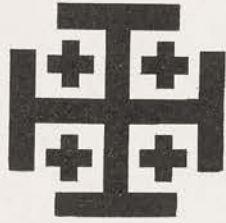
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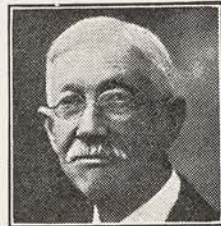
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