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# The Spirit of Missions

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# The Spirit of Missions

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# THE SPIRIT of MISSIONS



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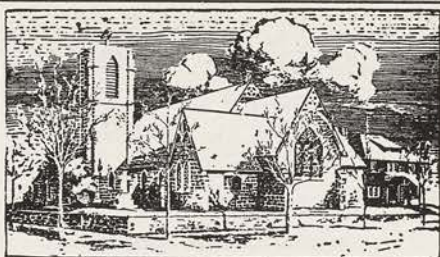
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Vol. XCVI

AUGUST, 1931

No. 8

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FOURTH MISSIONARY BISHOP OF NORTH DAKOTA

*(See page 545)*

# The Spirit of Missions

AUGUST  
1931



VOLUME XCVI  
No. 8

## The Nature of the Anglican Communion

**Our Communion is a commonwealth of national Churches which combines respect for antiquity with freedom in pursuit of truth**

**By the Rev. William C. Emhardt, Ph. D.**  
*Secretary, Advisory Commission on Ecclesiastical Relations*

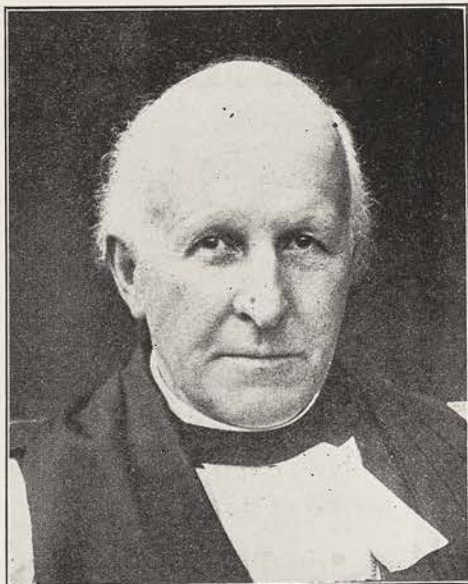
IN DISCUSSING THE Anglican Communion it is of primary necessity that we remove a misunderstanding concerning the use of the term. It is by no means to be confused with *Ecclesia Anglicana* as used in pre-Reformation days as applying to the British branch of the Church Universal. The Anglican Church, or the Church of England continues as the Church, not of the British Isles, but of England. In fellowship with this Church there are other Churches of the British Isles of differing remote heritage; and scattered throughout the world are many national Churches, tracing their origin to the Church of England, all of which are in substantial agreement in doctrine, discipline, and worship. It is the fellowship of these Churches that is known as the Anglican Communion.

The term Anglican has been one of evolving connotation, possibly better understood when coordinated with the kindred term Anglo-Saxon. First applied in a political sense to the lower portion of England, it was gradually extended to the whole of England. Later we find it comprehending the whole of the Kingdom of Great Britain and Ireland. With the growth of colonization from the British

Isles the term was used to express the sphere of British political influence throughout the world. During the past century the terms Anglican and Anglo-Saxon have come into use as defining a cultural influence. Hence, as a rule Anglo-Saxon and Anglican are not considered today as synonymous with English or British. It is from this background that the Lambeth Conference undertook to define the Anglican Communion and to outline its future relation to the Church Universal.

The Anglican Communion, because of the nature of its development, has probably a more extensive jurisdiction than that of any other Communion. In practically every portion of the globe it is possible for members of an Anglican Church to share in a service that is recognizable even by the uneducated as substantially identical with their own.

The same condition obtains within the Eastern Orthodox Communion; but the territorial jurisdiction is not so extended. While the jurisdiction of the Papacy is equally extensive, the manifold divisions of the Roman Communion render uniformity of worship impossible. A communicant of the Latin rite, for instance, could



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 Convenes and presides over the Lambeth Conference which once each decade brings together Anglican bishops

not follow the service of a Syrian Uniat Church, while an uneducated member of a Uniat Church would be unable to discriminate between the service of his own Church and that of the Eastern Orthodox Church using the same language. On the other hand, the structural form of worship is similar in all branches of the Anglican Communion. This universality of the Anglican Communion will be her greatest contribution to the reunited Church.

A subsequent article will refer to the lost momentum of Anglicanism, because there has not been combined with her instinct for world service an adaptability to the demand for an international mission. At the same time the world embracing jurisdiction of what heretofore has been essentially Anglican will give a universal background to the prophetic mission of a reunited Church. The Old Catholic Church will face the challenge of Central Europe with greater assurance if inspired by the consciousness that they are sharing, through Anglicanism, universality in fact as well as in theory.

The Eastern Churches can apply themselves with greater singleness of purpose to the numerous and immediate demands at home, if assured that among all nations and in all climes the Anglican portion of the fellowship is intent upon conserving Orthodoxy. The Anglican Church will become conscious of a spiritual universality as well as a territorial universality through the exercise of her privilege of conserving (and possibly promoting) Orthodoxy and Old Catholicism.

Since 1878 the Lambeth Conference has unveiled the enlarging vision of Anglicanism. In 1920 the veil seems to have been rent. In 1930 it was thrown wide open. One likes to think that the more intimate relation of the American bishops was a contributory factor. Heretofore they were viewed as guests and consultative agents. In 1930 they were expected to become and did become an integral part of the conference.

Be the causes what they may the report of the Committee on the Anglican Communion of the 1930 Lambeth Conference would seem to have led the Communion to the noblest expression of the mission of a national Church since the day of Pentecost.\* Before this pronouncement all else that has been said by this conference or any other Lambeth Conference pales into insignificance.

## II

THE QUESTION of overlapping jurisdiction has been before the Lambeth Conference since 1897 and still remains a vital issue. Unity within the Communion is essential. Nevertheless the principle of unity has been enunciated without implying absolute conformity to traditional theories of territorial jurisdiction or liturgical uniformity.

While neither question was raised in 1930, the Committee on Missions during the Conference of 1920, considered both

\*The content of the first section as an evangel of a new day for Anglicans is so concise that it is impossible to epitomize or analyze it. Found on pages 152-55 of *The Report of the Lambeth Conference of 1930*, it deserves careful study.

## THE NATURE OF THE ANGLICAN COMMUNION

questions fully and made constructive recommendations in Resolutions 35 and 36:

35. The territorial episcopate has been the normal development in the Catholic Church, but we recognize that difference of race and language sometimes requires that provision should be made in a Province for freedom of development of races side by side; the solution in each case must be left with the Province, but we are clear that the ideal of the one Church should never be obscured.

36. While maintaining the authority of the Book of Common Prayer as the Anglican standard of doctrine and practice, we consider that liturgical uniformity should not be regarded as a necessity throughout the Churches of the Anglican Communion. The conditions of the Church in many parts of the mission field render inapplicable the retention of that Book as the one fixed liturgical model.

There were several stages of development leading to these resolutions.

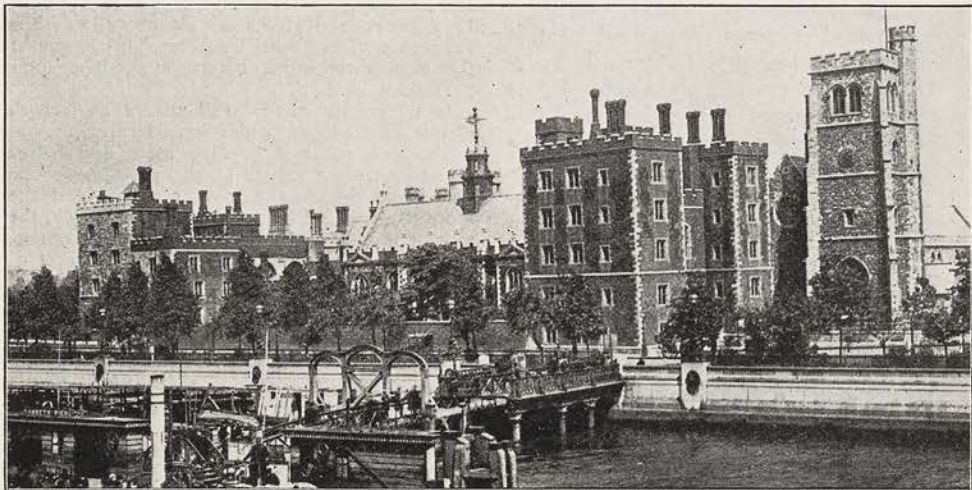
The 1897 Conference considered questions largely of a missionary nature. Zeal for the conversion of the heathen had called several branches of the Communion to the same territory, notably China and Japan. It was evident that if some plan of coördination was not effected rival Anglican jurisdictions might be found in the same territory. In an effort to forestall this the Lambeth Conference of 1897 expressed itself in Resolution 22, thus:

This conference reaffirms Resolution 24 of the Conference of 1888. While it is the duty of the whole Church to make disciples of all nations, yet in the discharge of this duty, independent Churches of the Anglican Communion ought to recognize the equal right of each other when establishing foreign missionary jurisdictions so that two bishops of that Communion may not exercise jurisdiction in the same place, and the conference recommends every bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. When such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement.

The Lambeth Conference of 1908, doubtless having in mind the special circumstances governing the episcopal oversight of the Churches in Europe resolved:

That, though it may be desirable to recognize, in some cases and under certain special circumstances, the episcopal care of a bishop for his own countrymen within the jurisdiction of another bishop of the Anglican Communion, yet the principle of one bishop for one area is the ideal to be aimed at as the best means of securing the unity of all races and nations in the Holy Catholic Church.

The conditions calling forth the modified form of the resolution of 1920 grew



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## THE SPIRIT OF MISSIONS



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### OUR PRESIDING BISHOP

In the growing world-consciousness of the Anglican Communion, our Church under Bishop Perry's guidance has a large role

out of the exigencies existing especially in America. The Negro problem had found a partial solution in the racial episcopate. The demand that was likely to arise from the foreign-born problem in America had already presented the possibility of foreign-speaking episcopates as the best means of preserving the integrity of the non-Papal episcopacy.

Recourse has never been had to this enabling clause although the need has presented itself on several occasions. Rome found the need of conserving her foreign-born congregations, especially the Uniats, so pressing that two foreign-speaking bishops, whose jurisdictions ignore the territorial limitations of existing dioceses, have been sent to America.

The demand for enabling provisions in the canons of the Episcopal Churches is at times pressing. Many priests and congregations desiring to affiliate with the Episcopal Church have been discouraged because there was no canonical provision for their acceptance and episcopal oversight. The result is seen in the multiplication of foreign-speaking, independent Churches with their hierarchies in such astounding numbers that there is danger

of the traditional episcopate losing its prestige, because of the multiplicity of unworthy imitations.

The question is seriously to be asked whether the best interests of the Church Catholic will not best be served by providing enabling canons to meet conditions that may arise in a more or less remote future.

### III

NOTWITHSTANDING the liberty that the popular mind exercises in the use of the terms Anglican and Anglo-Saxon, the term jars upon the sensibilities of a certain group within the Episcopal Church who will not accept the term Anglican when used as a qualifying adjective in ecclesiastical affairs. This doubtless arises through a confusion of the terms Anglican Church and Anglican Communion; although we accept without hesitation the more definitive term English as applied to our common speech and literature.

The Lambeth Conference has always been conscious of this confusion and has defined the limitation of the corporate Communion with great precision. The Conference of 1920 defined that fellowship and its limitations with great care in the Encyclical Letter in these words:

The more our minds are filled with the hopes of seeing the universal fellowship in full and free activity, the more zealous we ought to be to improve and strengthen in every way the fellowship of our own Church. This is one of the most direct and obvious methods of preparing for reunion.

In our resolutions we call upon each Church of our Communion to develop its constitutional self-government and to give more and better opportunities for service to all its members. The wider and deeper, the more complete and the more effective is the life of any one Church, the more points of contact will it find with others. We would also communicate to the Churches of our Communion, an impression which has forced itself upon us on many occasions in our discussions. Because our Church has spread over the world, and still more because we desire to enter into the world-wide fellowship of a reunited universal Church, we must begin now to clear ourselves of local, sectional, and temporary prepossessions, and cultivate a sense of what is universal and genuinely catholic, in truth and in life. Our conferences give us the opportunity of comparing the experience which we have gained in matters of organization and of bringing together and recording the results for the information of the whole Communion. In this

## THE NATURE OF THE ANGLICAN COMMUNION

connection we may mention that at the present meeting we adopted a series of somewhat technical resolutions dealing with the formation of new Provinces and the constitution of the Central Consultative Body. The subject of the Provinces, though important, we will pass over here. The Central Consultative Body acts, in a certain limited way, for the Lambeth Conference in the intervals between its meetings. It is thus one of the links which bind together our fellowship. The characteristics of that fellowship are well worth attention when the reunion of the world-wide Church is in men's thoughts. The fact that the Anglican Communion has become world-wide forces upon it some of the problems which must always beset the unity of the Catholic Church itself. Perhaps, as we ourselves are dealing with these problems, the way will appear in which the future reunited Church must deal with them.

For half a century the Lambeth Conference has more and more served to focus the experience and counsels of our Communion. But it does not claim to exercise any powers of control or command. It stands for the far more spiritual and more Christian principle of loyalty to the fellowship. The Churches represented in it are indeed independent, but independent with the Christian freedom which recognizes the restraints of truth and of love. They are not free to deny the truth. They are not free to ignore the fellowship. And the objects of our conferences are to attain an ever deeper apprehension of the truth, and to guard the fellowship with ever increasing appreciation of its value. If the conference is to attain such objects, it must be because it is itself a fellowship in the spirit.

Again referring to liturgical conformity, Resolution 24 of the Conference of 1908 states:

While the educative value of the Book of Common Prayer and the importance of retaining it as a bond of union and standard of devotion should be fully recognized, every effort should be made, under due authority, to render the forms of public worship more intelligible to uneducated congregations and better suited to the widely diverse needs of the various races within the Anglican Communion.

In 1920 the Committee on Missionary Problems reports.

Previous Lambeth Conferences have recognized the need for the adaptation and enrichment of the services of the "Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the Use of the Church of England" to meet the needs and conditions of races and countries overseas. But with the development of self-consciousness in the indigenous Churches a widespread demand has arisen throughout the mission field not only for some adaptation and enrichment of the existing Book

of Common Prayer, but for forms and services constructed otherwise than those in that book.

This is reaffirmed by Resolution 36 quoted above (page 511).

### IV

THE TRANSCENDENT vision of the writers of the report on the Anglican Communion is focused on the future in section 1-2. The Communion is viewed as "an incident in the history of the Church Universal", and its present character is believed to be transitional. When one reads this he pauses to ask whether there is not an immediate opportunity within the Communion to demonstrate this principle of unity that is vital to the very nature of a Communion. This need has been recognized in China and Japan and expressed through intracommunion national Churches. The Church of India has asked the Episcopal Church to recognize its obligation to the Communion and to take a place in the Church of India. Should not the principle extend further?

A confusing element is injected into the idea of intracommunion unity of effort



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THE ARCHBISHOP OF YORK

In the affairs of the Anglican Communion, Dr. Temple is an outstanding figure

## THE SPIRIT OF MISSIONS

when we find in Europe the Episcopal Church and the Church of England working along parallel lines, often duplicating each other's efforts with practically no coördination.

The Lambeth Conference brought to the surface the need of an adjustment and expressed a positive desire for it. It is natural for an American or an English congregation to desire the ministration of a bishop of its own national Church. The question however is not one of ministration but of jurisdiction. The larger principle once accepted, the question of immediate ministration is but a matter of adjustment.

It is greatly to be desired that the Anglican Communion should meet the increasing need of new centers of worship for Anglicans on the Continent.

The movements for union with the Old Catholics and the Eastern Churches create a demand for Anglican centers, both for their interpretative value, and as demonstrations of the solicitude of the Communion for the spiritual welfare of her children. The responsibility for this should not be considered an obligation of only one branch of the Communion. Our Church must be one of the sustaining agencies. This contingency was anticipated and provision suggested in the report of the Committee on the Anglican Communion. Section 6 (d) states:

Your committee is glad to learn that there seems to be a prospect that the Anglican dioceses and episcopal jurisdictions bordering on the Mediterranean and in Europe may before long acquire some form of provincial organization.

In section 3 we read:

Your committee therefore recommends that as soon as a group of dioceses can make arrangements for a House of Bishops which will, as a corporate body, deal with questions concerning the faith, order, and discipline of the Church, and will also fulfil any such other usual functions of a House of Bishops as local circum-

stances permit, they should be recognized as forming an organized Province of the Anglican Communion, and the chairman of the House of Bishops (by whatever title he may be designated) should be recognized as having the status of a Metropolitan.

It is hoped that when the challenge comes, the Episcopal Church will be found ready.

The report of the committee dwells not merely upon "the *Nippon Sei Ko Kwai* and the *Chung Hua Sheng Kung Hui* as constituent Churches of the Anglican Communion" but also of the proposed Province of East Africa and the Province of West Africa. Is it too much to hope that in process of time community of interest will move the British and American Churches to form regional provinces in the West Indies, Central America, and South America?

It would even seem natural that the conception of a Church expanded through formal intercommunion, comprehending the Anglican, Eastern, and Old Catholic Communion, as creating a possibility of a united province in such remote regions as South and Central America, Africa, and Australia.

Work among the Jews of Eastern Europe has been assumed as a responsibility of the Church of England. This enlargement of the responsibility is likely to be shared in time by other Churches within the Communion. It is not unlikely, since the territory within which this work is undertaken is compact and contiguous, that future expansion of the sphere of Anglican influence will involve in time, provision for distinctive episcopal oversight.

---

*Next month Dr. Emhardt's article on the enlarging horizon of the Anglican Communion and the opportunity which is presented to us, will be an especially timely contribution in view of the opening on September 16 of General Convention in Denver.*

As we go to press word comes of the death on July 21 in Asheville, North Carolina, of Emily deW. Seaman, who recently had retired from service in Liberia where she had labored since 1911.



# General Convention Program Announced

Varied and crowded schedule fills days immediately before and during Convention. Railroads provide additional service to Denver

SUNDAY, SEPTEMBER 13		
11:00 a. m.	Morning service, St. John's Cathedral. Sermon by the Presiding Bishop	7:30 Holy Communion, Woman's Auxiliary and all other women, St. Mark's Church, Twelfth Avenue and Lincoln Street
7:30 p. m.	Evening service	10:30 Opening Service of the General Convention, Municipal Auditorium, Curtis and Fourteenth Streets. Preacher: The Rt. Rev. Michael Furse, D.D., Bishop of St. Albans. Admission by ticket to reserved seats until 10:15 a. m., after which all seats open to the public
MONDAY, SEPTEMBER 14		
7:30 a. m.	Celebration of the Holy Communion, St. Martin's Chapel, 13th Avenue and Clarkson Street. The Rt. Rev. James DeWolf Perry, D.D., celebrant	2:30 p. m. Woman's Auxiliary: Opening Session, Central Presbyterian Church, Seventeenth Avenue and Sherman Street. Addresses and reports.
7:30	Corporate Communion—Daughters of the King, Memorial Service. St. Barnabas Church, 13th Avenue and Vine Street. The Rt. Rev. George Allen Beecher, D.D., celebrant. (See page 567)	3:00 House of Bishops: First Session, Chamber of House of Representatives, State Capitol, Colfax Avenue and Sherman Street or Fourteenth Avenue and Sherman Street
9:30	Departments of Missions of the National Council, Brown Palace Hotel	3:00 House of Deputies: First Session, Scottish Rite Cathedral, Grant Street and Fourteenth Avenue
9:30	Department of Religious Education of the National Council, Brown Palace Hotel	8:30-10:30 General Reception, Brown Palace Hotel
9:30	Department of Christian Social Service of the National Council, Brown Palace Hotel	
2:30 p. m.	National Council: Business Meeting, Brown Palace Hotel	THURSDAY, SEPTEMBER 17
6:30	Dinner Meeting, Department of Finance of the National Council, Brown Palace Hotel	7:30 a. m. Holy Communion at parish churches
TUESDAY, SEPTEMBER 15		7:30 Triennial Corporate Communion and Presentation of the United Thank Offering of the Woman's Auxiliary, Municipal Auditorium
7:30 a. m.	Celebration of the Holy Communion, St. Martin's Chapel. The Rt. Rev. James DeWolf Perry, D.D., celebrant	9:30 Devotional Service, United Presbyterian Church, Fourteenth Avenue and Lincoln Street
7:30	Celebration of the Holy Communion, for the Daughters of the King, St. Barnabas Church. The Rev. Sherman Coolidge, celebrant (See page 567)	10:00 House of Bishops
9:30	Conference between the National Council and foreign bishops and domestic bishops receiving appropriations, Brown Palace Hotel	10:00 House of Deputies
2:30 p. m.	National Council: Business Meeting, Brown Palace Hotel	2:00 p. m. Woman's Auxiliary: Business Session, Central Presbyterian Church
6:30	Dinner meeting of the Provincial Presidents, Brown Palace Hotel	Address on Family Life
WEDNESDAY, SEPTEMBER 16		House of Bishops
7:30 a. m.	Corporate Communion, House of Bishops and House of Deputies, St. John's Cathedral, East Fourteenth Avenue and Clarkson Street	2:30 House of Deputies
		3:30 Woman's Auxiliary: Provincial Meetings
		8:00 Mass Meeting, United Thank Offering, Municipal Auditorium
		FRIDAY, SEPTEMBER 18
		7:30 a. m. Holy Communion at parish churches
		9:15 Woman's Auxiliary: Officers Conferences
		9:30 Devotional Service, United Presbyterian Church
		9:30 Woman's Auxiliary: Business Session

## THE SPIRIT OF MISSIONS

- 10:00 House of Bishops  
 10:00 House of Deputies  
 11:00 Joint session of House of Bishops and House of Deputies, Central Presbyterian Church. Delegates to Woman's Auxiliary are invited to be present  
 12:45 p. m. Luncheon for Bishops, Clerical and Lay Deputies, Cosmopolitan Hotel  
 2:30 Continuation of Joint Session  
 8:00 Mass Meeting, Historical Night, Municipal Auditorium. Bishop Gailor, Bishop Burleson, Bishop Stewart

### SATURDAY, SEPTEMBER 19

- 7:30 a. m. Holy Communion at parish churches  
 7:30 Corporate Communion for Deaconesses, Church of the Ascension. Followed by breakfast and business meeting in parish house  
 9:30 Devotional Service, United Presbyterian Church  
 9:30 Woman's Auxiliary: Business Session. Addresses, Property and Economic Conditions; International Relations  
 10:00 House of Bishops  
 10:00 House of Deputies

### SUNDAY, SEPTEMBER 20

- 7:30 a. m. Holy Communion at parish churches  
 4:30 p. m. Presentation of Church School Offerings, St. John's Cathedral  
 8:00 Mass Meeting, Foreign Missions, Municipal Auditorium

### MONDAY, SEPTEMBER 21

- 7:30 a. m. Holy Communion at parish churches  
 7:30 Corporate Communion for Church Periodical Club, St. Mark's Church, Twelfth Avenue and Lincoln Street, followed by breakfast in parish house. (See page 564)  
 9:30 Devotional Service, United Presbyterian Church  
 10:00 House of Bishops  
 10:00 House of Deputies  
 11:00 Woman's Auxiliary: Business Session. Addresses on Interracial Contacts  
 12:45 p. m. Luncheon for Bishops, Clerical and Lay Deputies. Cosmopolitan Hotel  
 12:45 Girls' Friendly Society Luncheon, Hotel Olin  
 2:30 House of Bishops  
 2:30 House of Deputies  
 2:30 Woman's Auxiliary: Business Session. Address on Religious Thinking Today. Nominations  
 4-6 Woman's Auxiliary Reception  
 8:00 Church and the College Student, Department of Religious Education, Scottish Rite Cathedral

### TUESDAY, SEPTEMBER 22

- 7:30 a. m. Holy Communion at parish churches  
 7:30 Corporate Communion, Diocesan Altar Guilds, St. Mark's Church  
 9:30 Devotional Service, United Presbyterian Church  
 10:00 House of Bishops  
 10:00 House of Deputies  
 11:00 Woman's Auxiliary: Group Discussions  
 11:00 Church Periodical Club Conference, St. Mark's Parish House  
 12:45 p. m. Missionary Luncheon, Woman's Auxiliary  
 2:30 House of Bishops  
 2:30 House of Deputies  
 2:30 Altar Guild Conferences, Brown Palace Hotel  
 2:30 Woman's Auxiliary: Business Session  
 4:30 Reception, House of Bishops, home of Mrs. Verner Z. Reed  
 8:00 Mass Meeting, Church Institute for Negroes, Municipal Auditorium  
 8:00 Service under auspices of Church Art Commission, St. John's Cathedral. Sermon by the Rev. H. C. Robbins, D.D.

### WEDNESDAY, SEPTEMBER 23

- 7:30 a. m. Holy Communion at parish churches  
 9:30 Devotional Services, United Presbyterian Church  
 10:00 House of Bishops  
 10:00 House of Deputies  
 11:00 Woman's Auxiliary: Group Discussions  
 11:00 Church Periodical Club Conference, St. Mark's Parish House  
 12:45 p. m. Missionary Luncheon  
 2:30 House of Bishops  
 2:30 House of Deputies  
 2:30 Woman's Auxiliary: Business Session, Elections  
 4:30 Girls' Friendly Society Reception  
 6:30 Church Army Dinner  
 Theological Seminary Alumni Dinners  
 8:00 Church and Industry, Department of Christian Social Service

### THURSDAY, SEPTEMBER 24

- 7:30 a. m. Holy Communion at parish churches  
 9:30 Devotional Service, United Presbyterian Church  
 10:00 House of Bishops  
 10:00 House of Deputies  
 11:00 Woman's Auxiliary: Group Discussions  
 2:30 p. m. House of Bishops  
 2:30 House of Deputies  
 2:30 Woman's Auxiliary: Missionary addresses from the field  
 6:30 Provincial Dinners.

# GENERAL CONVENTION PROGRAM ANNOUNCED

## FRIDAY, SEPTEMBER 25

- 7:30 a. m. Holy Communion at churches  
 9:30 Devotional Service, United Presbyterian Church  
 10:00 House of Bishops  
 10:00 House of Deputies  
 11:00 Church Periodical Club, Business Meeting, St. Mark's Parish House  
 Noon-4:00 p. m. Day of Intercession, Woman's Auxiliary, St. John's Cathedral  
 2:30 House of Bishops  
 2:30 House of Deputies  
 6:30 Girls' Friendly Dinner, Olin Hotel  
 6:30 Church Mission of Help Dinner  
 6:30 Young People Friendly Dinner  
 6:30 St. Barnabas Guild Dinner  
 8:00 Mass Meeting under the auspices of National Commission on Evangelism in coöperation with the Brotherhood of St. Andrew, Daughters of the King, and Church Army. Speaker: the Rt. Rev. James E. Freeman, D.D.  
 8:00 Church Periodical Club, St. Mark's Church. Public Meeting

## SATURDAY, SEPTEMBER 26

- 7:30 a. m. Holy Communion at churches  
 9:30 Devotional Service, United Presbyterian Church  
 9:30 Woman's Auxiliary: Business Session  
 10:00 House of Bishops  
 10:00 House of Deputies

## SUNDAY, SEPTEMBER 27

- 7:30 a. m. Holy Communion at all churches  
 7:30 Corporate Communion for Girls' Friendly Society, St. John's Cathedral. Bishop Perry, celebrant  
 4:30 p. m. Service for Girls' Friendly Society, Bishop Stevens  
 8:00 Mass Meeting, Domestic Missions, Municipal Auditorium

## MONDAY, SEPTEMBER 28

- 7:30 a. m. Holy Communion at churches  
 9:30 Devotional Service, United Presbyterian Church  
 10:00 House of Bishops  
 10:00 House of Deputies  
 12:45 p. m. Missionary Luncheon  
 2:30 House of Bishops  
 2:30 House of Deputies  
 2:30 Woman's Auxiliary: Business Session, Findings Committee

## TUESDAY, SEPTEMBER 29

- 7:30 a. m. Holy Communion at churches  
 9:30 Devotional Service, United Presbyterian Church  
 9:30 Woman's Auxiliary: Business Session, Reports, Resolutions, etc.  
 10:00 House of Bishops  
 10:00 House of Deputies  
 12:45 p. m. Missionary Luncheon  
 2:30 House of Bishops  
 2:30 House of Deputies  
 2:30 Woman's Auxiliary: Business Session, unfinished business



MR. RAYMOND F. BARNES

Prominent Long Island layman who is the Treasurer of General Convention

## WEDNESDAY, SEPTEMBER 30

- 7:30 a. m. Holy Communion at parish churches  
 9:30 Devotional Service, United Presbyterian Church  
 9:30 Holy Communion for Woman's Auxiliary, followed by Quiet Morning at St. John's Cathedral  
 10:00 House of Bishops  
 10:00 House of Deputies  
 2:30 p. m. House of Bishops  
 2:30 House of Deputies

## CONVENTION BROADCASTS

THROUGHOUT THE PERIOD of the General Convention, there will be daily radio broadcasts, through the General Electric Station KOA, and the Columbia Broadcasting Station KLZ. The speakers will present various phases of the activity of the Episcopal Church in fifteen-minute addresses, which will be announced from day to day in newspaper radio programs. The program is rapidly nearing completion, and while in some few respects still tentative, follows:

- General Statement on Missions: Bishop Burleson
- Missions at Home: Bishop Creighton
- Missions Abroad: Dr. John W. Wood
- Religious Education: A playlet produced by

## THE SPIRIT OF MISSIONS

members of the staff of the National Council  
Department of Religious Education

Christian Social Service: The Rev. C. Rankin  
Barnes

Publicity for the Church: The Rev. G. War-  
field Hobbs

The Layman in the Church: Lewis B. Frank-  
lin, D.C.L.

The Christian and His Money: The Rev. B.  
H. Reinheimer, D.D.

The Woman in the Church: Miss Grace Lind-  
ley

The Church and Young People: Miss Helen  
C. Wharton, Director of Religious Education,  
Diocese of West Virginia

The Church and the Negro: The Rev. Cyril  
E. Bentley

A Program of Negro Music: Singers from the  
schools of the American Church Institute for  
Negroes

The Church in the West: Bishop Sanford

Church Unity: Bishop Gray

The Presiding Bishop, the Rt. Rev.  
James DeWolf Perry, D.D., will broad-  
cast an address over a nation-wide radio  
hookup, on Sunday afternoon, September  
13. The hour has not yet been fixed defi-  
nitely, but will be announced through the  
religious and secular press, as soon as the  
arrangements can be completed.

At the close of the General Convention,  
there will be broadcast a summary of the  
work of the Convention, and it is hoped  
that the speaker may be the President of  
the House of Deputies.

### EN ROUTE TO DENVER

**R**EALIZING THAT CHICAGO is the nat-  
ural assembly point of the thousands  
of men and women who are going to  
General Convention, the Woman's Aux-  
iliary Triennial, and other meetings ar-  
ranged in connection with Convention,  
from the East and Southeast the Diocese  
of Chicago through its Church Club has  
very thoughtfully made special arrange-  
ments for entertaining churchmen who  
wish to spend a day in Chicago *en route*  
to Denver (see JUNE SPIRIT OF MISSIONS,  
page 378). It is hoped that many will  
avail themselves of this opportunity.

Not only does the convening of Con-  
vention in the Rocky Mountain region  
afford an opportunity to see a great ur-  
ban diocese such as Chicago, but it also  
affords an unparalleled opportunity to  
see our missionary districts in the West.

The bishops and other missionaries in  
these fields are eager to welcome Church-  
men in the days following Convention.  
This opportunity to get an intimate  
glimpse of our work in the western mis-  
sionary districts comes at an especially  
timely moment when it is recalled that  
the recommended subject for study this  
year is *Building a Christian Nation*.

Attention should also be called again  
to the Transportation Supplement to the  
MAY SPIRIT OF MISSIONS.

Since this folder was issued we have  
learned that the Chicago, Rock Island  
and Pacific Railway Company will run  
a special train leaving Chicago, 4:30  
p. m. Monday, September 14, arriving in  
Denver between 5:30 and 6 p. m. Tues-  
day, September 15. This train will con-  
sist of latest type of drawing room, com-  
partment and semi-enclosed section sleep-  
ing cars, club car with barber-valet and  
shower service, observation car, and din-  
ing car serving excellent meals at moder-  
ate prices. The party will be accom-  
panied by a representative of the pas-  
senger department thoroughly familiar  
with Colorado and he will see that every-  
thing possible is done for the comfort of  
the members of the party.

The railroads are offering a special  
limited ticket to Denver and other West-  
ern points which, if it can be used by  
those attending General Convention or  
the Triennial of Woman's Auxiliary or  
other meetings in Denver, will result in  
a saving of \$13.32 on round trip ticket  
from New York. This special ticket is  
on sale from June 15 to August 31 and is  
good for thirty days from date of sale.  
This means that one may buy this ticket  
on August 31, go to Denver any time in  
September, but must be back at his des-  
tination by midnight, September 30.

The round trip fare from New York  
to Denver is eighty dollars instead of  
\$93.32, or \$77.00 on differential lines  
(Erie and D. L. & W.) instead of \$90.12.  
This special ticket is good over the same  
routes, with stop-overs, side trips, and  
other conditions as apply to the regular  
season limit ticket.



PINE RIDGE INDIANS AT 1931 NIOBRARA CONVOCATION

## Dakota Indians have Annual Gathering

Sixty-first Niobrara Convocation in three-day session on Sisseton Reservation demonstrates Church's vitality among Sioux of South Dakota

By the Rt. Rev. Frank W. Creighton, S. T. D.

*Executive Secretary, Department of Domestic Missions, National Council*

THE SIXTY-FIRST Niobrara Convocation was held from Saturday, June 27, to Tuesday, June 30, on the Sisseton Reservation in the extreme northeastern corner of South Dakota. The remoteness of Sisseton made it impossible for as many Indians to attend as usually come when convocation is held on one of the more centrally located reservations. Nevertheless, over eight hundred were present, giving a remarkable demonstration of the strength of our Indian work and the loyalty and devotion of the Dakotas to the Church.

Saturday was given over to meetings of the clergy, catechists, and helpers, and a service of preparation for the Holy Communion, next day. The opening service on Sunday was held in a large booth of leaves and branches. At one end a chancel and altar had been erected. Everything had been prepared in good taste and a huge congregation filled every inch of

space when the head of the long procession of bishops, priests, deacons, and catechists reached the lovely improvised outdoor church. The Bishop of South Dakota, the Rt. Rev. Hugh L. Bursleson, presided, assisted by his suffragan, Bishop Roberts. I had the privilege of preaching the convocation sermon which was translated into Dakota by the Rev. Philip C. Bruguier.

At two in the afternoon the bishops made their addresses. In the course of his address, Bishop Bursleson said that there had been but one Bishop of Niobrara, William Hobart Hare, and that the title had died with him. Following that precedent, he wanted the title, Archdeacon of Niobrara, to be forever associated with the name of Edward Ashley. Hence, there would be no other archdeacon appointed. The new head of the Dakota work is to bear the title of Dean, and to that position the Bishop appointed

## THE SPIRIT OF MISSIONS

the Rev. David W. Clark. Mrs. Betty Ashley, widow of Dr. Ashley, was appointed president of the Woman's Auxiliary for Niobrara.

The service then became a memorial for Dr. Ashley, the Rev. Philip J. Deloria, the Rev. Walter Bone, deacon and catechist for many years, and Mrs. Luke Walker.

At seven-thirty there was a sunset service before a huge Niobrara Cross. I have never seen anything quite so impressive as that throng of Indians on their knees, praying to God in the Dakota tongue, while a glorious sun set behind the distant hills, the Cross silhouetted against its brilliant colors. I had been reading Honore Morrow's *We Must March*, on the way over from Wyoming, and with that vivid delineation of the seeming impossibility of ever converting the American Indian in my mind, I could only thank God for what my eyes were seeing.

Monday morning there was a joint session at which Mr. Charles H. Berry, Field Representative of the Bureau of Indian Affairs, made an eloquent and inspiring address. It was good to hear him say that the Government welcomed the help of the missionary, and point out ways of

coöperation. At the end of the address all the Indians arose to express their confidence in Commissioner Rhodes and his assistant, Mr. Scattergood, and to pledge them their loyal coöperation.

During my visits to the various reservations on which we have work, I have had the pleasure of meeting but two of the field representatives, Mr. Berry at Sisseton, and Mr. Nash at Wind River. Finding men of their type and broad sympathies in Indian field work, encourages me to believe that a new day is dawning for our Indian brethren, and that their cause will prosper through fair treatment and sympathetic understanding.

Immediately after the joint session, convocation organized for business, all the officers chosen being Dakotas. At the same time the women organized under the presidency of Mrs. Ashley. Mrs. Creighton brought greetings from our Indians of Mexico, and before she left, she was given a message from the Dakota women to their sisters in Mexico.

At two-thirty in the afternoon the various offerings were presented amounting to \$4,497.16: from the Woman's Auxiliary, \$3,085.11; from the men, \$503.95; and from the Young People's Fellowship, \$908.10.



SIXTY-FIRST NIOBRARA CONVOCATION MEETS ON SISSETON RESERVATION  
Eight hundred Christian Indians from all over South Dakota gathered at this remote station for their annual three-day get-together of worship, fellowship, and mutual counsel

## DAKOTA INDIANS HAVE ANNUAL GATHERING



THE PROCESSION APPROACHES THE SERVICE BOOTH

A huge open-air structure of boughs and leaves provided a temporary church. Bringing up the procession are Bishop Burleson, Bishop Roberts, his suffragan, and Bishop Creighton, Executive Secretary of the Department of Domestic Missions

Tuesday morning there was a joint meeting on the Church's Program at which I spoke. This time the Rev. Dallas Shaw was my interpreter. I owe a debt of gratitude to both Mr. Bruguier and Mr. Shaw for painstaking and accurate interpreting.

Tuesday afternoon was given up to the fiftieth anniversary of the work on the Sisseton Reservation. For over ten years Sisseton Dakotas had begged for the services of our Church. Finally in July, 1881, a gift of five hundred dollars from a resident of Lowell, Massachusetts, enabled Bishop Hare to begin. And what a harvest of souls has come from that beginning! During the service ancient Indians, men and women, among the first baptized, stood while we all renewed our baptismal vows. Members of the first confirmation classes stood while we renewed our confirmation pledges. Sisseton is one of the smaller reservations now, but the mark of the Church and its saving Christ are indelibly upon it.

We carried many impressions away with us. The camp itself was a wonderful thing. There was a camaraderie and an

evidence of fraternity which was highly commendable. Hundreds of tents pitched close together, hundreds of families cooking and talking and sleeping in close proximity, only served to engender a good feeling well worthy of emulation.

One of the striking things was the healthy condition of the people. Not mere good health, but teeming vitality. There was the constant impression of a well set-up people in whom are infinite possibilities. And those possibilities were constantly evident in the Young People's Fellowship meetings (and they seemed to be going on all the time), which were charged with inexhaustible energy. The Dakotas are building the Church of the future. Young leaders are in evidence whose attitude and spirit promise much.

Everything about the conference was inspirational and helpful and full of promise; but the thing that sticks is the picture of five hundred Indians on their knees, bathed in the glow of the setting sun, while clear against its radiant beauty is the Cross of Christ, symbol of hope for all who kneel before it and own Him Lord.

**Next Month—THE NEGRO IN THE NORTHWEST, by H. E. Rahming**



GRADUATES OF WUSIH'S FIRST SHORT TERM SCHOOL

## Wusih's Experiment in Adult Education

Short Term School, primarily for Chinese country women who cannot read, meets with signal success. Seventy complete first session

By *Geraldine R. Rennie*

*Missionary in China since 1920*

**A** CERTIFICATE IN two weeks! It sounds simple but it represents two weeks of hard work. Last November we held our first Short Term School in Wusih, and seventy happy graduates received certificates. Of course some of the certificates only showed part of a star while others had two whole stars, signifying that the recipients had completed the required course of study.

But what is the Short Term School?

In an attempt to reach the country women, especially those who could not read Chinese characters, Bishop Graves appointed a committee to consider and to plan a school for them. This committee, composed of two Chinese and two foreigners, devised a very simple course of study to cover a two-week period. It was planned so that as the women learned to read characters, they would also learn about Christianity. Our initial effort proved so successful that we hope to have an even larger attendance at our next term.

We charged a registration fee of twenty

cents. Board and food for the two weeks was one dollar, the equivalent in American money of about twenty-five cents. Although our charges were not exorbitant, it meant a great deal to many of those who came. We had ninety-seven registrations of whom over ninety attended for the whole or part-time. Most of the women were from our country stations and ranged in age from ten to sixty-five years.

For those who could not read many characters we tried to have only two or three in a class, and this arrangement called for many teachers. Some of our educated Christians were very helpful and gave of their time freely to help with the teaching. The Rev. S. C. Yang, our clergyman, held a daily Bible class for these teachers before they met with their pupils. For those who were unable to learn any characters there was a course in telling Bible stories. Large pictures were hung up and the story was told as simply as possible while the students learned to tell the story. In this way



## WUSIH'S EXPERIMENT IN ADULT EDUCATION

they carried the Christian message in their hearts.

How eager they were to learn! Often you would see an old lady off in a corner studying with a young girl by her side to help her. If you have never tried to use your brain before you were sixty years old you have no idea what a task it is. Some of the women tried so hard but could not remember the characters from one day to the next. Their earnestness demanded some reward so we gave them one point of a star if they could remember any characters at all. Two stars was the maximum that anyone could earn during one term. When a certificate has ten stars then the student receives a diploma showing the completion of the entire course. These certificates are very jealously guarded and are brought to each Short Term School attended. A few of the students already had two stars earned at the school in Zangzok a few weeks before. At the end of two weeks we had examinations and then graduation exercises, in which everyone took part. There were seventy in our first graduation class.

Our last days were saddened by the death of one of our students, an old lady

of sixty-five. For many years she had been a sufferer from asthma. Her condition was aggravated by a bad heart, and at times she had great difficulty in breathing, but she would not miss a class. It was not until she was too ill to attend classes that we heard her story.

For thirty years she had been an ardent Buddhist, and in all that time had not touched meat. The true Buddhist considers it a sin to eat meat. About two years ago she heard the Christian message for the first time. It appealed to her. For many months she attended the services held in her village. She also had talked with our Biblewoman. Her family and friends taunted her for her desire to become a Christian and many of them called her crazy. Even the children would call after her in the street. But nothing could shake her faith. When she heard of the Short Term School she determined to come. As she was very poor, it meant careful saving to have the money needed for registration and for her board.

The day before she was taken ill a neighbor from her village had come to Wusih to see her. When he saw how ill



TEACHERS IN THE SHORT TERM SCHOOL, WUSIH

Small classes required a large faculty of which this is a representative group. Mrs. W. H. Standring, who has been a missionary in China since 1908, is in the rear

## THE SPIRIT OF MISSIONS



MRS. CHANG'S CLASS IN THE SHORT TERM SCHOOL

To give the most help to the students who could not read many characters, classes were restricted to two or three. The teachers were drawn largely from among our educated Christians

she was he tried to persuade her to return home with him but she refused. She said she wanted to take her examination and get the stars on her certificate. The next day she was not able to get up. We persuaded her to go to St. Andrew's Hospital suggesting that she could rest there more easily than at the school. Shortly after we had taken her to the hospital, Dr. Walter H. Pott sent us word that he did not think she would live through the night. We hastened to consult with the friends who had come with her, to see whether we ought to try to take her home. As a rule Chinese wish to die in their own home. Her friends, however, said they knew she would rather die in the hospital as she had been so unhappy at home. Only the day before she had told them that the happiest days of her life had been those spent at the Short Term School. Her friends asked if she could be baptized. They knew that was her one great desire. Accordingly Mr. Yang accompanied by a few of her friends went to the hospital to baptize her. Although she knew that she was dying, she was very happy when she heard that she

was to be baptized. Soon after she was baptized her breathing became quieter and within an hour she slipped away. It was all so peaceful that it made a great impression upon the women. Many of them said, "How fortunate that she could die with so many friends about her."

As many of our people had never seen a Christian funeral we were anxious to have it in the church. But first permission had to be obtained from her daughter-in-law. A messenger was sent to her home and the next afternoon the daughter-in-law arrived. I was not at home when she came but when I returned I found her surrounded by some of the students from the school. They were all talking to her at once in a most bewildering way. They were all telling her that she ought to become a Christian, because her mother-in-law had prayed for it. It had been her one wish before she died. A week before not one of those women would have had a word to say to her. More than any examination could do this little scene showed what the school was doing for them. They truly were filled with the Holy Spirit.

# Work in Dominican Republic Goes Forward

Impassable roads force Bishop Carson to fly to Santo Domingo to complete two important land purchases and to bless a school flag

By the Rt. Rev. Harry Roberts Carson, D. D.

*Missionary Bishop of Haiti, 1923—*

UNDER NORMAL CONDITIONS the trip overland from Port au Prince to Santo Domingo City, through mountain passes and over more or less barren and uninteresting plains, is not an unpleasant experience. It is a matter of about ten hours, barring, of course, the usual accidents of the road.

Just a few days before a contemplated trip, I received this letter:

Profiting from a friend's *voyage*, I am sending you this note in order to tell you of the bad state of the road, Beudet-Mirebalais-Las Cahobas, as it has been reported here.

There have been landslides, cave-ins and water running everywhere. The stream, Jean de Bart, two kilometers from Mirebalais, on the Port au Prince road, has such a volume of water that automobiles cannot pass at all, and passengers must be carried across bodily.

The Fer à Cheval, in its turn, is weakening the bridge and is running all over the road. The Artibonite bridge is broken in the middle. . . . If I send you this information, it is in order that you may take precautions. Pay attention to all the floating trees and driftwood, so as not to fall into streams that are apparently safe.

In addition to all this, you should get official information as to the entire road before leaving.

This was a sufficient deterrent to any thought of going by road and from sheer necessity, I chose the air route.

There were three objectives that made the trip imperative. Dr. John W. Wood had presented a Dominican Flag to our school at San Pedro de Macoris and the Rev. A. H. Beer, the always energetic and not-to-be-refused priest at San Pedro de Macoris, was especially insistent that I should bless it. The Governor was to be there and other municipal officials. Accordingly I promised my presence without fail.

June 18 was a gala day at San Pedro de Macoris, but it followed close upon a

very strenuous trip, in company with Archdeacon Wyllie to and from Puerto Plata, the same day. That meant three hundred miles of travel over roads which were not in the very pink of condition. Still that was another objective: The final signing of the legal papers by which the Domestic and Foreign Missionary Society took title to a piece of land in Puerto Plata upon which we hope to build a church this year.

The school at San Pedro de Macoris has an enrollment of 125 children of Dominican and British citizenship. Mr. George F. Hodge, our layreader, is also the principal of the school and with his staff of four teachers is evidently doing good work. Necessarily the work is carried on in English and Spanish. It is our aim, however, to diminish the English emphasis and to increase the national emphasis.

A notable impetus has been given to this purpose by the presentation of the Dominican Flag, clearly suggestive of our desire to build up the best sort of Dominican citizenship rather than that of any other nation.

Mr. Beer, on behalf of Dr. Wood, had had made a very beautiful flag. Accompanying it, there was also a replica of the flag presented by Queen Isabella to Columbus, a red cross on a white background. This was blessed at the same time. The Governor, in the course of his address, spoke of the history of the national flag and Mr. Beer, in his introductory address, spoke of the other. Inasmuch as the program was arranged with the purpose of showing the visitors the work that was being done in the school, there was no great amount of speech-making.

## THE SPIRIT OF MISSIONS



LAYREADER IN SAN PEDRO  
George F. Hodge with teachers in our mission day school

Mr. Beer's speech in Spanish was followed by recitations and songs by the children. It was impressive, after the flags had been blessed, to listen to the National Anthem, followed immediately by the Pledge to the Flag, when the children, with right hands raised and extended, with clear voices, pledged themselves to all for which the flag stood.

And again there was an impressive period when all filed past the flag and reverently kissed its folds. The guard of honor, four young representatives of the Boy Scouts (*Exploradores*), did this with particular dignity and grace which won the admiration of all. As standard bearers, there were two particularly beautiful little Dominican girls.

After all was over, I proceeded to the realization of the third object of my visit to the Dominican Republic. This was the purchase of a lot of ground sufficiently large for a school and a church. At present, the first floor of a dwelling house is used as a church; while for the school we are paying rent monthly.

On this morning, June 18, I purchased the lot, and upon it, with the help of the Church at home, we hope to build within the next triennium. Among the items in the next Advance Work Program, already approved by the National Council, is this: San Pedro de Macoris—Church, \$20,000.

It was a case of purchasing the land immediately for cash, or losing the opportunity to secure an excellent site, 90x180 feet, at an absurdly low price. If anyone wants to lend a hand in replenishing the sadly depleted Episcopal bank balance, full information can be received from Dr. J. W. Wood, 281 Fourth Avenue, New York, N. Y., who after seeing the property last March, strongly advised its purchase.

To round out the visitation properly, Mr. Beer presented twenty-two persons for Confirmation and I had a conference with a devoted parishioner, Mr. George Dellis, who proposes to give the Church, at any time that we may be prepared to use it, a piece of ground for a children's home.



PRESENTATION OF FLAGS  
Dominican Flag and a replica of Columbus' Flag recently blessed in San Pedro de Macoris

# A Visitation of Our European Churches

As Christian unity draws near, these Continental outposts are our witnesses; they may be our envoys in an approaching day of opportunity

By the Rt. Rev. Hugh L. Burleson, D. D.

*Bishop of South Dakota; Assistant to the President of The National Council*

## Part Two

**L**AST month Bishop Burleson wrote of his official visit to our churches in Europe, describing the work in Nice, France; Munich, Germany; Florence and Rome, Italy, and Geneva, Switzerland. (July SPIRIT OF MISSIONS, pages 445-50). In concluding his narrative, this month, he writes of St. John's Church, Dresden, and the Church of the Holy Trinity, Paris, and makes some penetrating observations on the importance of these really missionary enterprises on the Continent.

**O**UR ONLY OTHER work in Germany is ST. JOHN'S CHURCH, DRESDEN, a night's ride from Munich. This old capital of Saxony in the wide valley of the Elbe, adjacent to Saxon Switzerland, and only some twenty miles from Czecho-Slovakia, was described by the philosopher Herder as "the German Florence". Certain it is that Augustus the Strong and his successors built up here a great center of industry, art, and learning. The tale is told how Augustus shut up in a fortress one of the scientists of his day, commanding him on pain of death not to come forth until he had found the secret of producing gold. This he found not, but he returned with the secret of making porcelain, which he justly claimed to be of even greater value. Dresden China was the result. In like manner the strenuous kings of Saxony enriched their capital with treasures of art and music. Its great Zwinger Gallery contains the Sistine Madonna, purchased, not stolen, from Italy. Its wonderful Opera House has commanded the services of the world's most famous musicians. Under such conditions, sixty years ago Dresden was one of the great

cultural cities, and thousands flocked thither for a longer or shorter residence. Among them were many Americans.

It was in January, 1869, that the Rev. John Anketell, carrying letters from his diocesan, the Rt. Rev. A. C. Coxe, held the first service in Dresden. At Easter St. John's Parish was organized, services being held in an hotel parlor, and later in a rented hall. His rectorship was brief, and eight other clergy followed him during thirteen years.

In April, 1882, the Rev. Taliaferro F. Caskey began a rectorship which lasted during eighteen years and witnessed the building of a strong self-supporting parish with a dignified stone church and rectory, designed by Upjohn, which cost, in that day, not less than eighty thousand dollars. There was a large list of communicants, chapters of the Brotherhood of St. Andrew and Daughters of the King, with philanthropic and benevolent societies which carried on a gracious ministry among the German poor. The names of many distinguished and wealthy Americans appear on the list of worshippers and benefactors. The driving force of the rector may be seen in the following statement concerning the new church:

So inexorably were the contractors held to time limits that the church was ready for occupancy at 2 a. m. on Christmas Day, 1884; the first service was held at 11 a. m.

Those were the great days of St. John's parish. With the beginning of the new century Dresden was ceasing to be the chief Mecca of American scholars and tourists, and the World War wrought further havoc in our work. For a period the church was closed, but the work was re-

## THE SPIRIT OF MISSIONS

sumed after the Armistice, and for the past four years has been carried on by the Rev. Edward M. Bruce.

The English Church, closed with the World War, has never been reopened, and we alone minister to English-speaking people. Some of the Germans also have been attracted to us. Widely divergent elements make up the congregation. The member of the vestry who met and entertained me most courteously is by birth an Austrian, was educated in England, and his wife is a Churchwoman born on the Island of Hawaii.

Our numbers now are not large, but the spirit of the people is excellent and the opportunity for pastoral work is very great. There are hopes that greater numbers of English and American students may soon be attracted to Dresden, though it is doubtful if it will ever again have the large American colony of fifty years ago. But we have a very valuable property, a devoted missionary, and an important standing in the community. Our work here must be supported and increased. It may have, along somewhat different lines, a future as constructive and influential as its past.

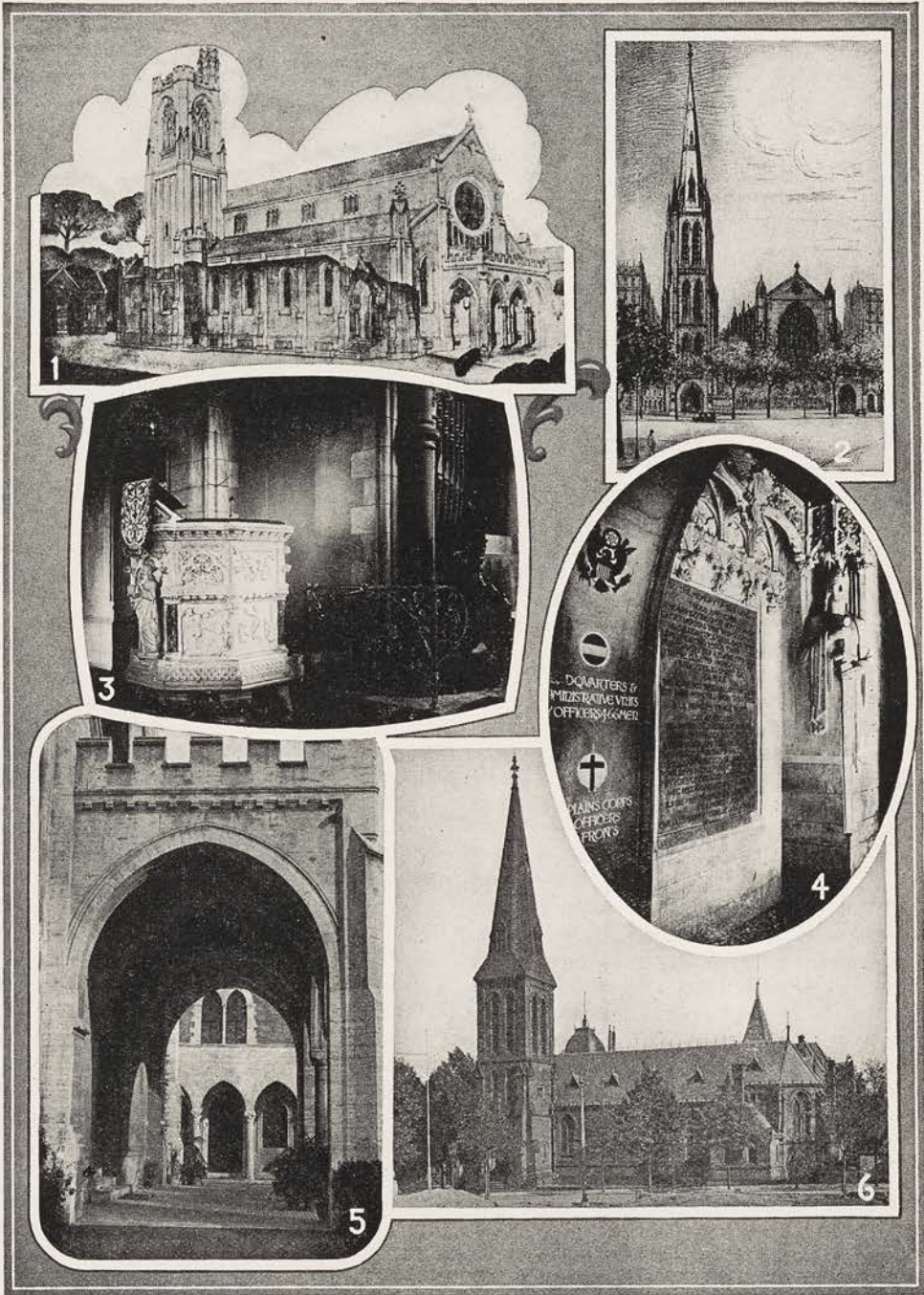
Across central Germany and eastern France, a twenty-one-hour ride brings us back to Paris. It is a ride which awakens memories of the recent bitter conflict which so nearly destroyed our world, as we pass through the Rhine Valley, the Saar, Alsace-Lorraine, and that bloody soil around Verdun. But, thank God, we pass in peace, sitting with Germans and Frenchmen in the same compartments, without sign of strain or animosity.

THE CHURCH OF THE HOLY TRINITY, PARIS, is known as the American Cathedral. Structurally, strategically, and in point of effective service it well deserves that title. It is our oldest work in Europe, services having been held regularly since 1847. The parish was formally organized in 1859. It occupies a fine site on Avenue George V, close to the Champs Elysee, and its noble Anglican spire is one of the landmarks of Paris. The building is in the best Gothic style and has been embellished with the gifts of generous

Americans. It has an adequate parish house in which are conducted the usual activities of an effective parish in the United States, and many others peculiar to the needs of Paris. There is a stone rectory, and on the north side of the courtyard which lies between, along the whole length of the church runs the remarkable Battle Cloister, where are commemorated the American dead of all organizations serving in the Great War. Among the greatest services at Holy Trinity are those of Memorial Day and other significant anniversaries. Dean Beekman and his two assistants, aided by other clergy from time to time, find themselves almost overwhelmed by the demands made upon them.

As in the case of St. Paul's, Rome, the structural beauty of Holy Trinity is due to one man, the Rev. John B. Morgan, who was its rector for forty years, and who literally built himself into its fabric. It is said that he had a modest personal fortune when he began building, but was a poor man when he finished. To Nevin in Rome and Morgan in Paris the Church owes a debt of appreciation and gratitude which has never been adequately discharged.

Holy Trinity was most fortunate to have Beekman, the organizer and administrator, follow Morgan the builder. During his thirteen years the parish has made remarkable progress. A most interesting and appealing feature is the work conducted on the left bank among the students of the Latin Quarter. Here Canon Belshaw has his home, and in quaint St. Luke's Chapel and the crowded rooms at the Student Center, ministers among the thousands who throng there. Realizing that the equipment was tragically inadequate to the need, the cathedral vestry, under the leadership of Dean Beekman, conducted in June, 1929, a campaign for funds to build a new Student Center. The response was generous, and together with gifts from America and elsewhere, nearly \$500,000 is assured. This will erect the necessary buildings, but in order to open and operate them an additional \$250,000 will be needed for endowment.



SOME OF OUR CHURCHES IN EUROPE

1. St. James' Church, Florence, Italy. 2. Holy Trinity Cathedral, Paris. 3. Pulpit in St. John's Church, Dresden, Germany. 4. Memorial to Americans who died in the World War, Holy Trinity Cathedral, Paris. 5. Cloister, St. James' Church, Florence, looking toward the rectory. 6. St. John's Church, Dresden, designed by Upjohn

## THE SPIRIT OF MISSIONS

The finding of a proper site in that crowded part of Paris was a tremendous problem, but early last April, the General Council of the Department of the Seine, on recommendation of *Le Directeur General de l'Assistance Publique*, with the endorsement of the Minister of Foreign Affairs, offered on long-term lease, at a nominal rental, a piece of public property, a part of the Chateaubriand donation, valued at \$500,000, containing five thousand square meters, and with eighty meters frontage on the Boulevard Raspail. It is covered with fine old trees and is less than five minutes' walk from Boulevard Montparnasse, in the heart of the student life of Paris.

This generous action of the French authorities solves a perplexing problem and testifies to their appreciation of the work which the American Church is doing, and their confidence in the leaders of that work. As soon as satisfactory plans can be drawn the construction will begin. It is proposed to build a social center, a chapel, a clinic, and a residence for the chaplain-director. These are for the principal use of American students and artists, and will assist in the announced plan of the French Government to make and keep Paris the international student center of the world.

### III

**T**HERE IS MUCH more to tell about Paris, as also about each one of the other places where we carry on work in Europe. At best this article can only be an outline, yet I cannot conclude without a brief summary, and a word concerning the larger significance of our presence in Europe.

Our work in Europe is much more varied and comprehensive than any in America. Nearly one-half of our congregations, and many of our most interested supporters, are non-Episcopalians. The four most generous contributors in one parish grade as follows: (1) a Presbyterian (2) a Unitarian, (3 and 4) Episco-

pals. The five largest subscribers toward the new Student Center in Paris, are: (1) Episcopalian, (2) Unitarian, (3) Episcopalian, (4) Roman Catholic, (5) Jew.

Our churches in Europe are:

- (1) Places of worship for all Americans
- (2) Service stations for all manner of needs
- (3) Semi-embassies abroad
- (4) Representatives of American Christianity to the people of the several countries

(5) Practical demonstrations of Christian Unity without sacrifice of principle. Their spirit is so comprehensive and Christian that no competing American congregation has been established during the last thirty-five years. In fact, the only other American congregations in Europe are the Union Churches in Paris and Berlin, and the Methodist Mission at Rome.

Have you caught a glimpse of the real things which have been and are being accomplished, which justify the interest and enthusiasm displayed by missionaries like Lyman and Whipple, by statesman like Potter and Doane, by administrators like Leonard and Williams, and by seers like Charles Henry Brent—to mention only a few of those bishops who have carried comfort and cheer to these distant and forgotten congregations of our own household of faith? We need to count them into our planning and our prayers, and they need to feel their fellowship with us. Both will be the richer for so doing.

And in the future that lies just before us, wherein we hope and believe that God is preparing to draw closer together the sundered portions of His Church, how valuable, nay, how indispensable, may be these focal points of spiritual power in lands abroad! They are our witnesses, they can be our interpreters, and they may be our envoys in some approaching day of opportunity; for we need world-contacts if we would learn to think world-thoughts and to perform world-service.

**Next Month—LEADERSHIP IN RELIGIOUS EDUCATION. The last article in the religious education series by Mrs. Leidt**





YOUNG APPRENTICES—ALL PATIENTS IN ST. LUKE'S HOSPITAL

## Saturday in St. Luke's Hospital, Shanghai

Emergency work under the direction of Dr. McCracken and his Chinese associates is an outstanding contribution to community welfare

ST. LUKE'S HOSPITAL, Shanghai, is located in a crowded section of the city. The streets are thronged with pedestrians and vehicles of every description from the wheelbarrow of ancient China on through the lumbering horse-drawn wagons, the carts at which men, and often women, strain terribly, the rickshaws, the trolley cars and the motor cars. It is a region of shops, factories, and warehouses. Along the river bank, not far away are ships discharging cargo from or taking on cargo for all the large ports of the world. It is a densely populated region for behind the shops, crowded houses stretch in almost endless lines. In such a region accidents are numerous and St. Luke's emergency work is one of its outstanding contributions to the welfare of the community.

Ten operations were posted for this particular Saturday:

8 A. M. THREE OPERATIONS, *Dr. K. Chow*. These cases were discharged cured within fifteen days of admission. Two of them paid twenty cents a day

and an operating room fee of two dollars. The third was sent in by one of the large tobacco companies in Shanghai who paid one dollar a day and an operating room fee of five dollars for him. The actual cost per patient per day is about \$1.75.

9 A. M. ACCIDENT CASE. *Dr. J. C. McCracken*. The man was a farmer who was pulling a handcart along a country road. It got out of control coming down the incline from a bridge and ran over his right leg. He was brought to us with serious lacerations extending into the knee joint. This patient is still with us, still running a temperature. He has had two more operations and so far has not been able to pay anything. He will probably be a charity case.

10 A. M. ACCIDENT CASE. The patient, a factory worker, was injured by a machine, receiving a deep laceration of axilla, wrist, and fingers. He stayed with us nineteen days and was discharged cured. His company paid his hospital fees, fifty cents a day, the regular charge for ward patients.

## THE SPIRIT OF MISSIONS

11:30 A. M. **LARGE, FIBROUS TUMOR OF LEG.** *Dr. J. C. McCracken.* The man left us cured after sixteen days, paying the regular hospital fees.

**NOON. ACCIDENT CASE.** *Dr. K. Ting.* The patient was suffering from laceration of the thigh which he received when he was caught between two motor cars on the street. He left the hospital cured after eight days, paying the regular ward fees.

**1 P. M. ACCIDENT CASE.** A factory worker brought in with one hand crushed so badly by a machine that it was necessary to amputate the thumb and the fourth and fifth fingers. This patient stayed eight days, until his hand was much improved. He paid the usual ward-patient fees, but could only pay two dollars operating room fee.

**1:30 P. M. CARBUNCLE.** We get many of these large, deep carbuncles out here. They are entirely neglected until they become unbearable, when the patient comes to us as a last resort. In many cases it is too late to save his life. This

case was with us for sixteen days and paid the regular fees. He was discharged much improved, but had to return to our Receiving Ward for dressings.

**2 P. M. ACCIDENT CASE.** Patient was a handcart coolie. These carts with tremendously heavy loads, are pulled by five or six coolies. They are so heavy and unwieldy that it is difficult to stop them quickly once they get going. This man was caught between two handcarts and had his leg crushed, with lacerations from knee to foot. He is still with us, and although he had a second operation, is not yet ready to go home. So far he has paid nothing.

**4 P. M. LACERATION OF BACK WITH RUPTURE OF PLEURA.** He fell down-stairs and was injured by glass. He left us after eight days, paying fifty cents a day and a three dollar operating room fee.

Ten minor operations were postponed. On the same day in the Receiving Ward ninety cases were seen, including abscesses, lacerations, carbuncles, crushed fingers, fractures, and knife wounds.

### Eighth Province Synod on Unemployment

**R**ESOLVED: This Synod desires to supplement its resolution of 1930 concerning unemployment and the duty of the Church. It rejoices in the evidence presented in the report of the Social Service Department that throughout this Province our clergy and church people have rendered constant and valuable service in behalf of the unemployed.

But the Synod while rejoicing in what has been done to relieve immediate distress and to plan for the immediate restoration of confidence desires to remind the people of the Province that this necessary service is only of temporary value. The situation as it exists today throughout the world is an indictment of our whole civilization. No society can be called Christian in which, for example, as in this the richest of all countries, six million people looking for work are through no fault of their own unable to find it. Charity, doles, hastily organized building plans may relieve distress. They certainly express the spirit of Christian love; but that spirit can be adequately expressed only by the determination that this injustice shall be done away together with the selfish indifference and avarice which are its source.

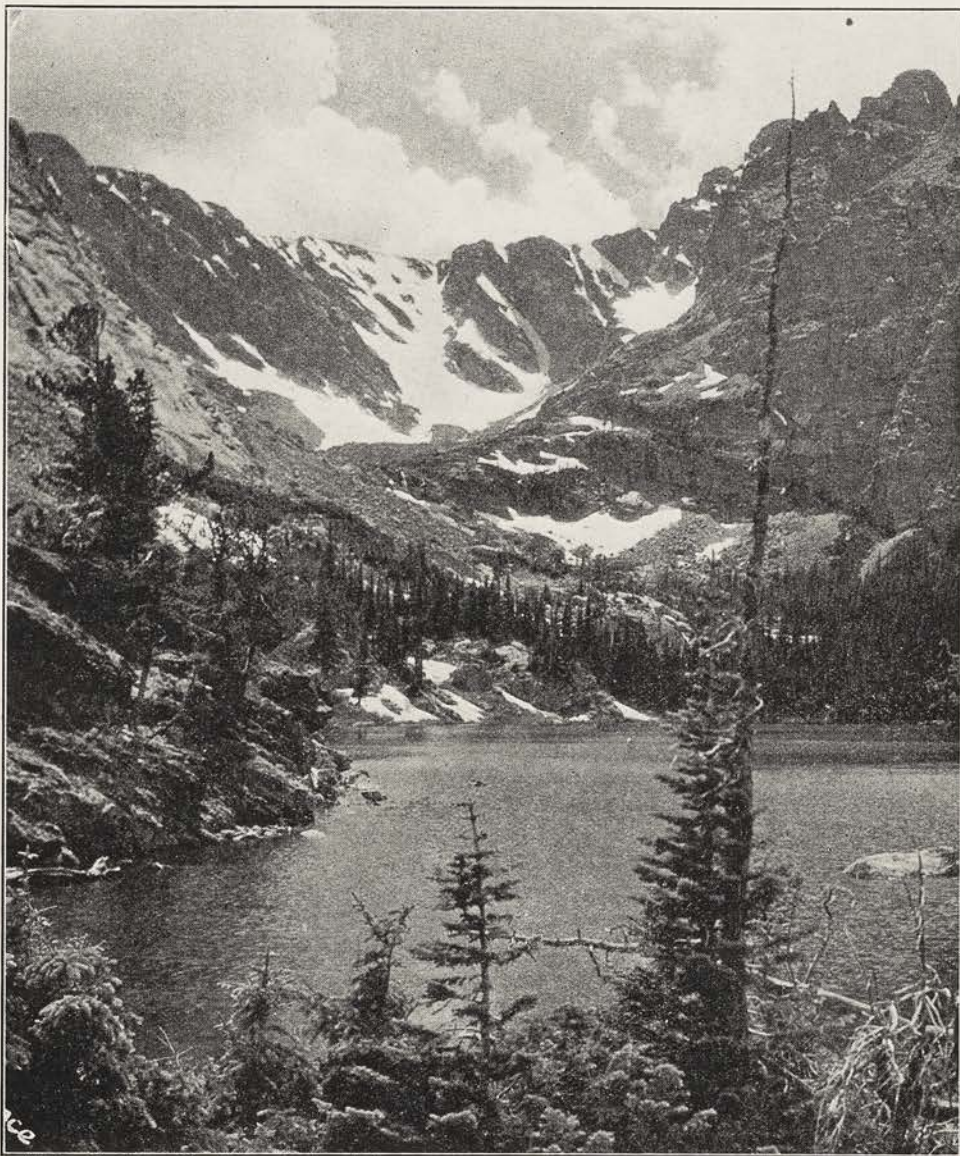
Our industrial system breaks down at the point which to the Christian is of supreme importance, the welfare of the vast multitude of the workers. The Synod believes that heavy responsibility rests upon Christian leaders in business and industry to study and to understand, in the light of Christ's teaching, the principles upon which rests our present social order. We believe that they and all the millions of Christian men and women involved directly in the industrial system should take their part in the attempt to Christianize that system. Especially does this responsibility rest upon the privileged classes.

Complacency should have no place in Christian thought. We call upon clergy and laity alike to use the present tragic opportunity to help the world forward to a juster and more Christian social order.

# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



*Photo, Courtesy The Colorado Association*

LOCH VALE, ROCKY MOUNTAIN NATIONAL PARK, COLORADO

The fiftieth General Convention, to which the eyes of the whole Church will be turned in September, meets in Denver in the heart of the gorgeous Rocky Mountain region



**IGOROT GIRLS AWAIT THE RETURN OF DEACONESS SHAW**

When Deaconess Shaw left Bontoc in September, 1929, she feared that she might not be able to return. These girls evidence the rejoicing over her return early this summer



**ST. MARK'S DAY SCHOOL, HONOLULU, T. H.**

A mission of St. Andrew's Hawaiian Congregation, St. Mark's reaches a varied Oriental group. The day school is in charge of Mrs. Reta Williams (rear left)



**WOMEN PACKING THEIR ALLOTMENT OF BOXES**

Last year, branches of the Woman's Auxiliary sent 614 missionary boxes to workers and missions. Church school children sent 58,536 gifts to mission children. (See page 560)



**MISSION BOXES READY FOR SHIPMENT**

Through the Supply Department of the Woman's Auxiliary, boxes go to our work and workers all over the United States, its possessions, and to many foreign fields

# Delegates from all China attend Triennial Synod, Chung Hua Sheng Kung Hui



中華聖公會

中華聖公會



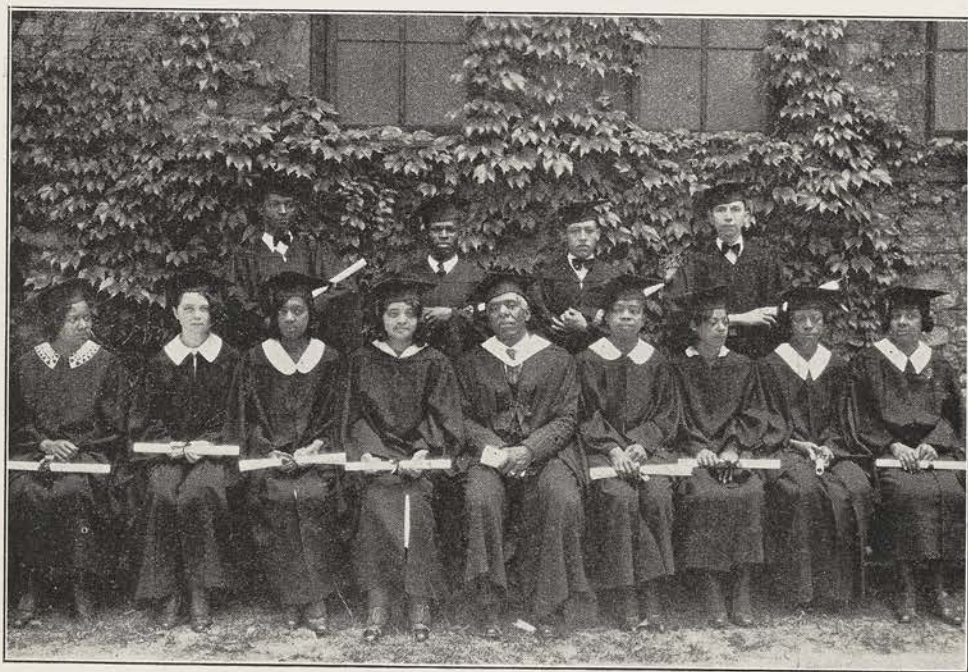
Meeting in Hangchow, April 25-May 2 the General Synod witnessed the growing strength of the Chinese Church. (See July SPIRIT OF MISSIONS, pages 464-8.) In the first row beginning eleventh from the left (above) are Bishops Duppy of Victoria-Hong Kong, Curtis of Chekiang, Huntington of Anking, Song, Assistant in Western China, Ding, Assistant in Fukien, Sing, Assistant in Chekiang, T'sen, Assistant in Honan,

Ku, Assistant in Western China, and Graves of Shanghai, (below) the Rev. T. K. Shen, Chairman of the House of Delegates, Bishops Norris of North China, newly elected Chairman of the House of Bishops, Matsui of Tokyo, guest of the Synod, Roots of Hankow, Mowl of Western China, White of Honan, Scott of Shantung, and Holden of Kwangsi-Hunan, and the Rev. F. L. Hawks Pott, co-chairman of the House of Delegates



SANDBOX AT ST. MARY'S HOME, HONOLULU

The general recognition of our work for underprivileged children of many nationalities in the Moiliili section of Honolulu is evidenced by the support which it receives from the United Welfare Fund



FIRST GRADUATING CLASS, ST. AUGUSTINE'S COLLEGE, RALEIGH, N. C.

Our oldest institution for the training of Negro youth saw the first fruits of its new college department at the recent commencement when Dean Boyer (center) awarded B. A. and B. S. degrees



*S. P. G. London*

**SEWING DEPARTMENT, HOLY CROSS WOMEN'S INDUSTRIES, NANDYAL, INDIA**  
 The opportunities in Dornakal where our Church is asked to help in India are evidenced in this school where the applicants are far in excess of the vacancies



**THE NEW ST. LUKE'S HOSPITAL, PONCE, PORTO RICO**  
 Dedicated and opened on May 12 (see July SPIRIT OF MISSIONS, page 455) this mission institution is a vital factor in Porto Rican life. The staff includes Miss E. T. Hicks, Miss L. M. Owen, and Dr. Leigh Stoek





NEW WORKERS IN THE MISSION FIELD ABROAD

A. Miss Irene Lincoln, St. Luke's Hospital, Tokyo, B. Dr. Leigh Stoek, St. Luke's Hospital, Ponce, C. Miss Margaret E. Sullivan, St. Luke's Hospital, Tokyo, D. Miss Pearl Keller, Liberia, E. The Rev. Charles F. Whiston, Hankow, China, F. Miss Helen K. Shippis, St. Luke's Hospital, Tokyo, G. The Rev. Victor L. Dowdell, Porto Rico, H. The Rev. Edward G. Muller, Philippine Islands. (See pages 541-2)

# Newcomers in the Mission Field Abroad

Recent additions to the Church's staff in Porto Rico, Alaska, the Orient, and Liberia include a doctor, nurses, teachers, and evangelists

**H**ARDLY A MONTH passes that we do not record (see *With Our Missionaries*, page 549), the departure of a new missionary appointee to his or her post of service. Most of these men and women will be heard from again; frequently through the columns of *THE SPIRIT OF MISSIONS*. Consequently it is with considerable pleasure that we present to our readers a few of these new representatives of the Church, who during recent months have gone forth to their stations.

The new St. Luke's Hospital in Ponce, PORTO RICO, rejoices in the addition to its staff of DR. LEIGH STOEK, who for more than fifteen years has wanted to give her life to missionary service. A native of Pennsylvania, Dr. Stoek received her education at Vassar College, the Medical School of the University of Chicago, and the Women's Medical College in Philadelphia from which she received her doctor's degree.

Another addition to the Porto Rico staff is THE REV. VICTOR LYLE DOWDELL, PH.D. A New Yorker, Dr. Dowdell was educated in the schools of Watertown, Hobart College, the General Theological Seminary, Nashotah House, and Cornell University, from the last of which he received the degree of Doctor of Philosophy. Dr. Dowdell, who has been placed in charge of the recently established theological training school in San Juan, has had a varied experience as a missionary and a teacher. For two years he taught at Nashotah; during the summer of 1930 he served in Sitka, Alaska; and at the time of his appointment was serving a parish in Corning, New York.

The work at St. John's-in-the-Wilderness, one of the most northerly of our ALASKA stations, has been strengthened by the coming of MISS MILDRED BOYES as a missionary nurse. A Canadian, who

received her early education in Ottawa and her nurse's training at the Barre City Hospital, Vermont, Miss Boyes has long looked forward to missionary service in Alaska. She went eagerly in answer to an urgent call which necessitated leaving her work here on very short notice.

THE REV. EDWARD G. MULLEN has gone to the PHILIPPINE ISLANDS in response to Bishop Mosher's urgent call and a long felt desire to help in the extension of Christ's Kingdom. He was educated at the DuBose Memorial Church Training School and the Berkeley Divinity School. In June, 1929, the Rt. Rev. C. S. Quin ordained him to the diaconate, and six months later advanced him to the priesthood.

Another newcomer to the Philippine Islands is MISS ELSIE SHARP, a native of Milwaukee, where she was a communicant of All Saints' Cathedral. Her early education was received in Milwaukee and in Germantown, Pennsylvania. Since her graduation from Mount Holyoke College she has been teaching.

THE REV. AND MRS. CHARLES FRANCIS WHISTON have gone to the Missionary District of Hankow, CHINA. Mr. Whiston, a Nova Scotian, was educated at Trinity College, Hartford, Harvard University, and the Episcopal Theological School. He has felt a definite call to missionary service and feels that in China lies the greater need and the greater work.

Three newcomers to St. Luke's Hospital, Tokyo, JAPAN, are MISS IRENE E. LINCOLN, physiotherapist and technician, MISS HELEN K. SHIPPS, social worker, and MISS MARGARET E. SULLIVAN, R.N.

Miss Lincoln is a native of Michigan and a graduate of Arnold College. She has also done postgraduate work at the University of Michigan. She has had training and experience in physical edu-

## THE SPIRIT OF MISSIONS

cation with special emphasis on physiotherapy in the University Hospital, Ann Arbor, Michigan, and the Children's Hospital, Huntington, West Virginia, where she was head of the Department of Physiotherapy. She is a member of Trinity Church, Huntington, West Virginia.

Miss Shipps is an Ohioan. She attended Ohio State University and has an M.A. degree from Missouri State University. Her widespread experience includes social case work for welfare societies and hospitals.

Miss Sullivan was born in New Jersey, but has spent much of her life in Philadelphia, where she graduated from the Episcopal Hospital. She has done graduate work in social service and in operating

room nursing and supervising, and has had sound experience. For some time she has wanted to do missionary work among the Japanese, for whom she has a real fondness.

The West Coast of Africa has called MISS PEARL ELIZABETH KELLER to LIBERIA as a teacher. A native of Michigan she has spent most of her time in New Jersey. She is a normal school graduate with a permanent elementary teacher's certificate. She prepared definitely for missionary service at the Church Training School, Philadelphia, and at Temple University. The great need in Liberia appeals very strongly to her and has made possible the realization of her long-standing desire to undertake missionary service.

### Church Art Will Be Shown at Convention

UNDER THE AUSPICES of the Church Art Commission of Colorado, a comprehensive display of ecclesiastical art will be held in Denver during General Convention. Through the coöperation of the Denver Art Museum all of Chappell House will be turned over to the various exhibits. Against a background of ecclesiastical hangings and stained glass windows, there will be displayed church embroideries and vestments, mosaics, carved wood, wrought iron, and sculpture. Silver chalices and alms basins from many lands will show the skill of artisans. Special stress will be laid upon artistic typography. Among the exhibits from foreign countries, one of special interest will be brought from Sweden where individual craftsmanship has been extensively employed in the detail of church art. Photographs of cathedrals will be used to show the relation of the church to the architectural life of America. A small exhibition, also, will be placed in the Scottish Rite Cathedral, headquarters of the House of Deputies, at Fourteenth Avenue and Grant Street.

Another feature of this exhibit will be a special service at St. John's Cathedral

at eight p. m., Tuesday, September 22. The music for this service is in charge of Canon Winfred Douglas, a member of the Commission on Church Music of General Convention and one of the country's leading musical authorities. The sermon, on the ministry of art, will be preached by the Rev. Howard Chandler Robbins, D.D., also a member of the commission.

Ten years ago, Miss Elizabeth Spalding, daughter of the late Rt. Rev. John Franklin Spalding, one of the pioneer bishops of Colorado, organized the Church Art Commission of Colorado. She was successful in securing the coöperation of leading Denver architects and artists in her work for the Church.

Members of the commission are Miss Marian Hendrie of Denver, chairman, the Very Rev. Benjamin D. Dagwell, the Rev. Neil Stanley, the Rev. Leonard C. Wolcott, A. A. Fisher, John E. Thompson, and Malcolm Wyer. The committee in charge of the art exhibit are the members of the commission and Miss Elizabeth Spalding, John G. Lowe, Peter H. Holme, Mrs. Verner C. Reid, and Mrs. Lawrence Phipps.

# Church in Santiago Grows with the City

The Rev. J. B. Mancebo, organizer of work in Cuban port, has developed five missions for Cubans, West Indian Negroes, and Americans

By the Rt. Rev. Hiram R. Hulse, D.D.

*Second Missionary Bishop of Cuba, 1915—*

IN CUBA THE LAST half of the nineteenth century was a time of chaos and revolution. Schools were closed and many people were driven into exile. During this period a small boy, Juan Mancebo, was taken from his home in Santiago to the United States where, in a suburb of New York City, he was placed in school. With the help of friends he worked his way through school and seminary and was ordained to the sacred ministry in 1893 by the Bishop of South Carolina, who placed him in charge of several missions in Columbia, South Carolina.

When Albion W. Knight was consecrated as our first Missionary Bishop of Cuba, Mancebo volunteered for service under him. To his great satisfaction he was assigned to his native city, Santiago, where he began work in March, 1905. Santiago was then a scattered city of about fifty thousand inhabitants, with many steep hills and deep valleys. The streets were open sewers, but as nearly all ran down hill, the frequent rains washed the rubbish into the bay and the heat of the sun killed the germs.

In a rented building in the center of this town, Mr. Mancebo began his work. From the very beginning the presence of many English-speaking Jamaican Ne-

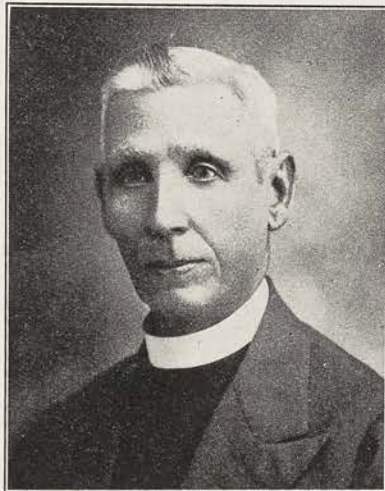
groes made necessary services in two languages: Spanish for the Cubans and English for the British West Indians. Mr. Mancebo developed the qualities of a pastor; through rain and sunshine he climbed the hills and tramped the streets of Santiago visiting his people and caring for the Jamaicans in distress, until he won the love and respect not only of his own congregation, but of the entire community.

Meantime Santiago was growing; little houses and shacks were being put up in all directions and Mr. Mancebo sought to extend the work of the Church in the newer sections of the city. In 1919 a school building suitable for worship as

well as for school purposes was erected in Sueña, a new section of the city. This is a Spanish-speaking work and is now known as the Mission of San Lucas.

Two years later in the Reparto Veguitas, a church and school building was erected. St. Mary's Mission was originally intended for Jamaicans, but the rapid increase of the Cuban residents of the neighborhood necessitated the development of a bilingual work.

Two years ago another section, Reparto Flores, was opened up for development. Mr. Mancebo begged a site from the owner, who gave the Church a hillside



THE REV. JUAN B. MANCEBO  
Whose entire ministry in Cuba has been spent in developing the Church in Santiago

## THE SPIRIT OF MISSIONS

plot. It fronts on the main street and is about 130 feet deep. The rear of the lot is sixty feet higher than the front. The front has been leveled and a new church seating seventy people has been built. This is San Pedro's Mission for Spanish-speaking Cubans. The services are always crowded with an interested congregation stretching out into the street. Mr. Mancebo plans to start a school here as soon as possible.

Ten years ago some members of the Church moved to a new settlement in the northern part of the city on the main highway. They asked for services and Mr. Mancebo rented a small building which we call La Esperanza Mission. Here we have a day school, a Sunday school and services in Spanish.

In the center of the city, San Andres Mission is still carried on in a rented building, part of the house being used by Mr. Mancebo as a rectory. The services are in Spanish but once a month services are held in English for the American and English residents of Santiago.

Twelve years ago Mr. Mancebo interested one of the teachers in the normal school in the Church. He has been ordained and now assists Mr. Mancebo. With this help Mr. Mancebo is able to provide at each of his five centers, San

Andres, San Lucas, St. Mary's, San Pedro, and La Esperanza, a service every Sunday. A Sunday school also is carried on at each, and one week night service. These services, however, are the smallest part of the work that Mr. Mancebo is doing. He has lived in Santiago so long that every one knows him and he is called on for all sorts of help. Whenever a Jamaican gets in trouble with the authorities, Mr. Mancebo is called on to help him out. When an American sailor gets into jail the consul sends for Mr. Mancebo. When a Cuban wants to prove his identity to the consul and get a visa on his passport, he asks Mr. Mancebo to go with him. With these tasks added to pastoral calls of all kinds, Mr. Mancebo's days and sometimes his nights are filled.

In the twenty-six years that Mr. Mancebo has been in Santiago he has seen the city's population increase nearly threefold to 140,000 people. Constantly Mr. Mancebo has endeavored to keep the Church's work abreast of this growth; he has acquired three plots of ground; he has built two churches, two schools, and a rectory, but he still lacks a central place of worship. Santiago has grown and our work has grown with it, but our greatest asset is not our churches; it is the life and labor of our missionaries.

## U. S. Bureau of Indian Affairs Reorganized

**I**N MARCH a complete reorganization of the Bureau of Indian Affairs of the U. S. Department of the Interior went into effect following more than a year's study by the Commissioner of Indian Affairs and his assistant, the Hon. Charles J. Rhoads and the Hon. J. Henry Scattergood. The old organization basically unchanged for over fifty years and operated largely along purely clerical lines, was cumbersome. Coördination and co-operation are the keystones of the new system. Five field divisions of health, education, agricultural extension and industry, forestry, and irrigation have been organized with a technical or professional director at the head of each. This new staff of experts has direct executive and

administrative powers over the respective field services. These divisions are grouped under two assistants to the Commissioner of Indian Affairs whose spheres are defined as Human Relations and Property. The Assistant to the Commissioner on Human Relations will be directly responsible to the Commissioner for the coördination of the divisions of health, education, and agricultural extension and industry. While the Assistant to the Commissioner on Property will be directly responsible for all activities dealing with the guardianship of Indian property, tribal and individual, land, irrigation, and forestry. The new set-up is similar to that recommended by the Meriam Survey conducted a few years ago.

# Church in North Dakota Loses Its Bishop

**Ten days after tendering his resignation, Bishop Tyler succumbs to heart disease. In episcopate of nearly 18 years he was a genial leader**

THE DOMESTIC MISSIONARY episcopate has suffered a severe loss in the death on July 13 at Fargo, North Dakota, of the third Missionary Bishop of North Dakota, the Rt. Rev. John Poyntz Tyler, D.D. Born in Hanover County, Virginia, on June 15, 1862, he was the tenth and youngest child of Dr. Wat Henry and Jane Blake Tyler. He came of early colonial stock, his ancestors having come to America with the Jamestown colonists, and was a grandnephew of John Tyler, the tenth President of the United States.

His early boyhood was spent at Wilton, the family homestead in West Moreland County, Virginia, where he attended the public and private schools. After a few years of teaching in a local public school, he began at twenty-one his preparation for the Virginia Theological Seminary. Immediately upon his graduation he was ordained to the diaconate in July, 1888 and was advanced to the priesthood a year later. His first parish was at Westover, Virginia, one of the historic parishes on the James River. Later he served Christ Church, Millwood, Virginia, St. Paul's, Greenville, Ohio, and the Church of the Advent, Philadelphia. Then followed four years as Archdeacon of Virginia in care of the missionary work of the diocese. It was in this post that Dr. Tyler's missionary activities, which struck the dominant note of his career, attracted national attention. In December, 1907, he resigned as archdeacon to become rector of St. John's Church, Hagerstown, Maryland.

Upon the translation, in October 1913, of the Rt. Rev. Cameron Mann from North Dakota to the Diocese of Southern Florida the General Convention elected the Hagerstown rector to the vacant North Dakota post. Dr. Tyler was consecrated in St. John's Church, Hagers-

town, on the Feast of the Epiphany, 1914, by the then Presiding Bishop, the Rt. Rev. Daniel Sylvester Tuttle.

At the close of his first year in North Dakota, Bishop Tyler, in his annual report, wrote:

There are abundant opportunities for work in North Dakota. We need clergymen at once in four promising fields where the opportunities are undoubted. There is a splendid opportunity now to buy property in the growing centers and county towns for the building of churches and rectories. Property is cheaper in North Dakota than it will ever be again. There is a fine opportunity to establish three new chapels in the Indian field. There is a splendid opportunity to establish a church hall at University and other State schools.

This analysis of the opportunity in North Dakota guided by Bishop Tyler's labors throughout his episcopate of more than seventeen years. In large part his work was in the agricultural and mining communities of the State. He took a vital interest in ministering to students in the educational centers of his diocese and gave especial attention to the more than eight thousand Indians on the four reservations in North Dakota. One of his major interests in the Indian field was the Mission Home for Girls which he established at Cannon Ball on the Standing Rock Reservation. As Missionary Bishop of North Dakota, Bishop Tyler's administration was characterized by a continuance of the vigorous missionary activities which first drew attention to him. Everywhere his genial, rugged personality made him a familiar and beloved figure.

Feeling that the time had arrived for him to turn the missionary work of the diocese over to a younger man, Bishop Tyler had, on July 3, just ten days before his death, submitted his resignation to the Presiding Bishop. His successor, it is expected, will be elected at the coming General Convention.

# SANCTUARY

## SEVEN WEEKS OF PRAYER

*August 23 to October 10*

**A** CALL TO ALL MEMBERS of the Episcopal Church in the United States from the altar of the Church Missions House to make a corporate act of prayer before, during, and after General Convention.



**G**OOD CHRISTIAN PEOPLE, I bid your prayers for Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.—JAMES DEWOLF PERRY.



**T**HIS ANNOUNCEMENT and Call of the Presiding Bishop tell the story of an earnest effort to insure through corporate prayer the blessing of Almighty God upon the work of General Convention which will begin its sessions at Denver, Colorado, on September 16. The Seven Weeks of Prayer provide pre-convention intercessions, prayer for Convention while in session, together with prayer for a third interval following adjournment when bishops, priests, deacons, and laity, men and women, are home again translating the work of Convention into programs of activity.

THE SPIRIT OF MISSIONS substitutes this announcement for the Sanctuary of Missionary Worship, ordinarily appearing on this page. The whole project has been published in a pamphlet which provides day by day devotion for the whole interval of seven weeks. This pamphlet is free for the asking. The whole loyal family of the magazine is urged to lend powers of mind and spirit to the success of this effort so that this fiftieth gathering of General Convention may be permeated by a deep consciousness of the spiritual implications of all that is said and done.

Individuals or groups may secure the pamphlet *Seven Weeks of Prayer*, without cost, by addressing The National Council, Church Missions House, 281 Fourth Avenue, New York, N. Y.

# 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*

THE NATIONAL COUNCIL will be represented at Denver as a body when it meets on September 14 and 15, through its Departments which will maintain headquarters in the Scottish Rite Cathedral immediately adjoining the main auditorium where the sessions of the House of Deputies will be held, and through the activities of the National Council Training Institute which will hold sessions for five days during Convention under the direction of the Rev. B. H. Reinheimer, D.D., as dean.

It is hoped that delegates and the visitors as well will register for the various courses offered by the institute. (For details see July SPIRIT OF MISSIONS, page 451.) They will cover the fields of missions, the Church's Program, social service, religious education, youth, and publicity. A faculty of recognized leaders insures its practical value.

\* \* \*

IN THE CONVENTION itself the work of the National Council will be reviewed by reports beginning with that of the Presiding Bishop. A far more satisfactory presentation and discussion will be possible because of the adoption of the plan urged upon the Program Committee by the National Council whereby units of the work will be presented day by day by the Program Committee. In addition, the Joint Session as provided by canon will offer opportunity for a series of re-

ports giving a bird's-eye view of the missionary enterprise and of other activities furthered by the National Council.

\* \* \*

A SIMPLIFIED METHOD for presenting the reports of the National Council has been adopted for the use of General Convention and for the first year of the new triennium. The canons require a formal triennial report for General Convention on the part of the Presiding Bishop, the Council, and its Departments. In addition to this material ordinarily presented in pamphlet form there has been prepared, heretofore, an illustrated record of the work of the Church particularly of missions at home and abroad, but descriptive of the whole General Church Program. These two have been combined in a single handbook of convenient size so that members of the Convention and later the whole leadership of the Church will have in one volume a complete record, especially of the fiscal life of the Church. The book will present informative reports of all mission units at home and abroad. Departments and Auxiliaries and Coöperating Agencies will tell their story. The report of the Finance Department will present past expenditures, the proposed new budget, the Advance Work schedule, and other vital details in this phase of our work. The result is a compendium invaluable to the effective church worker.



# Domestic Missions

THE RT. REV. FRANK W. CREIGHTON, S.T.D., *Executive Secretary*

I AM WRITING these notes sitting on the ground in the shade of the chapel on the Sisseton Reservation, South Dakota. I have just finished making an address to the Indians gathered here for the sixty-first Niobrara Convocation. This afternoon (June 30) a service to mark the fiftieth anniversary of the beginning of the work on this reservation will be held in the great outdoor booth.

Mrs. Creighton and I are just two weeks out of New York. Our first stop was at Philadelphia to attend the Commencement of the University of Pennsylvania, and then we went directly to Sheridan, Wyoming, for the Wyoming Convocation. Although Sheridan is in the far northeastern corner of the State, there was a good attendance and sustained enthusiasm for the work in the district and the General Church Program.

Convention really began with an ordination on Sunday, June 21. Mr. Randolph Marvin Evjen and Mr. C. Lee Mills were ordained to the diaconate by Bishop Schmuck for work in Wyoming. Sunday afternoon the delegates and visitors were guests of the Gallatin Ranch at Big Horn. That night I preached to a large congregation in St. Peter's Church.

Convocation and the House of Churchwomen organized for business, Monday morning. The latter group under the devoted leadership of Mrs. Elmer N. Schmuck has become the diocesan Woman's Auxiliary. Mrs. J. E. Kinney, of Colorado, was present to inspire and assist. I had the privilege of speaking to this group and of presenting their United Thank Offering. The convocation banquet was held Monday night at the Sheridan Inn built by Buffalo Bill. Bishop Schmuck, Mr. Will Metz, Mr. George Scales, Mrs. Kinney and I were speakers. Mr. W. Bentley was toastmaster.

Tuesday morning I left with the Rev. and Mrs. A. Abbott Hastings for the Wind River Reservation.

We reached Ethete the next day in time for lunch and then Mr. Hastings and I began a detailed inspection of the beautiful St. Michael's Mission. The striking and serviceable buildings on the circle form one of the most unique and interesting groups of buildings dedicated to missionary work that I have ever seen.

The next morning I celebrated in Our Father's House standing before the altar with the snow capped mountains in the distance, conscious of God in His glorious works and present with us in the Sacrament of His Love. There was a splendid congregation gathered together at short notice by Chief Yellow Calf. Many old friends of readers of *THE SPIRIT OF MISSIONS* were there: the Chief, of course, and Mattie Friday, Oscar and Ralph Grasshopper, and Herman Quiver. After service I sat on the lawn with Chief Yellow Calf and a group of the older men, for a chat.

In addition to the regular missionary work among the Arapahoe Indians, St. Michael's Mission carries on vocational schools, and is the center for a large social service work engaging the time of two nurses, one of whom is paid by the Government. Miss Adeline R. Ross, our missionary, with volunteer assistants, conducts classes in religious education in the Government school and at points all over the reservation.

St. Michael's Mission also is the center for an associate mission (see January *SPIRIT OF MISSIONS*, page 15) covering all of Fremont County, an area as large as the States of Massachusetts and Rhode Island. Services are conducted by Mr. Hastings, the warden of St. Michael's, and the Rev. Frederick M. Morris, his assistant, at Atlantic City, Diversion Dam, Milford, Dubois where Miss Janet Walton is our worker, Lander, Riverton, Wind River and other points.

After breakfast we all called on the Rev. John Roberts and his family at the

## THE NATIONAL COUNCIL

Shoshone end of the reservation. Miss Gwen Roberts showed us the class rooms, dormitories, and chapel. A large Government school is rising on the Agency grounds which may have its effect on our work among the Shoshones.

After supper Mr. and Mrs. Hastings motored us to Lander where we inspected the hospital before retiring. In the morning, we left for Casper and South Dakota, carrying with us happy impressions of the work being done in Wyoming by Bishop Schmuck with such splendid helpers as Mr. Hastings and the other clergy whom it was our privilege to meet.

\* \* \*

THE WIDOW of a clergyman in a mid-western diocese writes a most appreciative letter for a box which she received from our Supply Department.

In it she discloses some of the results of the present depression and prevailing bank failures on people meagrely circumstanced:

My invalid son and I are destitute. My husband left us a very small amount for protection against the proverbial rainy day, but this has been wiped out. My widowed daughter-in-law with five children helped us until she lost all her money in a bank failure. Now, my son and I try to live on our church pension of \$310 a year. I sit on a stool to do the ironing and I am eighty-four years old.

\* \* \*

THE REV. PAUL R. ITO, our Japanese deacon working among his people in the White River Valley, Washington, died on May 23.

Mr. Ito was first engaged by the people of the valley to teach Japanese to the children. Then, Buddhist parents requested him to teach the children the Christian religion. An old abandoned school house was purchased by the Japanese, who also provided seventy-five dollars a month toward his salary, and supplied a house. Such generous support evinces the appreciation of his people for Mr. Ito's ministrations. Besides the school near Kent, Mr. Ito ministered to a group at Orillia, where there are thirty-five children in the school, and at Taylor where eighty-five attend. In addition, he conducted cottage services throughout the

long valley, and carried on a remarkable piece of pastoral work. In all his work he was loyally assisted by Mrs. Ito.

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MANY THANKS to the three donors of small Communion sets, in response to my request for one for Dean Ferrier of Western Nebraska. Now, I have two sets available for future needs of a similar character.

### *With Our Missionaries*

#### ALASKA

The Rev. Warren R. Fenn sailed July 3 on the *SS. Princess Alice* from Seattle to Skagway to take up work for the summer.

#### CHINA—ANKING

The Rt. Rev. D. T. Huntington and family, on furlough, left Anking June 13 and are now in Honolulu.

#### CHINA—HANKOW

Miss M. E. Dawson, coming home on furlough, arrived in Vancouver, July 15.

#### CHINA—SHANGHAI

Mr. and Mrs. Donald Roberts and family, coming home on furlough, arrived in Vancouver, July 15.

Dr. and Mrs. F. L. Hawks Pott sailed June 23, on furlough, and arrived in Vancouver, July 6.

Master M. Throop, son of the Rev. M. H. Throop, sailed on July 6 for the United States.

Miss Carey Coles, a new appointee, sailed July 18 on *SS. Empress of Canada* for Honolulu, later sailing on *SS. Tatsuta Maru* to Shanghai.

#### DOMINICAN REPUBLIC

The Rev. and Mrs. William T. Johnson and daughter, returning from Ireland after furlough, sailed July 16 for Puerto Plata.

#### HAWAIIAN ISLANDS

The Rev. and Mrs. C. Fletcher Howe and daughter sailed July 10 to take up their new work.

#### JAPAN—KYOTO

Miss Anna S. Van Kirk sailed on furlough June 2 via the Panama Canal, and arrived in New York, July 4.

#### JAPAN—TOHOKU

The Rev. Norman S. Howell and family arrived on furlough from Akita, on June 24.

#### THE PHILIPPINE ISLANDS

Miss M. Alys MacIntosh, a new appointee, sailed on *SS. Empress of Asia* from Vancouver to take up work at Sagada.

Miss Arline F. Herting, a new appointee, sailed on *SS. President Pierce* on July 31 from San Francisco.

#### PORTO RICO

Mrs. John H. Droste, returning to the field, sailed July 9 on *SS. Coamo*.

Miss Elinor Lee Wells sailed on *SS. Borinquen* on July 16, to resume her work.

# Foreign Missions

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

HERE IS IMPORTANT news from Point Hope, Alaska, under date of April 18:

Our whaling season has just commenced and yesterday a small whale was killed. We all hope that it will be the forerunner of many more. It means so much to our people not only for present food but also for winter supply.

\* \* \*

CHARLES DARWIN AFTER visiting the missions of the Church of England in *Tierra del Fuego* wrote in effect:

The story of the missionary is the story of a magician's wand. I never believed that such results could be accomplished by mission work as I have seen during my stay among the natives of *Tierra del Fuego*. I will gladly contribute to the support of such work.

Charles Darwin would probably say identically the same thing if he could have visited *Sagada* in the year 1900 and again in the year 1930. The marvelous story of the progress of a primitive people from crude life to better things is told in the pamphlet, *The Sagada Mission Today, 1930*. I repeat, it is a marvelous story, and will say no more for fear of being accused of exaggeration.

The *Sagada Mission* has sent me a few copies of the pamphlet. They can be had from The Book Store, 281 Fourth Avenue, New York, N. Y., at twenty-five cents each.

\* \* \*

ON MAY 10, 1931,, the Rt. Rev. Daniel T. Huntington, Bishop of Anking, advanced to the priesthood the Rev. Irving Wang, the Rev. Edmund Hsu, the Rev. Ralph Chang. The Rev. Irving Wang is connected with St. Lioba's, Wuhu, where the congregation has agreed to carry nearly one-third of his salary.

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THE REV. R. W. ANDREWS, D.D., of To-chigi, Japan, reaches out to a number of other neighboring cities. One of them is Sano, where he has a Bible class of sixty high school students.

IN THESE DAYS of radio, there must be many silent phonographs in the homes of our church people. One of them could be put to good use at the Bishop Brent Hospital in Zamboanga, P. I. Bishop Mosher says that a phonograph would help very decidedly in keeping up the spirits of both staff and patients. If a phonograph of good make could journey to the Philippines, accompanied by a generous supply of good records, so much the better. As the cost of transportation is considerable the instrument should be of standard make and in good condition.

\* \* \*

I FEAR IT WAS a burden of anxiety rather than the midnight sun at Fairbanks, Alaska, that caused Bishop Rowe to write on June 23:

As I am unable to sleep, I am spending the night in going over your letters and trying to answer them.

Yesterday, with McIntosh I flew to Tanana Crossing. Kept the plane and flew back tonight. The distance is 250 miles each way. It cost me \$250.

Nearly all the Indians were in the village. Their pleasure in seeing me was pathetic. We had many services, conferences, instructions, and I confirmed twenty-five. They are overjoyed with the reopening of the mission. There are 150 in the village, fifty in Tetlin forty-five miles from the Crossing as the crow flies, some at Nebesua, Mantasta, etc., all connected with Tanana Crossing. There are many children. I have arranged for a school, the Bureau of Education to pay the salary of the teacher.

These poor people are kindly, poor, hungry for the word of God, our ministrations, without which they would have nothing. They need us badly. We can help them.

I know my letters contained enough to make the Bishop anxious, heavy bills coming in for Alaska supplies of food, fuel, and building material with insufficient funds in Bishop Rowe's Specials Account to meet them. A nurse needed here, a teacher there, a housemother at a third place, and no qualified volunteers in sight. Anyone who can lend a hand to Bishop Rowe now will cheer him immensely.

# Religious Education

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

**P**RAYERS for the Christian Year, compiled by the Rev. Charles Morris Addison, D.D. (New York, Century, \$1.50) is a most useful little book of prayers for the family or the individual for each day of the year. The four daily Bible Lessons are given, from which a reading selection may be made. From one to three prayers, carefully chosen from both ancient and modern leaders in the life of the Spirit, follow for each day of the year. The prayers are in keeping with the Church's teaching for each week and cover a wide range voicing not only personal and family needs but expressing the highest aspirations for the great things of the Kingdom of God, and its coming in all areas of human life. Appearing in convenient and attractive form as the third volume in The Century Devotional Library, this book is a help and a stimulus to the Christian's life of prayer, praise, and service.—A.M.S.

\* \* \*

**O**N A RECENT visit to a rural mission we met with the often-heard complaint, "But we haven't room enough to do these things."

This mission, in a rural diocese, consists of a community house, a day school, and a small frame church building about half a mile away from the other buildings. The Sunday school was crowded into the small church building, while the other two buildings remained vacant. "Why not hold the Sunday school in the community house or the school building?" we asked. And so, in spite of a number of problems to be solved, they did. The leader of this church school writes:

You may be interested to know that we are having our Sunday school in the school building and it is, so far, a great success. We are having a much larger attendance and all the people like the arrangement. The only regret I have about this plan is that you had to come all the way from New York to show me a big opportunity for improving the work which was right at my own door. I also want to tell you that we are giving the young people more work

in the church. This plan is also working fine. We have a good junior choir. The new secretary of our Sunday school is a young boy, and two boys help in giving out the Prayer Books and Hymnals in the church.

We feel that the solution to a good many problems of rural Sunday schools lies right at their "own doors", and we would suggest that the leaders of these schools study their own situations and see what can be done to improve them. Possibilities for good religious education are waiting just around the corner of the church building for many rural Sunday schools. How about getting the boys and girls to clean up the grounds, transplant ferns and shrubs, sow grass seed, and set out flowering plants? Such activities, carried on in the spring, and enhanced by a series of services on the theme of knowing God through His natural world, would be much more effective than sitting in rows of pews vacantly listening to a formal lesson. How about the inside of the church? Here are some suggested activities for boys and girls:

Pick up all the Prayer Books and Hymnals strewn on the pews and on the floor.

Put away all the battered ones and have the good ones given out on Sunday by boys and girls responsible for this duty.

Let the pupils cut up the battered ones to make devotional books to use at home, or to send to an institution.

Put the chancel in order.

Take away and burn soiled or torn hangings.

Let the girls make simple linen coverings for the altar and markers for the lectern.

Clean out the sacristy.

If there are shelves, or cupboards, burn up most of the ancient lesson material and other odds-and-ends, keeping good leaflets for story-material or pictures.

Put clean curtains over the shelves.

Set up a Children's Corner in the church where the smallest children can have their class meeting.

## THE SPIRIT OF MISSIONS

Spend part of the money usually spent on cheap lesson material on some good pictures for this corner.

Let the older children make small picture books and devotional books.

Form a Junior Altar Guild for the girls and a Junior Vestry for the boys and let them be responsible for the minor care of the church property, for helping to plan and carry on services and other activities. They will learn more about the Church in this way than they will in years of listening to lessons about it.

Buy, or obtain through the Church Periodical Club, a few good reading and reference books with which to start a church school library. Use this as the basis of your study material. Spend as little money as possible on temporary material. Do not try to copy the city church school. The small school has many advantages over the large city school. Work out the plan that best meets the needs of your group, and remember that good religious education consists not only of listening and worshipping but of living and doing.

### Missionary Education

The Rev. A. M. Sherman, S.T.D., *Secretary*

THE TITLES OF the following books and pamphlets should be added to those listed in the Suggested Reading List of *Building a Christian Nation*. They relate to the chapter on Youth.

*Letters to His Friends*, by Forbes Robinson. (New York, Longmans, \$1.75)

Personal letters published after the untimely death of the author. Full of wise and inspiring guidance for young people.

*Life of Henry B. Wright*, by George Stewart. (New York, Association Press, 1925. \$1.25)

A stimulating story of the life of one of the outstanding Christian personalities of the past generation.

Pamphlets (available free from The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.):

*After College What  
Student Counselling  
Neighbors Unawares*

*Where Two or Three are Gathered Together*

*Except They Be Sent*

*Jesus Took Bread and Blessed It*

*List of College Visitors*

*Windham House*

*Book List for Students.*

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THE LEADER'S HELPS for *Building a Christian Nation* has been prepared by Mrs. H. J. Cording. It is divided into two parts. Part One, in Mrs. Cording's words, "using the word test and following the interests of the group to a greater extent, allows for more freedom on the part of the group and for the use of wider resource material." Part Two presents a simpler method and follows the textbook more closely. It consists of definite suggestions for six sessions of a group. This pamphlet, parts of which in a tentative form have been used by summer conference leaders, will be available through The Book Store early in September. Copies will also be on sale at General Convention in Denver.

### College Work

The Rev. W. Brooke Stabler, *Secretary*

THE STRATEGIC IMPORTANCE in the life of our Church of college work makes the meetings arranged in connection with the General Convention of especial significance. All college workers, students, Convention delegates, and friends are cordially invited to attend.

SATURDAY, SEPTEMBER 19

2-4 p. m. Meeting, College Commission, Brown-Palace Hotel.

MONDAY, SEPTEMBER 21

7:30 p. m. Corporate Communion, St. Mark's Church. The Rt. Rev. George C. Stewart, D.D., Bishop of Chicago, celebrant.

9-10 a. m. Conference on Ministry and Vocations, Brown-Palace Hotel.

Effective Guidance in Vocations, The Rt. Rev. George C. Stewart. *Religion in College* (Class for those interested in college work in the National Council's Training Institute), St. John's Parish House. The Rev. W. Brooke Stabler, Secretary for College Work

## THE NATIONAL COUNCIL

- 2-4 p. m. Meeting, College Commission, Brown-Palace Hotel.
- 8 Mass Meeting on College Work, Scottish Rite Cathedral. Speakers: The Rt. Rev. George C. Stewart, the Rt. Rev. John T. Dallas, the Rev. Howard C. Robbins, the Rev. A. L. Kinsolving, the Rev. C. Leslie Glenn, the Rev. W. Brooke Stabler, and Mr. Martin Firth.

### TUESDAY, SEPTEMBER 22

- 9-10 a. m. Conference on Ministry and Vocations, Brown-Palace Hotel  
Report of Study on the Ministry—The Rev. W. Brooke Stabler.
- 10:45 *Religion in College*, St. John's Parish House.  
The National Student Council—The Rev. W. Brooke Stabler.  
The Aim of College Work—The Rev. C. Leslie Glenn, Rector, Christ Church, Cambridge, Mass.  
Small Groups of Vitality—Mr. Coleman Jennings, Associate Secretary for College Work.
- 2:30 p. m. Joint Meetings on College Work, St. John's Parish House.  
Missionary Education—The Rev. Arthur M. Sherman, Secretary for Missionary Education.  
Women and Church Work—Miss Leila Anderson, Associate College Secretary, Province VIII.  
The Use of Deputations—The Rev. Thomas H. Wright, Associate College Secretary, Province IV.  
Deepening the Spiritual Life of Students—The Rev. Moultrie Guerry, Chaplain, University of the South.  
Devotions—The Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire.
- 6 College Rally Dinner, Ball Room, Brown-Palace Hotel.  
Speakers: The Rt. Rev. Henry W. Hobson, D.D., Bishop Coadjutor of Southern Ohio, and Mr. Coleman Jennings.

### WEDNESDAY, SEPTEMBER 23

- 9-10 a. m. Conference on Ministry and Vocations, Brown-Palace Hotel.  
What Constitutes a Call—The Rev. Karl M. Block, D.D., Rector, St. Michael and St. George's Church, St. Louis, Missouri.
- 10:45 *Religion in College*, St. John's Parish House.  
Religion in Colleges—The Rev. S. M. Shoemaker, Rector, Calvary Church, New York City.  
Students and Belief.  
The Home Rector's Responsibility—The Rev. Karl M. Block.

- 2:30 p. m. Joint Meetings on College Work, St. John's Parish House.  
Religion in Colleges—The Rev. A. L. Kinsolving, D.D., Rector, Trinity Church, Boston.  
Voluntary Christian Education—Miss Adelaide T. Case, Ph.D., Professor, Teachers College Columbia University, New York.  
Students and Stewardship—Lewis B. Franklin, D.C.L., Vice-President of the National Council.  
Social Implications of Christianity—Mr. Spencer Miller, jr., Consultant for Industrial Relations of the National Council.  
Devotions—The Rt. Rev. William G. McDowell, D.D., Bishop of Alabama.

### THURSDAY, SEPTEMBER 24

- 9-10 a. m. Conference on Ministry and Vocations, Brown-Palace Hotel.  
Theological Seminaries—The Rev. Howard C. Robbins, D.D., Professor, General Theological Seminary, New York.
- 10:45 *Religion in College*, St. John's Parish House—The Rev. W. Brooke Stabler.
- 6:15 p. m. Provincial Dinners.

### FRIDAY, SEPTEMBER 25

- 10:45 a. m. *Religion in College*, St. John's Parish House—The Rev. W. Brooke Stabler.

\* \* \*

**T**HE REV. JOHN A. BRYANT has just accepted a call to be our student chaplain at the University of California in Westwood, near Los Angeles. Mr. Bryant is a graduate of Princeton and the Theological Seminary in Virginia, and has been associated with the Rev. C. Leslie Glenn at Christ Church, Cambridge, Mass. He will begin his new work in the fall.

\* \* \*

*Universities* by A. Flexner. (New York, Oxford) \$3.50.

A powerful work which should be read by all interested in American universities.

\* \* \*

**S**CHOLARSHIPS granted by the Woman's Auxiliary have made it possible for five of our woman college workers to come to Windham House in New York for six weeks' study at Union Summer School. This privilege offers an opportunity for comparing student work in various parts of the country.

# Christian Social Service

THE REV. C. RANKIN BARNES, *Acting Executive Secretary*

WITH AN ATTENDANCE of 102 delegates representing thirty-one dioceses and missionary districts, the eleventh National Conference on Social Service of the Church was held at Minneapolis, June 14-20. There were delegates from every province of the Church. The conference was held in connection with the annual meeting of the National Conference of Social Work.

Dr. Richard C. Cabot, well known author and physician, the 1931 president of the National Conference of Social Work, was the guest of honor at the annual dinner of our conference. He stressed the spiritual contribution which religion should constantly be making to social work. The Rev. C. Rankin Barnes presided and outlined the current projects of the Department.

Following this meeting, the delegates adjourned to Gethsemane Church where the Rt. Rev. Frank Arthur McElwain, D.D., Bishop of Minnesota, conducted a service of preparation for the Corporate Communion the next morning.

An outstanding feature of the conference was the joint luncheon meeting on June 17, arranged by the Church Mission of Help and the Girls' Friendly Society. Miss Ethel Van Benthuyzen of Albany presided. The subject, Family Life as it Affects the Spiritual Development of Girls, was presented in its negative aspects by Miss Marguerite Marsh, Executive Secretary of the New York City branch of the Church Mission of Help, and from its positive side by the Rev. C. Rankin Barnes. Miss Marsh's paper included the results of certain recent case studies of the background of problem girls in New York City.

At one of the evening sessions Spencer Miller, jr., outlined the program of our Division of Industrial Relations.

Officers elected for the coming year are:  
President—The Rev. C. Rankin Barnes,

First Vice-President—Miss Mary S. Brisley.

Second Vice-President—George R. Bedinger.

Secretary—The Rev. Percy R. Stockman.

These officers will have charge of the program for the 1932 Conference which will be held in Philadelphia next May. In the interest of brevity and clarity, the group will hereafter be known as The Episcopal Social Workers Conference.

\* \* \*

AT MINNEAPOLIS OUR conference cooperated closely with the Church Conference of Social Work, which was holding its second annual meeting. This conference was organized a year ago by the Federal Council of Churches.

Dr. Worth M. Tippy, Executive Secretary of the Church Conference of Social Work, had previously asked the Episcopal Conference to be responsible for one of its daily afternoon programs. This was done on June 19, when George R. Bedinger, Director of the Public Charities Association of Pennsylvania, and a communicant of St. Mark's Church, Philadelphia, presented a detailed analysis of The Spiritual Effects and Values of Community Chests.

At its business meeting, the Church Conference of Social Work unanimously elected as its president for 1932 the Rt. Rev. Charles K. Gilbert, D.D., junior Suffragan Bishop of New York.



"THE MADISON CONFERENCE" is the intimate name for the two national Episcopal Conferences on Rural Church Work—for men and women, respectively—held annually in connection with the

## THE NATIONAL COUNCIL

Rural Leadership School of the College of Agriculture of the University of Wisconsin. This year's sessions were held June 29-July 10. Again the Episcopal group was the largest delegation at the university's school, numbering fifty-two out of the 117 registrants.

The Church's conference for men was led by the Rev. Val. H. Sessions of Bolton, Mississippi. Under his direction, clergy who have shown particular ability for rural work presented papers prepared in advance on different aspects of church work in country areas. These supplemented the university's morning lectures on rural sociology, community organization, social case work, and similar subjects. The proportion of newly ordained deacons and priests attending was larger than in previous years.

Miss Edna B. Beardsley, Assistant Secretary of the Woman's Auxiliary, was in charge of the women's group, whose discussions centered on the theme, Building a Program for the Rural Parish. Practical application of the Church's Program in religious education and social service received special attention.

The Rev. C. Rankin Barnes acted as chaplain for both groups, which included representatives of twenty-two dioceses and missionary districts.



**T**HE ANNUAL MEETING of the Rural Workers' Fellowship of the Church was held in Madison on July 7, beginning with a Corporate Communion in St. Andrew's Church. The Rt. Rev. Frank E. Wilson, honorary president of the Fellowship, was the celebrant, being assisted by the Rev. Oscar Meyer, founder of the Fellowship, and the Ven. H. W. Foreman, its president.

During the coming year the Fellowship is hoping to increase largely the circulation of its monthly publication, *The Rural Messenger*, and to encourage provin-

cial meetings of its members. Elections resulted as follows:

Honorary President—The Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor of Virginia

President—Professor R. J. Colbert, Ph.D., Madison, Wisconsin

First Vice-President—The Ven. Val. Junker, Watertown, South Dakota

Second Vice-President—Mrs. Dora C. Vannix, Sioux Falls, South Dakota

Secretary-Treasurer—The Rev. Val. H. Sessions, Bolton, Mississippi.

Executive Committee:

I Province—The Rev. George B. Gilbert, Middletown, Connecticut

II Province—The Rev. Charles R. Allison, D.D., Warsaw, New York

III Province—The Rev. William McClelland, East New Market, Maryland

IV Province—The Rev. Randolph F. Blackford, Leesburg, Florida

V Province—The Rev. Charles E. Edinger, East Tawas, Michigan

VI Province—The Rev. David W. Clark, Fort Thompson, South Dakota

VII Province—The Rev. Paul E. Engle, Bay City, Texas

VIII Province—The Ven. William F. Bulkley, Salt Lake City, Utah.

\* \* \*

**T**HE SOCIAL SERVICE Department of the Diocese of Minnesota has discovered a special opportunity of usefulness to its community by maintaining a chaplain for the Mayo Clinic at Rochester. The average patient population in this group of hospitals is 2,500. These people come from all over the country and from abroad.

The Rev. George L. Brown, the chaplain, averages between six and seven hundred bedside visits each month. In addition to meeting any emergency calls he visits each hospital twice a week. Previous to last February he ministered primarily to Churchmen and to Eastern Orthodox patients. At that time, however, he was officially asked to visit all patients not cared for by the Roman Catholic, Methodist, and Lutheran chaplains.



# Department of Publicity

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

THE USE OF publicity in parishes languishes sometimes because there seems to be no one who can or will do the work, and the busy rector cannot possibly find time to do it effectively. That is true in some parishes, but not many. Where there seems a total dearth of adult talent of this special kind, the young people may supply the need with a diligence, effectiveness, and devotion that puts older folk to shame.

Out in Minnesota, Miss Gwendolyn Thomas has supplied a valuable outline for the guidance of young people in undertaking publicity for their own activities in parishes. The same principles, applied to publicity for the whole parish, would assure effective work in many instances.

In Adrian, Michigan, a little group of senior high school girls decided that Christ Church needed a parish paper. They started publication, using a mimeograph. It has grown to a printed sheet with the "girlish" title, *The Episcopal Tattler*, a newsy, readable, and informative paper, with general and missionary news, as well as the usual parish items.

Not a parish paper, but showing what can be done, is the *Mountain Missions Messenger*, edited and published by boys and girls of mountain missions in New Hampshire and Vermont. It is juvenile, but is good publicity, and fills a real need for churchly reading matter for children.

It is quite possible that many parish publicity problems might be solved by a survey of the young people. They will need cooperation and guidance, of course, but the work will be done, and their service will be a contribution of no mean value to the Church's Mission.

DO BULLETIN BOARDS pay? The Rev. Francis R. Godophine of Richmond, Staten Island, New York, would say that they do. The bulletin board of St. Andrew's Church announces the usual things, name of the church, rector's name and telephone, hours of service. One day the

rector had a happy inspiration and added the line, "Boy Scouts and Hikers Welcome." Next Sunday thirty-one scouts in uniform, from a nearby camp, were at the morning service, and a number of them attended the church school. Direct results.

The bulletin board is a medium of church publicity, not just a place for service notices. It possesses undiscovered possibilities. The Publicity Department is continuing its request for information about useful and unusual bulletin board displays. Send them in.

\* \* \*

DOES YOUR PUBLIC LIBRARY get THE SPIRIT OF MISSIONS? The Rev. Frank T. Hallett, of Providence, R. I., has been sending the magazine to twelve public libraries for the past ten years. A quiet service that produces no result that can be assessed, but one that must be the casting of bread upon the waters—and it will return.

\* \* \*

YOUNG PEOPLE DO many fine things, but not every parish makes use of the potential energy and devotion that is present, all ready to be harnessed. A class of girls in the church school at Ely, Nevada, secured ten new subscriptions for THE SPIRIT OF MISSIONS. Bishop Jenkins said: "Fine work, girls; now don't grow weary in well-doing."

# The Field Department

THE REV. BARTEL H. REINHEIMER, D.D., *Executive Secretary*

## It Took Three Years To Do

A CERTAIN PARISH IN a certain diocese of the Second Province was some thirteen years old when its third rector came on the scene, nearly eleven months after the departure of his predecessor.

### *The Parish Before*

The parish church had been built mainly through contributions of outsiders and the first rector's wife. That first rector was a builder. He received from the parish a salary which sometimes amounted to one thousand dollars a year and which he turned back into the treasury. Having carried the parish for over ten years this unselfish man resigned.

The second pastorate was a short one and, as already noted, was followed by an interregnum of nearly a year.

Rector number three was called to the parish at an annual salary of \$2,200.

At that time the pledges actually in existence for support of the parish amounted to \$812.75; while pledges for support of the diocese and the general Church amounted to \$257 and some cents. The new rector naturally wondered how the parish expenses were to be borne and his stipend paid. The treasurer, also senior warden, father of the parish and a godly man, intimated that generous friends outside the parish were wont to make donations. All this seemed very much a mystery and very insecure to the new rector.

Fall came with its Every Member Canvass. It produced just twelve hundred dollars for the support of the parish, a little over five hundred dollars for the diocese and general Church. The progress was not sufficient to be very encouraging. There were times when the rector's salary would be paid by the treasurer's personal check and there were times when the possibility of paying the church coal bill seemed quite remote. What was to be done? The parish was not so small

in numbers. There were something over three hundred communicants, but they had never been trained to give. The general feeling of the parish was that it was too poor to attempt to do any more.

During the first year of his pastorate the rector began to teach the missionary nature and function of the Church. The Church of Christ, he pointed out, was to begin its work in Jerusalem and spread out into the surrounding Judea. On this comparison the Church of Christ, as found in the town of his own parish, must gird itself to do its own work, consisting not only of ministering to its registered people, but of reaching out into the town as a whole; and further than that, into the diocese of which it was a part, sharing in the cost of diocesan support and taking joy in what was being accomplished for the sake of Christ, His Church, and all people to whom it ministered.

This was the beginning of the wider vision. This was the first attempt to teach his people that the Church of Christ is in the world as the Body of Christ; that the very reason for its existence can be understood in the light of that saying of our Lord "As my Father hath sent me, even so send I you."

Then followed, on alternate Sundays, a series of addresses on the work of the parish, diocese, and general Church in our land and abroad. Soon people began to say, "Parson, this missionary business somehow seems different. Nobody else ever made us see it this way before."

The next fall the pledges for the support of the parish reached a total of fifteen hundred dollars and the pledges for work outside of the parish were about six hundred dollars. The Every Member Canvass was put through with due preparation and good care, but something was lacking in its spirit.

Laying foundations for the third year's canvass, in addition to reading short news

## THE SPIRIT OF MISSIONS

paragraphs about the progress of our Church in various parts of the world at notice time on Sundays, the rector began to indicate from time to time things that might be expected to accrue from a more thoughtful preparation for and presentation of the Canvass. The result was that the men began to realize that when they next went out to do this work they would have it in mind to strive to bring unbaptized children back, to convert the anti-missionary folk to the new conception of the meaning of the Church, to bring back to the rector individuals who might work for some specific thing. Steadily the old feeling of poverty became broken down and the parish was getting to the point where its bills were not always a nightmare. The parson's salary was raised from \$2,200 to \$2,500.

In their next parish campaign, in good time, early in September, the Every Member Canvass Committee allotted their prospects to the teams already drawn up. Then a preliminary meeting was held and opportunity given to the men to familiarize themselves with the details about the families upon whom they were to call as found on the cards in the parish file.

Then came the canvassers' dinner when the men were inspired by an address by an aged priest who was serving the Church in a fine ministry to the unfortunates in jails, hospitals, etc. This was followed by a short talk from the rector emphasizing the fact that they were going out for Christ and with Christ. The parish chairman then presented the last details of instruction in clear and simple fashion and after the singing of a hymn this challenge was presented to the canvassers: "Men, the officer who calls upon his men to do something that he does not do himself or that he will not do himself is a poor officer; and the canvasser who is in a strong position is the one who is able to go out with the knowledge that he has already pledged himself for the support of his parish, his diocese, and the general Church for the coming year." And so, the men made their own pledges then and there and when the amount was totalled it was found that the pledges represented

a fifty percent increase over the total that the same men had pledged the previous year. Is it any wonder then that when this group of men went out with their challenge to the parish, it was found when all was computed that the increase was twenty-five percent over anything the parish had ever raised before?

### *The Parish After*

Looking back over the years of his ministry the rector said, when he left after a pastorate of nine years, that the people of this parish had responded in a wonderful way to the missionary challenge, to the presentation of the Gospel of the New Testament, to the blessings of the Holy Communion, to the pastoral work in the home, at the sick bed, and in the hospital. They have carried out improvements in the parish property to the extent of nearly five thousand dollars, out of which only six hundred dollars remains as a debt and at the last vestry meeting at which the rector was present the treasurer reported that all bills were paid and that there was a sum of one thousand five hundred dollars in the bank. And then the treasurer added with a smile that for six years the parish had paid in full and over the quota asked by the diocese and had raised the rector's salary to three thousand dollars.

### ADVANCE WORK PROGRAM

WE HAD HOPED that many of the dioceses would have completed their Advance Work items before General Convention met. The following list of items were completed on July 1:

ALBANY, W. A. Catechist's Residence, Praia Grande, Brazil.....	\$ 500
ARIZONA Rectory, Quanah, North Texas .....	1,000
CENTRAL NEW YORK, W. A. Parish House and Church, Langell Valley, Eastern Oregon .....	2,500
COLORADO Rectory, San Juan Field, New Mexico .....	1,000
EASTERN OREGON Rectory, San Juan Field, New Mexico .....	500
ERIE, Parish House, Farrell, Erie	15,000
NEW JERSEY, TRINITY CHURCH,	

## THE NATIONAL COUNCIL

CRANFORD. Land and outstation among the Tirurai, Philippine Islands .....	200
NEW YORK, TRINITY CHAPEL Chapel, Kimberley, Nevada.....	2,500
NEW YORK, W. A. Club house for Indians, Whiterocks, Utah..	6,000
General equipment, Church	
General Hospital, Wuchang.....	6,000
Motor launch, Monrovia, Liberia .....	8,000
NORTH CAROLINA Chapel, Tucson, Arizona .....	2,000
NORTH TEXAS School, Sao Francisco de Paula, Southern Brazil	500
PENNSYLVANIA School on Shoshone Indian Reservation, Wyoming .....	1,200
Church, Jocuicingo, Mexico..	1,400
SALINA Kapangan, Outstation, Philippine Islands .....	300
SOUTHERN OHIO Chapel, Hawthorne, Nevada .....	5,000

The money for these items is either being held by the National Council or has already been forwarded to the field.

We know that there is a very considerable amount of money in the hands of diocesan treasurers which they are holding until the whole amount has been secured, and we feel sure that when the final report for the triennium is made, a large proportion of the accepted items will have been completed.—ROBERT P. FRAZIER.

### CANVASS SCORES AGAIN

**T**HE VERY FIRST Every Member Canvass held at St. Philip's Church, Dyker Heights, Brooklyn, was initiated the first week of May and the results have been most gratifying. The budget, which has been the largest in the history of the parish, has been underwritten. Many have increased their giving and many more have become vitally interested in and spiritually awakened to the great challenge of the Church in this community.—From *The Church Militant*, Diocese of Long Island.

The rector of St. Philip's Church is the Rev. Alfred W. Price.

## Who? What? When?

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

### THIS ISSUE FROM COVER TO COVER

1. What two veteran missionaries died in July? pp. 508, 514, 545.
2. What is the Anglican Communion? p. 509.
3. At what services will the Presiding Bishop preach during General Convention? pp. 515-18.
4. Where does the House of Deputies meet in Denver? pp. 515-18.
5. What mass meetings are planned in connection with General Convention? pp. 515-18.
6. What is the Short Term School? p. 522.
7. What opportunities are offered the Church in the Dominican Republic? p. 525.
8. What is the importance to our Church of our European outposts? p. 527.
9. Describe the ministry of mercy carried on by St. Luke's Hospital in Shanghai. p. 531.
10. What mission recently rejoiced at the addition of a doctor to its staff? p. 542.
11. What is *The Seven Weeks of Prayer*? p. 546.
12. Does your public library get the SPIRIT OF MISSIONS? p. 556.
13. What are missionary boxes? p. 560.
14. What economy has recently been inaugurated in the American Church Institute for Negroes? p. 562.
15. What meetings of the Church Periodical Club, the Daughters of the King, the Brotherhood of St. Andrew, and the Girls' Friendly Society will be held in connection with General Convention? pp. 563-7.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

## The Work of the Supply Department

IN THE NOVEMBER, 1930, SPIRIT OF MISSIONS, (page 783) we explained the various uses to which the second-hand clothing, sent to our missions, is put. How some of it is sold for the upkeep of the missions, or for the purchase of medical supplies for those too poor to buy them for themselves; how some of it is given away to children going to school, and how much of it is given to the very poor who are unable to pay even the small sum asked to prevent the pauperization of the people in general.

Now, in an effort to convey the size and scope of the work handled by the Supply Department, we present a table showing boxes provided in 1930. This will be of interest to many as we frequently receive inquiries as to whether or not we help this or that field, and the types of institution, we consider, most in need of clothing, showing that the scope of the department is not entirely realized, or indeed known.

The personal boxes, in most cases, are sent to missionaries in the domestic field, as the missionaries in the foreign field receive more direct aid outside their salaries, in the form of educational allowances and medical care.

We sometimes receive objections from the women, when they are asked to send

to distant points, but it has always seemed that one of the chief benefits to be derived by those filling the boxes is

an educational one. Consequently, we try to vary our allotments from year to year, so that in the long run, the dioceses which are willing to cooperate in this endeavor, will learn about most of the fields to which our Church ministers. There are certain fields to which we send no supplies, on account of the high duty, but although the duty in China is high, our missionaries in that field prefer to receive the things from the United States, first because the quality of the linens and hospital dressings sent is superior, and secondly, because they, themselves, realize the interest in our foreign missions engendered in the women working for them.

Elsewhere in this issue of THE SPIRIT OF MISSIONS (page 535), are photographs showing

two sides of our work: one that of a group of women packing the supplies to be sent to some distant point; the other, a silhouette of a little family who are the delighted recipients of a personal box

BOXES PROVIDED IN 1930*			
	DOMESTIC		
	Personal	Hospitals	Schools & Missions
White			
Dioceses	126	2	33
Districts	90	6	8
Negro			
Dioceses	66	4	46
Districts	2	—	—
Indian			
Dioceses	16	—	15
Districts	33	1	26
Mountain			
Dioceses	1	2	33
Districts	—	—	—
Foreign-born			
Dioceses	—	—	2
Districts	—	—	2
Total	334	15	165
EXTRA CONTINENTAL			
Alaska	12	2	11
Honolulu	1	—	6
Philippines	—	2	10
Porto Rico and Virgin Islands	20	1	16
Total	33	5	43
FOREIGN			
China	—	8	—
Haiti	—	—	1
Japan	—	2	1
Liberia	—	2	4
Mexico	—	—	1
Total	—	12	7
Grand Total	367	32	215

\*In addition, we sent some clothing to each of sixty catechists, and a five dollar Christmas gift to approximately 459 women missionaries at home and abroad.

Also, in cooperation with the Department of Religious Education, 58,536 gifts for our mission children were assigned to church schools.

## THE NATIONAL COUNCIL

(let us hope the dog will receive something too). Another picture (page 535) shows part of a diocesan assignment ready to be shipped from the central supply bureau.

Perhaps the following story may serve to illustrate what this help meant to one young boy: On our list of schools, receiving amounts of clothing, is one for the children of fishermen in a small village in North Carolina, headed by a very devoted Churchwoman. Among her former pupils was a boy whom we shall call John. He is the sole support of a mother and five little brothers and sisters. As the fishing, which ordinarily provided their living, had failed, he determined to attend business college in Norfolk. He had no money, but he promised, if the college would let him attend, to pay them back out of his first earnings. At first, they were unwilling, but were won over by his spirit. To provide for his family, during his absence, he secured a loan from a farmer, the money to be paid to his mother in weekly installments of eight dollars. Equipped with a scanty wardrobe of underwear, four shirts, a pair of shoes, and a second-hand suit, given to him from the school storeroom, John started his college work.

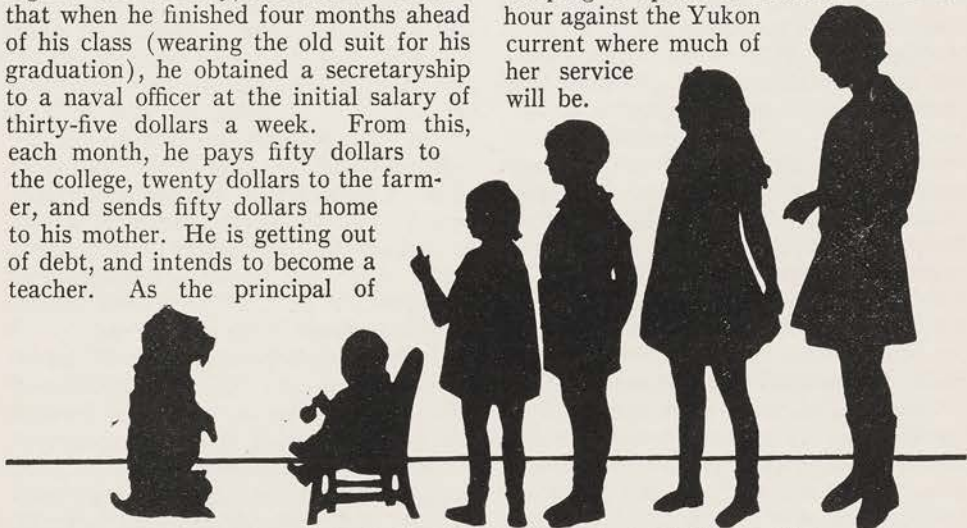
He cut down every expense, even doing his own laundry, and worked so well that when he finished four months ahead of his class (wearing the old suit for his graduation), he obtained a secretaryship to a naval officer at the initial salary of thirty-five dollars a week. From this, each month, he pays fifty dollars to the college, twenty dollars to the farmer, and sends fifty dollars home to his mother. He is getting out of debt, and intends to become a teacher. As the principal of

the school writes, "but for the suit of clothes, he could not have attended college." Best of all, the college has written to his old school, saying that they will be glad to take four or five more boys of John's type on the same terms. Could a second-hand suit of clothes be put to any better use?—THEODORA K. WADE.

### This Month's Cover

FOR OUR COVER this month we have selected a photograph taken during the recent launching of the Pelican IV at the Blanchard Boatyard in Seattle, Washington. Bishop Rowe, surrounded by sourdough friends and other well-wishers, is shown sending the sturdy craft down the ways to the accompaniment of the prospector's prayer. The boat was designed and its construction supervised by Captain N. J. Nicholson who has been in charge of our construction work in Alaska for many years. He is the man in the light suit.

This Pelican, a staunch little craft fifty-five feet in length with a ten-foot beam, is the fourth in a series of boats which have assisted Bishop Rowe in his Alaskan missions. (See *SPIRIT OF MISSIONS*, May, 1930, page 297.) Equipped with a Kermit engine, she is capable of developing a speed of fourteen miles an hour against the Yukon current where much of her service will be.



A MISSIONARY FAMILY—RECIPIENTS OF A PERSONAL BOX

# American Church Institute for Negroes

*Auxiliary to the National Council*

THE REV. ROBERT W. PATTON, D.D., *Director*

FEW PEOPLE FULLY realize the tremendous importance of the work that the Church is doing, through the American Church Institute for Negroes and its chain of nine affiliated schools. The work of these schools for the advancement of that higher type of Christian leadership in education and administration in its schools offers examples which other schools might follow.

Of no less value is the constantly increasing efficiency of its institutions, effecting economies which could only be expected through such an organization as they represent. Thousands of dollars have been saved by pooling fire insurance, by centralizing investments, by the elimination of duplicity in education and administration as it affected each school and the system as a whole; and by the very important step recently taken for protecting the personal property of teachers and students against loss by fire.

The organization of a Consolidated Buying Agency for the centralized purchasing of the nine schools, with Mr. A. H. Turner, business manager of the St. Paul Normal and Industrial School, as Director of Purchases, gives alluring promise of savings of at least thirty thousand dollars annually. On the faith and confidence of the plan, one school has already reduced its budget for 1931-32 by three thousand dollars. Before its organization, the buying methods of many schools were studied, consultations were had with municipal, state, and other big buyers, as well as with manufacturers.

In his address on June 22, 1931, before the Buyers Conference of the Schools of the South, under the auspices of the National Negro Business League, Mr. Turner stated that more than one hundred thousand dollars could be saved annually by Southern schools if they adopted a plan similar to that of the Church's schools. He showed how combined volume in particular lines would work to-

ward obtaining much lower prices; how buying could be placed upon a more scientific basis for most of the schools, through consolidation, bringing nearer the possibility of specialty buyers in particular lines, laboratories for research, and testing of materials, etc., and how chain contracts for commodities could be let to greater advantage. He pointed out the enormous value that an experimental kitchen would have in working out menus on the basis of present day costs for all the schools in the South, as a follow-through of the buying.

He spoke of the fact that many institutional buyers alone spend from thirty percent to sixty percent of the entire budgets of the schools; and what would result if only a five percent saving was affected on a \$100,000 to \$500,000 volume. He concluded by pointing out how little the management of an institution knew of the great importance a buyer was to it. He stated that if a buyer saved an institution twenty thousand dollars annually, probably no one would ever know it except the buyer himself; and if he lost through bad purchasing a like amount, the result would be the same. The only cure, he stated, was the standardization of commodities, coöperation of the schools in pooling their supplies, and in the scientific purchase of them.

Enthusiasm for such a plan ran high at all of the meetings, and the conference, before adjourning, organized what is now known as the Association of Institution Buyers, with Mr. Turner as its first president, and Mr. J. E. Blanton, of the Voorhees School, as its vice-president.

In this age of specialization, efficiency, —and coöperation, the American Church Institute for Negroes has again pointed the way for further economies in school administration, believed by many to be the greatest forward step of its kind within the past twenty-five years.—A. H. TURNER.

# The Coöperating Agencies

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

## Church Army in U. S. A.

Captain B. F. Mountford, *Secretary*  
416 Lafayette Street, New York, N. Y.



CHURCH ARMY WAS literally born in the open air, and it is but natural that outdoor witness should still have a prominent place in its evangelistic program.

During the summer of 1925 the khaki-clad Church Army made a great impression in those New England cities and towns through which it toured, between New York and Waterville, Maine, while during the whole month of August, services were held three times daily on Old Orchard Beach, Maine.

The following summer, also, was given largely to wayside witness, and last summer (1930) ten hiking troubadours actually walked more than three hundred miles of the road between Pittsburgh, Pennsylvania, and Columbus, Ohio. By song and witness the lives of hundreds of waysiders were cheered.

Last month Captain Atkinson and a small team hiked through the coal fields around Bluefield, West Virginia, working under the direction of Bishop Strider and the Rev. J. W. Hobson.

Three years ago at Washington, Church Army gave a demonstration Open Air Service in which several bishops took part. This year from September 17 to 30 outdoor meetings will be held twice daily in the streets of Denver. In this effort Church Army and the National Commission on Evangelism will combine to bring the positive witness of the Church and of the Convention before the townspeople of Denver.

Incidentally, too, it is hoped that clergy and laymen attending the Convention may be enthused to take the Church into the street in their own parishes.

## Church Mission of Help

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



THE MCLEAN CONFERENCES have come to be looked upon in CMH as milestones marking real progress on the long road of understanding of the problems of girls, and of knowledge and skill in treating them. The first conference was held at McLean Farm at South Kortright, New York, in the early summer of 1927, just before the farm received its first guests for the summer. Perhaps the outstanding feature of this conference was the contribution made by well-known social workers from other fields, and by such great friends of CMH as the beloved late secretary of the Department of Christian Social Service, the Rev. Charles N. Lathrop, and the chaplain and president of the New York CMH, the Rev. J. Wilson Sutton. Committees considered many pressing problems, and cleared the ground for the more concentrated thinking of the next conference.

The theme of the second McLean Conference, held also at the farm, two years later, was the study of the means by which CMH through the various diocesan societies was bringing the forces of religion and the spiritual life, and the girls under its care into effective and growing contact. The degree to which a more or less conscious skill and method had been developed to meet this most pressing, delicate, and tremendously vital need came as a really thrilling and encouraging challenge to greater efforts.

The third McLean Conference, which was held at Adelynrood in June, 1931, showed another great step forward. Nearly two days were spent in going over and discussing point by point, the careful and valuable report of the Committee on Pol-



## THE SPIRIT OF MISSIONS

icies, which had been formulating the principles and policies which, in the twenty years of its life, CMH had found sound and workable. Since each diocesan society was present, either in the person of a board or staff member, the adoption of the report of this committee means that CMH now has a guide on many matters of practical importance. This report is available for distribution. Of less widespread interest, perhaps, but of great value to the work of CMH are the reports of the Committee on Intersociety Relationships, and the Committee on Recruiting and Training. The former is projecting an informal manual with suggestions which will make for the closest coöperation between societies.

Easily the most exciting and humbling point of the conference was the evening meeting at which brief reports were given on thirteen of the fourteen girls whose histories, under the guard of strictest confidence, formed the basis of the previous conference. As worker after worker rose and told of the struggles, achievements, and growth in character of the particular girl in whom she was interested, the feeling of astonishment and joy grew until the only possible climax was the prayer of thanksgiving for battles well fought by worker and girl, which the Rev. Julian D. Hamlin offered at the request of our president, Mrs. John M. Glenn. Twelve out of the thirteen girls had achieved real success.

The rest of the conference was devoted to discussion of ways of making CMH surer and more effective in meeting the spiritual needs of the girls. At one session an inquiry was made into the experience of workers in providing instruction, especially in the Christian ideal of married life, for girls and men who had come through their difficulties to the point of entering marriage.

Perhaps, however, the most valuable contribution of the conference lies, not in any of these more or less tangible advances, but in the growing *esprit de corps* and sense of fellowship, particularly to the secretaries working alone in the smaller diocesan societies, remote from

other CMH workers. Every two years, now, they have an opportunity to come together, to give and to receive new ideas, to discuss problems, and to gain courage and a sense of being part of a whole. How valuable this is to them may be judged by the fact that every diocesan secretary was present at the conference.

### The Church Periodical Club

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



ALL SERVICES AND meetings for the Church Periodical Club while in Denver will occur between September 21 and 25 inclusive, at St. Mark's Church, which has been assigned to us.

The program follows:

- MONDAY, SEPTEMBER 21  
Corporate Communion followed by breakfast  
TUESDAY, SEPTEMBER 22  
11 a. m. Conference  
WEDNESDAY, SEPTEMBER 23  
11 a. m. Conference  
FRIDAY, SEPTEMBER 25  
11 a. m. Business Meeting  
8 p. m. Public Meeting. The Rt. Rev. Fred Ingley, Bishop Coadjutor of Colorado, presiding  
Speakers: The Rt. Rev. James DeWolf Perry  
The Rt. Rev. Peter T. Rowe  
Mrs. Paul H. Barbour  
The Rev. Arthur M. Sherman

\* \* \*

USUALLY IT IS from those who have been helped by the C.P.C. that the most interesting stories are received. This month, however, it is a pleasure to present the experience of a warm C.P.C. friend:

I am a book of organ music. I have eight brothers and sisters. We all once belonged to a noted organist and, after his death, to his daughter. For many years she used and treasured us, but she finally passed us on to the Church Periodical Club. From there we were, unknown to her, sent to a lonely young organist in the Ozark region of Arkansas. In a little chapel on a mountain-top, this boy played the music within our covers on a reed organ. Later he and his family came to live in a suburb of New York City. One day the daughter of our first owner happened to visit our new home. What was her complete surprise to find us all there, after many years separation, and thousands of miles travel!

## Seamen's Church Institute of America

The Rev. W. T. Weston, *General Secretary*  
Maritime Bldg., 80 Broad St., New York, N. Y.



AFTER THE MOST serious consideration by the Board of Managers of the Seamen's Church Institute of New York and the Board of Directors of the Seamen's Church Institute of America it has been decided that the office of the General Secretary should be located in a building other than the building of the Seamen's Church Institute of New York at 25 South Street.

As the Seamen's Church Institute of America is an affiliation of Institutes in all of our great American seaports, for the office of its General Secretary to be located entirely apart from any of the local organizations might prevent any confusion or misunderstanding on the part of a great many people who now contribute to the work of the various Institutes through the office of the General Secretary. This change in the location of the office of the General Secretary does not in any way change either the methods or policies of our work and any contributions either of money or goods sent to the office of the General Secretary at the new address will be distributed as formerly.

The new address is given above.



SINCE FEBRUARY 1, 1931, a recreation center has been in operation three nights each week in the basement of old St. Paul's Church, Chester, Pennsylvania, for the benefit of seamen resident in Chester and vicinity and also for seamen from the ships in port. This recreation center has been maintained by the Seamen's Church Institute of Philadelphia in cooperation with a local committee.

Fourteen miles below Chester and twenty miles south of Philadelphia the port of Marcus Hook having grown considerably in the last few years offered

another opportunity for work among seamen. This work is to be carried on under the supervision and care of the Seamen's Church Institute of Philadelphia. A three-story building has been rented and renovated to accommodate twenty-four seamen a night. In this building there will be a spacious recreation room and dunnage department, a quiet place to read and write, and facilities for shower baths. The work will be in charge of the Rev. Carl Appelberg, one of the assistants to the Superintendent of the Philadelphia Institute.

To put this building in condition and to maintain it for the balance of the year 1931 it will cost approximately \$2,500. A generous friend has offered \$1,250 on condition that work shall not be started until the balance needed is in hand. Of the remaining \$1,250, seven hundred dollars has been subscribed. A very successful card party was given in February by a friend of the Institute for the benefit of this new work and over \$350 was realized on this occasion. The work at Marcus Hook is another example of how the work of the Institute among seamen is expanding everywhere and regardless of the size of the Institutes in our leading ports they are overcrowded and the demand is constantly being made to establish work in the smaller ports.



EACH YEAR AT Christmas time many thousands of diddy bags or comfort kits together with knitted articles such as sweaters, socks, mufflers, helmets, and wristlets, are distributed as Christmas gifts among the seamen ashore at that time of the year. These knitted articles and diddy bags are sent to the various Institutes in every part of the country by branches of the Woman's Auxiliary and other church organizations. Many of them come from Sunday school classes.

From time to time I have tried to express the appreciation and thanks of our seamen by sharing in this column letters received by our superintendents from the many recipients of these splendid gifts. Although this weather does not remind

us of the Christmastide, nevertheless I have just been notified that many branches of the Woman's Auxiliary and a large number of individuals during these summer days are working constantly in an effort to turn the wool into the many useful articles that will do so much to keep these men warm during the winter.

### The Girls' Friendly Society

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



THE GENERAL CONVENTION headquarters of The Girls' Friendly Society will be in the Scottish Rite Cathedral where information about G.F.S. activities at the Convention may be secured, tickets for the luncheon and the dinner purchased, and G.F.S. publications and Christmas cards seen.

The G.F.S. will also have a booth in the Scottish Rite Cathedral banquet hall which is to be devoted to the exhibits of the National Council and Coöperating Agencies of the Church. After General Convention, the G.F.S. exhibits will be displayed at the national conference of The Child Study Association in the Hotel Pennsylvania, New York City, and then will become part of the G.F.S. collection of traveling exhibits

Miss Margaret M. Lukens, President of The Girls' Friendly Society, Mrs. Richard S. Austin of Cincinnati, National Vice-President for Province V, Chairman of the G.F.S. General Convention Committee, and other members of the Board of Directors will be in Denver. The members of the national staff to be there are Miss Florence L. Newbold, Miss Caroline Averill, Miss Frances Arnold, and Miss Sarah Morrison.

Our principal activities at Convention will come in the week of September 21 when there will be a tea, a luncheon, a dinner, Corporate Communion, and a festival service. The Presiding Bishop will be the celebrant at the Corporate Communion, and the Rt. Rev. W. B. Stevens, Bishop of Los Angeles, will preach at the festival service.

Miss Newbold will be one of the discussion leaders for the Woman's Auxiliary and Miss Arnold will teach a course on *Building Programs for Young People* in the National Council's Training Institute.

A special G.F.S. associates' training class will be held daily, September 21 to 25. It is expected that local associates as well as those from a distance will take advantage of this opportunity. Information as to the exact time and place of this course may be secured at the G.F.S. headquarters.

\* \* \*

MISS NEWBOLD AND Miss Arnold will do intensive field work in Province VIII during the three months following the close of the Convention. Miss Newbold will visit the diocese of Los Angeles, California, San Joaquin, Sacramento, and Oregon; and Miss Arnold will work in Nevada, Utah, and Arizona.

### The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*  
480 Herkimer Street, Brooklyn, N. Y.



THE GUILD OF ST. BARNABAS for Nurses has grown recently by the organization of two new branches. In Lexington, Kentucky, the Very Rev. Christopher P. Sparling has been appointed chaplain of a new branch and hopes soon to enroll from fifty to a hundred members. The Rev. A. Abbott Hastings of Ethete, Wyoming, has accepted the chaplaincy of a new branch to be known as the Fremont County Branch, numbering about twenty-five nurses scattered over a rather wide territory.

\* \* \*

PLANS ARE UNDER way for a meeting in the interest of the Guild of St. Barnabas at Denver during the sessions of General Convention. Some of our local chaplains and some of the national officers are deputies from their several dioceses. The meeting will be arranged by the Very Rev. Benjamin D. Dagwell, chaplain of our Denver branch.

## Brotherhood of St. Andrew

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

**X**REGISTRATIONS FOR THE National Convention of the Brotherhood, to be held at Sewanee, Tennessee, August 27-September 3, keep coming in. An automobile load from Maine, a bus full from Massachusetts, several from Los Angeles and vicinity, a caravan of automobiles from Chicago, and, of course, a big delegation from Michigan, are among those recently reported. There is a prospect, also, of a delegate from the West Indies.

A special train from Washington to Sewanee, for delegates to the convention, is being arranged by Mr. Frank R. Fortune, Chairman of the Transportation Committee, 860 Union Trust Building, Cleveland, Ohio, to whom requests for information should be addressed.

Following the Brotherhood Convention, it is expected that there will be a trip to Chattanooga, Tennessee. Buses will be chartered to leave Sewanee immediately after the close of the convention, September 3.

\* \* \*

**F**RIDAY EVENING, September 25, during General Convention, will be devoted to a mass meeting on the general subject of The Spiritual Life of the Church. The program will be provided jointly by the National Commission on Evangelism, the Church Army, the Daughters of the King, and the Brotherhood of St. Andrew. Mr. Courtenay Barber, Vice President and member of the National Council of the Brotherhood, will be our speaker.

The Brotherhood together with other organizations will have an exhibit at the General Convention, to which all are invited.

\* \* \*

**A**BROTHERHOOD CHAPTER has been organized recently in Amsterdam, Holland. Although the chapter is small in number, its members are in earnest and there is every reason to hope for a gratifying extension of this work.

## The Daughters of the King

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



**T**HE EXTENSION OF the Kingdom will be the general theme for the triennial National Convention of the Daughters of the King to be held in Denver, September 11-15, the five days immediately preceding General Convention. Meditations on God's Great Gifts will be given by three bishops: His Pardon, by the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska; His Peace, by the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York; and His Power, by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia.

The opening Quiet Hour will be conducted by the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado; the opening address of welcome will be given by the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado. On the following day a devotional address will be made by the Very Rev. Benjamin D. Dagwell, dean of St. John's Cathedral, Denver; and at eight p. m. o'clock Dr. John W. Wood will speak and the Rev. Charles H. Brady, rector of St. Barnabas' Church where meetings are to be held, will hold a Service of Preparation.

The Corporate Communion, Renewal of Vows, and Memorial Service will be held at seven-thirty a. m., September 14, the service being conducted by the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska.

The closing address will be given on the afternoon of September 15 by the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta.

Group conferences will be held considering the extension of the Kingdom through Bible study, rural contacts, coöperation, and religious education. Discussion groups on the work of the Order will be held on September 12 and 14.

Attention is called again to the making of Monday, September 14, a day of intercessory prayer for our convention.

# The National Organization of the Church

## The General Convention

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

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