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# The Spirit of Missions

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# The Spirit of Missions

## INDEX

VOL. XCVI.

1931

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

### A

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

### B

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

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

## C

## CANAL ZONE:

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

## CHINA:

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

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

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

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

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

## I

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

## J

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

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

## K

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

## L

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



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

- Notable career in slums of Tokyo ends (Yoshimichi Sugiura) 47
- North American Home Missions Congress, meeting of, *Leidt*, 25-6
- NORTH CAROLINA:**  
New dormitory, Christ School, Arden, in use, 92
- NORTH DAKOTA:**  
Church in, loses its Bishop, 545
- NORTH TOKYO:**  
(See Japan)

## O

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

## P

- PANAMA:**  
(See Canal Zone)
- Parish leadership in religious education (illus.) *Sarah Cadoo Leidt*, 595-600
- Parish organization schedule for 1931, 125-6
- Parish program of religious education, *Hewitt*, 423
- Parson, Artley B.—Seaman befriended Liberian girls, Miss, 593-4
- Patton, Robert W., silver jubilee of, 712
- Payne, William—Rural church of the air proposed, A (illus.) 309-10
- Perry, James DeWolf:  
Appointments, 52, 351  
Christmas greeting, A, 804  
General convention, 256  
Lenten message of, 76  
Re-elected Presiding Bishop, 645
- Perry, James DeWolf, jr.:  
American students to help Chinese, 91-2
- Peterson, Catherine A., 50
- PHILIPPINE ISLANDS:**  
Beginnings of Easter School (illus.) *Clapp*, 145-8
- Bishop Mosher's visit to St. Francis' Mission, Upi, 266
- Brent School meets need in Far East (illus.) *Amos*, 771-3
- Brent and Wood memorial windows, Manila, dedicated, 113
- Clapp appointed to Philippine Legislature, *Hilary P.*, 738
- Easter School celebrates anniversary (illus.) *Drury*, 247-8
- "Here is a dispensary that is free . . ." *Stewart*, 261-3
- Mission of St. Francis of Assisi, Upi, 614
- School at Balatoc, 614
- Staunton, Mrs. John A., 696
- Upi Mission has had spectacular growth (illus.) *Mosher*, 389-91
- Zamboanga, 352
- Pickens, Claude L., jr.—Approach to Chinese Mohammedans, An (illus.) 295-9
- Pioneering for Christ Jesus in Japan (illus.) *John McKim*, I, 673-6; II, 741-8
- Play is theme for the Lenten Offering (illus.) *Lily Cheston*, 12-14
- POINT HOPE:**  
(See Alaska)
- PORTO RICO:**  
Child Welfare, 269

- Native leadership in Latin America (illus.) *Robinson* 813-15
- New St. Luke's Hospital, Ponce, is opened (illus.) *Colmore*, 455-6
- St. Michael's Seminary, 620
- Poston, David Gray, 50
- Pott, F. L. H., views St. John's future with confidence, 726
- Pott, James H.—Schools—an evangelistic force in China (illus.) 27-32
- Prayer Book in Spanish, The, 143
- Prayer Book in Vayasin, 490
- Presiding Bishop:  
See Perry, James DeWolf
- Price, Willard De Mille—Christianity is a part of modern Japan (illus.) 155-9
- Primer for the Church's college work, A (illus.) *C. Leslie Glenn*, 753-6
- Province III has widespread Negro work (illus.) *Scott Wood*, 823-6
- Province IV (Sewanee) Teaching mission, *Mikell*, 457-8
- Province IV in Church's foreign service, 821-2
- Province VI in Church's foreign service, 232
- Province VI (northwest) Negro work in, *Rahming*, 582-4
- Province VIII (Pacific) on unemployment, 532
- Publicity Department:  
(See Departments)

## R

- Race—A major problem facing Christianity, *Hugh L. Burtleson*, 311-12
- Radio:  
Foreign missions net tangible results, *Wood*, 655-9
- Religious education dialogue, *Case and Suter*, 731-3
- Rural Church of the Air proposed, *Payne*, 309-10
- Station KPID, 264
- Rahming, Harry E.—Virile work among Negroes in Northwest (illus.) 582-4
- Read a Book, 64, 200, 279, 355, 625, 706, 782, 856
- Real significance of convention, The, *Hugh L. Burtleson*, 649
- Reinheimer, Bartel H., Heads Training Institute, 451-52
- Stewardship and the program, 734
- Religion can solve moral problems (illus.) *Adelaide T. Case and John W. Suter, jr.*, 731-3
- Religion in the life of your child (illus.) *Sarah Cadoo Leidt*, 221-28
- Religious Education:  
Church's function in adult, The (illus.) *Leidt*, 477-83
- How shall I learn to teach religion? (illus.) *Leidt*, 313-21
- In China, *Gregg*, 81-5
- In Indian schools, 306
- Opportunities at Denver, *John W. Suter, jr.*, 453-4
- Parish leadership in religious education (illus.) *Leidt*, 595-600
- Religion can solve moral problems (illus.) *Case and Suter*, 731-3
- Religion in the life of your child, (illus.) *Leidt*, 221-28
- Ten thousand will attend 55 summer conferences, *Suter*, 323-4  
(See also Departments)
- Rennie, Geraldine R.—Wusih's experiment in adult education (illus.) 522-4
- Roberts, Gwen—Mission aids Indians toward self-support (illus.) 739-40; correction, 847
- Roberts, W. Blair, is South Dakota's leader (illus.) 752
- Roberts, William Payne—Nationalists modernize Chinese capital (illus.) 817-20

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

## S

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

## SAMOA:

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

## Schools and Colleges:

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

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

## SHANGHAI:

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

## Social Service:

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

## SOUTH DAKOTA:

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

## Southern Mountains:

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

## Speakers Bureau:

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

## Suter, John W., jr.:

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

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

#### Student Lenten Fund:

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

## T

#### TENNESSEE:

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

#### TEXAS:

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

#### TOHOKU:

(See Japan)

#### TOKYO:

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

## U

#### United Thank Offering:

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

## V

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

#### VIRGINIA:

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

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

## W

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

#### With our missionaries:

(See Departments)

#### Woman's Auxiliary:

(See Departments)

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

#### Wood, John W.:

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

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

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

Workers among deaf to meet in Chicago, 594

World Conference on Faith and Order:

(See Christian Unity)

World Peace, 787

Women present magnificent offering (illus.) 650-3

#### WUCHANG:

(See China)

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

#### WYOMING:

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

## Y

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

#### Young People:

(See Departments)

1E. 1-2. Sc. Gr.

# THE SPIRIT of MISSIONS

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NOVEMBER, 1931

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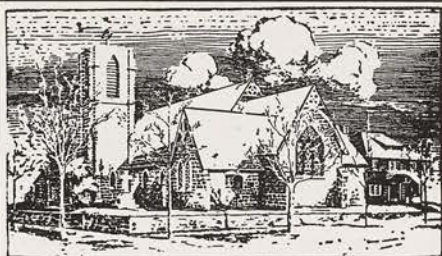
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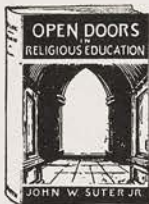
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# The Spirit of Missions

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Vol. XCVI

NOVEMBER, 1931

No. 11

## CONTENTS

Frontispiece: The Bishop of Dornakal.....	724
Convention Responds to Call from India.....	<i>John Wilson Wood, D.C.L.</i> 725
Dr. Pott Views St. John's Future with Confidence.....	726
Alaska Hospital Has Phenomenal Growth.....	<i>Grafton Burke, M.D.</i> 727
Religion Can Solve Moral Problems, <i>Adelaide T. Case, Ph.D., and the Rev. John W. Suter, jr.</i>	731
Stewardship and the Program.....	<i>The Rev. Bartel H. Reinheimer, D.D.</i> 734
Archdeacon Neve Has Golden Jubilee.....	<i>The Rev. Dennis Whittle</i> 735
Dr. Clapp Appointed to Philippine Legislature.....	738
Mission Aids Indians Toward Self-Support.....	<i>Gwen Roberts</i> 739
Pioneering for Christ Jesus in Japan. II.....	<i>The Rt. Rev. John McKim, D.D.</i> 741
Lexington Has Large Unchurched Areas.....	<i>Florence S. Cantrill</i> 749
Bishop Roberts is South Dakota's Leader.....	752
A Primer for the Church's College Work.....	<i>The Rev. C. Leslie Glenn</i> 753
Eight Pages of Pictures from the Field.....	757
Overseas Missions Welcome New Workers.....	765
Christ is Proclaimed in Streets of Tsu.....	767
Some Highlights of the W.A. Triennial.....	<i>Marguerite Ogden</i> 769
Boone Refugee Camp Commended.....	770
Brent School Meets Need in Far East.....	<i>Harold C. Amos</i> 771
Jottings from Near and Far.....	774
Sanctuary of the Church's Mission.....	776
Who? What? When?.....	789

### THE NATIONAL COUNCIL

The National Council .....	777	Publicity .....	790
----------------------------	-----	-----------------	-----

#### DEPARTMENTS

Domestic Missions .....	778
Foreign Missions .....	779
Across the Secretary's Desk .....	779
With Our Missionaries .....	780
Religious Education .....	781
Adult Education .....	783
Missionary Education .....	784
College Work .....	785
Young People .....	786
Christian Social Service .....	787
Field .....	788
Speakers' Bureau .....	788

#### AUXILIARIES

The Woman's Auxiliary .....	791
American Church Institute for Negroes.....	792
Commission on Ecclesiastical Relations.....	793

#### COÖPERATING AGENCIES

The Girls' Friendly Society .....	794
Church Mission of Help .....	795
Brotherhood of St. Andrew .....	795
The Daughters of the King .....	796
Seamen's Church Institute of America.....	796
The Church Periodical Club .....	797
The Church Army .....	798

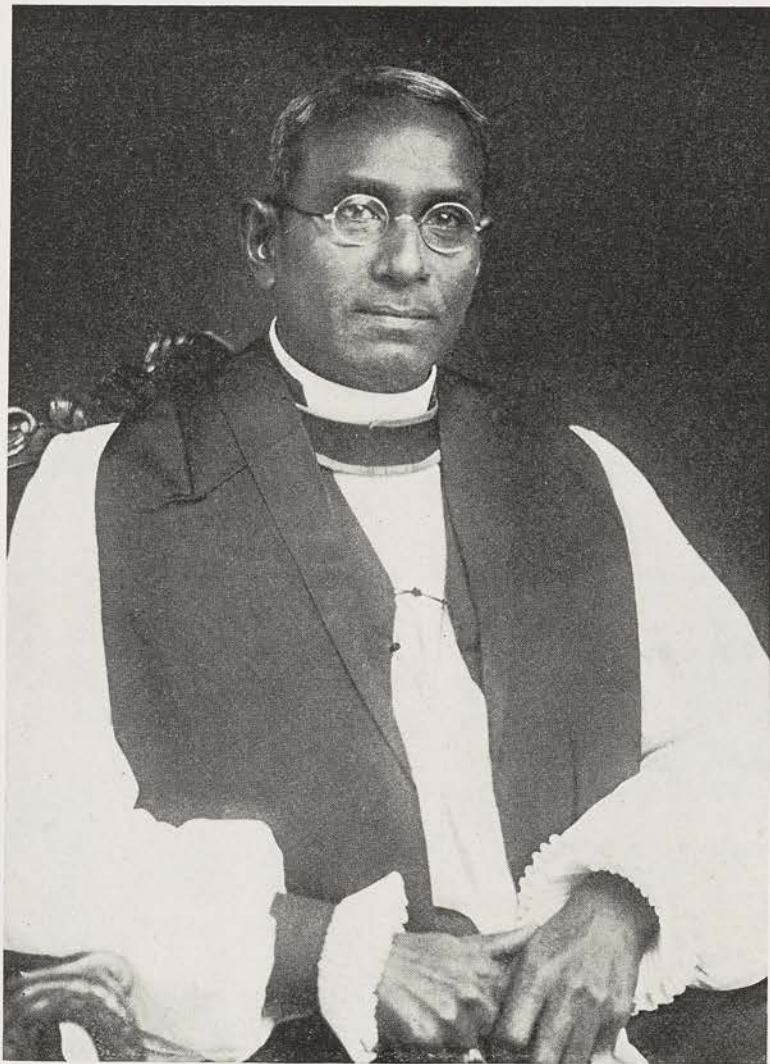
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**T**HE DIOCESE OF Dornakal, India, where our Church will soon undertake work in the Singareni area, is in charge of the Rt. Rev. Vedanayakam Samuel Azariah

# The Spirit of Missions

NOVEMBER  
1931



VOLUME XCVI  
No. 11

## Convention Responds to Call from India

Long desired coöperation may soon be realized.  
Plans to secure workers and funds will be considered in December by the National Council

By John Wilson Wood, D.C.L.

*Executive Secretary, Department of Foreign Missions*

ALTHOUGH THE NATIONAL COUNCIL had suggested the possibility of delaying a decision with regard to work in India for three years, the Denver General Convention, by concurrent action, decided that early steps should be taken to enter upon this new venture and give to the Church in India the desired aid. This decision was reached through a resolution originating in the House of Clerical and Lay Deputies and adopted by both houses. The resolution reads:

WHEREAS, Within the past ten years repeated requests have been received from authorities of the Church in England and in India for the aid of the Church in the United States in making our Lord known in India, and

WHEREAS, Since the establishment in 1930 of the Church in India, Burma, and Ceylon, that request has been urgently renewed by the Indian Church, and

WHEREAS, The Archbishop of Calcutta heartily endorses the plea of the Bishop of Dornakal, the Rt. Rev. V. S. Azariah, that the Church in the United States begin work in a section of the Diocese of Dornakal;

RESOLVED, That the General Convention believes that this call from the Church of India, Burma, and Ceylon, should have an early and favorable response; and that consent of General Convention be and is hereby given to the undertaking of the work outlined by the Archbishop of Calcutta and the Bishop of Dornakal, on condition that sufficient financial support, outside the Budget adopted at this Convention, can be secured to carry it on for a trial period

of three years at an approximate cost, including capital expenditure, of \$15,000 a year;

Further RESOLVED, That the National Council is authorized to take such steps as may be necessary to bring this call to service in India to the attention of the people of the Church and to secure such offers of service and the funds required for the support of the proposed work.

Fifty-eight years have elapsed since the Rt. Rev. Robert Millman, then Bishop of Calcutta, in 1873, sent a message to the Church in the United States, asking it to come to the help of the Church of England in India. Since that time various proposals have been made with regard to the location and character of the work which our Church might undertake. The General Convention has approved the most recent of these proposals (see JUNE SPIRIT OF MISSIONS, pages 373-6). The Diocese of Dornakal is one of the younger dioceses of India, carved out from the vast Diocese of Madras in 1912.

The special work which the Archbishop of Calcutta and the Bishop of Dornakal have asked the Church in America to undertake, lies in what is known as the Singareni area in the Province of Hyderabad. It comprises three counties with a population of about three hundred thousand people and is part of a vast rural

area in the dominions of the Nizam of Hyderabad. Bishop Azariah believes that a separate diocese can be erected in the Nizam's dominions within a few years. The Singareni area is a region in which both the Church of England and the American Methodists have been maintaining mission work. In the interest of comity and consolidation, the Methodists have withdrawn. Later there will be an opportunity for developing medical work to reinforce the evangelistic effort in the rural sections.

The Church in the Diocese of Dornakal has for several years faced the danger of being overwhelmed by the number of people who have turned to it for the fulfillment of their spiritual hopes and longings. There has not been sufficient staff to prepare properly, the many candidates for Baptism and Confirmation.

The Committee on India of the Department of Foreign Missions has already held one informal meeting and is taking

steps to prepare plans for the purpose of securing American missionaries and funds for their support and of Indian workers already in the field. Money will also be needed for the purchase of property. These plans will be submitted for the approval of the National Council at its meeting on December 9, in accordance with the action of the Convention.

Without any direct effort to secure gifts as yet, a good beginning has been made on the guarantee fund for the mission in India. Two friends have voluntarily promised to give one-tenth of the annual expenditure for each of the three years; two others are contemplating a similar guarantee; one clergyman has promised \$500, and a lay member of the National Council has promised an equal amount.

Thus it appears that the hopes of many years, expressed by Church people in this country as well as in England and India, are soon to be realized.

### Dr. Pott Views St. John's Future with Confidence

DR. F. L. HAWKS POTT in reviewing the last academic year at St. John's University, Shanghai, points out that although no public announcement was made of the entrance examinations, there were many applicants with the result that 602 students enrolled, an increase over the preceding year.

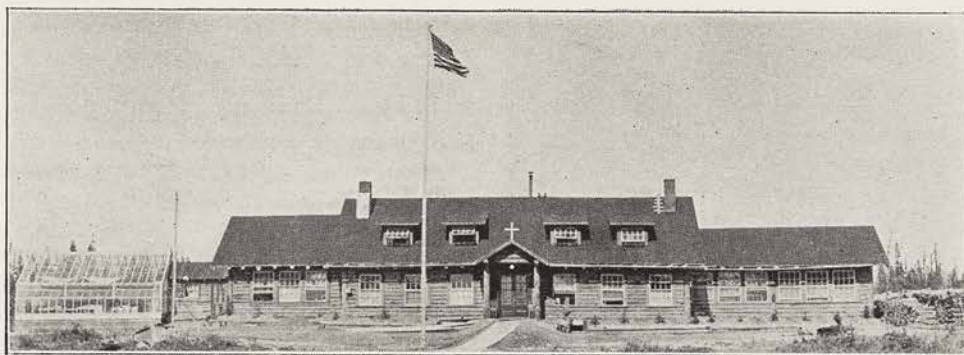
Sixteen students were admitted to the entering class of the school of medicine. The school is now carried on in coöperation with the Woman's Union Christian Medical School, to the decided advantage of both institutions.

In order to strengthen the university library in its department of Chinese literature, an appeal was made to the parents and guardians of students. A gratifying response resulted in the gift of volumes worth several thousand dollars for this section of the library. This was a special boon in view of St. John's limited resources for the purchase of books.

After much careful study of the question in all its aspects, Bishop Graves and the Council of Advice agreed that appli-

cation should be made for the registration of the university and the middle school, provided the application contained a definite statement of Christian purpose. The application was accordingly sent to the Educational Ministry, but was returned with the statement that it was not acceptable because it contained a statement of Christian purpose and because the university included a school of theology. No further action has been taken.

As Dr. Pott looks toward the future, he considers that the property and plant of the university are sufficient in most respects for present needs. He thinks it desirable that there should be an increased income for the support of the Chinese staff and for the purchase of equipment, scientific and literary. He is most anxious that definite provision should be made for the housing of members of the Chinese staff on the university grounds. He also sees the coming necessity for a central building containing administrative offices and additional lecture rooms.



THE HUDSON STUCK MEMORIAL HOSPITAL, FORT YUKON, ALASKA

## Alaska Hospital has Phenomenal Growth

Every native in vicinity of Fort Yukon is baptized while last decade has seen work of Hudson Stuck Memorial Hospital increase sevenfold

By Grafton Burke, M. D.

*Hudson Stuck Memorial Hospital, Fort Yukon*

MY MIND OFTEN wanders back to the summer of 1908 when I first landed in Fort Yukon on the launch *Pelican*, with the late Hudson Stuck.

At that date a six-room mission dwelling, given by the Men's Thank Offering, was being built. The mission quarters were in a very old building formerly owned by the North American Transportation and Trading Company. It was their store. As the little old log church was falling down the building of a new log church began, and in the church we had services on Sunday and school on week days.

Through the village, as Archdeacon Stuck took me, I was impressed with the small and stuffy cabins, the lack of ventilation, the dirt floors, and such few beds and bunks. In every cabin were skins and robes on the floor for the sleeper; and the food seemed to me atrocious: dried fish, duck entrails, caribou, hanging on lines in the cabins from which it was served. And I will never forget seeing babies eating a mixture of flour and water boiled in grease.

Digestive disturbances, skin troubles, and pulmonary conditions prevailed. The baby death rate was high, and was it any wonder? That first day I had a fist-fight while making rounds, with the husband of a sick woman whose numerous uncovered dishes of food were black with flies. He took exception to my interest in herding off the flies with vile language and an insult to our Christian work in behalf of humanity, and I met his encounter to my entire satisfaction. The opposition to our ideals was staggering; the opportunity for service was baffling; it was uphill work for a young medical man with no equipment. While our charges were docile and tractable, there was gross ignorance that seemed unfathomable, and an unwillingness to cooperate.

The pills these folk got I dispensed from a corner partitioned off in the old N. A. T. & T. Co. store. That corner was smaller than the average bathroom; it was also the surgery where wounds were dressed and venereal diseases treated. Here some traumatic surgery was

## THE SPIRIT OF MISSIONS



DR. GRAFTON H. BURKE

The director of the Hudson Stuck Hospital has a tense moment at his radio

done that reflected creditably to the Episcopal Church. That work literally brought souls nearer Christ. It was the back corner of the building and the light was poor, so my patients came at noon and were anxious to get out in two hours, before I had to rely too much on the coal oil lamps. I removed tumors and treated bladder troubles and urethral conditions. No wonder the patients wanted to feel I had plenty of light.

**N**OW I AM in a comfortable room of a well-furnished mission dwelling three stories high. It is filled with the happy voices of many native children coming and going in the discharge of their duties. Hard by is a well-furnished three-room rectory.

Next to the rectory is the orderly's cabin, and then comes our new building, the power plant, with the Diesel engine and storage battery, furnishing for the first time to this station an adequate supply of light for the church, the hospital, the rectory, and current for the X-ray, auto-clave, and ray lamps, and diathermy. In the operating room there is light enough for us to work night or day without the anxiety on the part of the patients of years ago. A little distance

northward through the spruce is the gilded cross of St. Stephen's Church. There you find the gorgeously beaded altar hangings done on moose skin, that is the cynosure of all eyes. How the tourists swarm to see these!

Then comes the Hudson Stuck Memorial Hospital, the pride of so many up and down the Yukon. It does one's heart good to hear an old-timer or an Indian refer to it as "our hospital." A more complete and better equipped institution (for its size) could not be found in the States—so a number of doctors remark to me every summer. Many of these touring doctors and hundreds of tourists, when they step in the front hall and are welcomed by well-uniformed and capable nurses, begin to wonder whether they are north of the Arctic Circle at all.

A nurse accompanies them through the building, the operating room, the electric treatment room, the well-stocked drug room containing our year's supplies, well-appointed private rooms, large airy wards. One ward, the children's, of which visitors are fond, is done in green and white. Off of this is the nursery, with its cribs and fascinating wallpaper, cheery and engaging to the children. But the place they like to linger longest is the large solarium filled with flowers and children (mark you, I am speaking of the navigation season and not of the 60-below season), sick, but comfortable and happy in this bright and cheery place. It is amusing to see the faces of the tourists who remark that they would like to be sick in such a place when the nurse takes them to the other end to the so-called "Old-Timers' Ward." Of course it is pleasing to hear expressed generally how bright and cheerful the hospital is, and how free from odors and that it has so many windows. But the irrefutable fact that the death rate has been greatly reduced, that people are living who would be dead but for this work, is not only pleasing and comforting, but is the *sine qua non* for increased service.

Eleven dogs got in with an old-timer eighty miles from the south of us, with his arm and hand injured by the acci-

## ALASKA HOSPITAL HAS PHENOMENAL GROWTH

dental discharge of his shotgun. He lay for two weeks in his cabin, alone and helpless. We thought on his arrival that an amputation of his arm was imminent. The X-ray showed shot scattered through the wrist and arm. Now we are glad to say the member will be saved, though some fingers will be useless due to the injury to the ulnar nerve.

Here is a chronic knee case, Sarah Black River. Look where, in faith to the medicine man, Sarah has been stabbed and poked and cut and scarred and deformed. This poor woman has been crippled for years and recently has been unable to walk. With an infected hand she was on the clinic bench when she was found suffering also with this miserable knee. Asked my opinion on giving her diathermy, reluctantly, I agreed with the nurse. This diathermy equipment has been a blessing. On this case it was used with some misgiving, and Miss Addie A. Gavel says that this one case convinces her of the efficacy of the treatment, fully justifying all expense of the apparatus, for on the third treatment poor Sarah literally got up and walked.

SOMETIME AGO THE children in this section fell ill with a violent bowel trouble and soon after rapid admission the hospital was filled with many very sick youngsters. We are proud and

thankful that we lost only three. The poor nurses going day and night in the discharge of their arduous duties were at the point of exhaustion when Mr. Williams gave us a hand. It might be enlightening to note here that the usual staff for this number and type of cases is seven nurses. We carry on with three, and this includes our district work.

This epidemic lasted two months, and under most trying circumstances, with one of our three nurses in bed. A number of doctors touring the Arctic very kindly and encouragingly consulted with us on our treatment of the cases.

Miss Gavel was driven to bed with the same trouble throwing an added burden on Miss Maud Pratt. No sooner were we going normal again than an epidemic of streptococcic throats filled the hospital. And such hideous, greenish, plugged throats these poor, exhausted kiddies had! Some of these cases were complicated with ear trouble.

Two-year-old Esias has broken down glands, he has running ears and a miserable discharge from his eyes. And there he sits and lies, week after week, often incontinent. He also has water-on-the-brain. If he gets well—then what? What have we saved? If we sent him to his cabin with his father and another motherless child, to die in filth and neglect—then what?



DR. BURKE RECEIVES A PATIENT AT THE HUDSON STUCK HOSPITAL  
Visiting doctors find it difficult to believe that they are north of the Arctic Circle when they see this well-equipped hospital with its capable nurses.

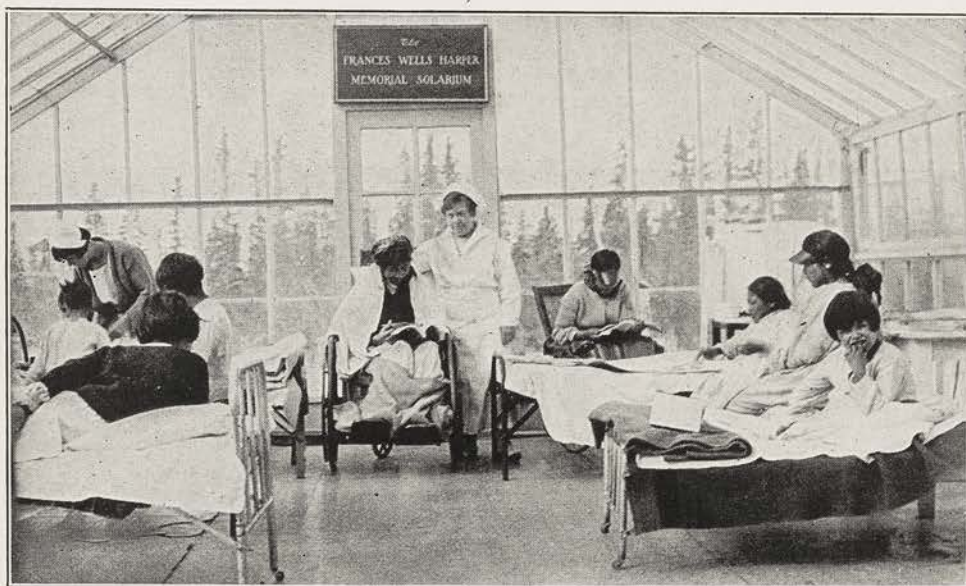
## THE SPIRIT OF MISSIONS

This burden makes one think! I see the nurses day after day, week after week, carry this unfortunate, squawking child night and morning to the dressing room to dress the glands, treat the threatened bed sores, apply ointment to the eyes, argyrol to the ears, and rub this little bony body with camphorated oil, and give the ultra-violet ray to the neck. From one-half to one hour, twice a day, is required for this case. And it is pitiful. Suppose the lymphangitis is met successfully, and the otitis, and keratitis, he is still hydrocephalic, and there exists generally through the little one's chest the subcrepitanant rales always constant. Should we weaken? But for the persistent and devoted nursing given by our women, what would this piece of humanity do? This burden makes one think.

Four-year-old Peter, a lovely, full-blooded native child, was brought from the south of us shortly after his father died. We loved Peter. He was a sweet child and had enough English to delight and entertain us. To save his life would mean much—he would be such a fine

man. He would develop into a fearless Christian. But he was dying of tuberculosis. It was already well advanced, and there he lay in his crib, hacking and hacking night and day until he was called, two weeks after admission. But the Church made Peter comfortable, and our nurses gave Peter the tender devotion and loving care that he was entitled to have in the name of the Christ.

In the last ten years there has been an increase of over seven hundred percent in the actual institutional work here, to say nothing of the increase of the outpatients by several thousands. Is it any wonder that we have not funds enough for our present needs? These charges of the Church—these sick, suffering orphans—these sick, suffering old and young—what's to be done with them? Mark you, there is not one single unbaptized native in this entire district. Then, too, they all keenly await the time when they may be confirmed. So also whenever the confirmation classes start all will attend. It matters not whether communicants of twenty years or a life-time, for they want more and still more instruction.



PATIENTS IN THE FRANCES WELLS HARPER MEMORIAL SOLARIUM  
This wing of the Hudson Stuck Hospital has made possible a large and successful ministry to children in the far north



# Religion Can Solve Moral Problems

Miss Case and Mr. Suter in radio dialogue say that these crucial days demand bold effort in religious education to spread Christ's Kingdom

**O**NE of the most striking broadcasts presented from Denver during the recent General Convention was a dialogue on religious education between Miss Adelaide T. Case, Ph.D., Professor of Religious Education in Teachers College, Columbia University, New York, and the Rev. John W. Suter, jr., Executive Secretary, Department of Religious Education of the National Council. This unique radio message was one in a series of broadcasts covering the entire range of the Church's work and merits attention throughout the Church.

**MISS CASE:** I have come to you for help. Many of us are deeply troubled by the state of affairs the world is in. The papers are full of stories of tragedy, poverty, and unemployment. Every day more business firms collapse. More and more people are thrown out of work. Many of them are not getting enough to eat. Moreover, the state of our American prisons haunts some of us.

**MR. SUTER:** Yes—General Convention finds itself wrestling with such problems as marriage and divorce, birth control, and international, industrial, and inter-racial good-will.

**MISS CASE:** Every one of these presents a moral problem, does it not? And our religion is concerned with morals. What are we doing to solve these problems?

**MR. SUTER:** We are making the adult members of our Church look at facts. Parishes are forming groups where people study current problems in the light of Christian teaching. Parents are meeting together to discover what are the soundest ideas to present to their children.

**MISS CASE:** Do you mean just theoretical ideas?

**MR. SUTER:** Not at all. I mean the

actual concrete situations which these people face from day to day.

**MISS CASE:** What sort of situations?

**MR. SUTER:** For example, How to treat your employees. How to treat your employers. How to readjust your life to a decreasing family income. How to improve conditions in the local jail. How to deal with the person whose opinions differ violently from your own. How to have a good and happy family life. How to achieve a successful marriage in these modern days.

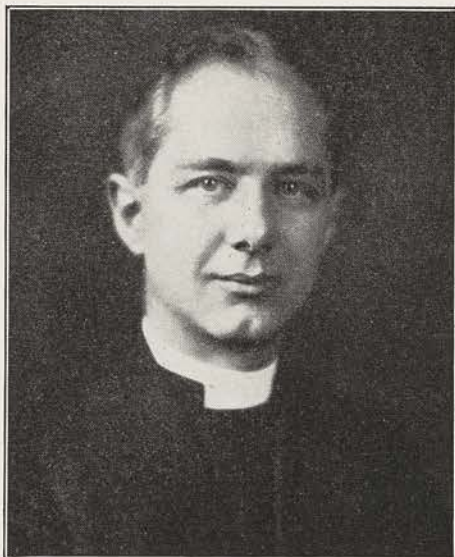
**MISS CASE:** It seems to me very interesting for adults to talk about these things. Certainly they are vital problems; but what is the use of all these discussions? Do they really change people's habits of action, or do the members of the discussion-groups just go home and say, "That was an interesting meeting! Didn't we have a fine discussion!"

**MR. SUTER:** In the long run it is the ideas in our heads that determine our decisions. Meetings of groups often have the effect of improving these ideas and thus changing our daily actions. One of the things we need is straight thinking, and we are more apt to learn to think straight if we try out our ideas in a group of friends than if we just mull them over by ourselves.

**MISS CASE:** Thank you. I am pretty well convinced, from what you say, that adult religious education of this sort may prove effective in the Church. But how about the children? All signs seem to show that they are going to have a desperately difficult world to deal with. Indeed, they are in the midst of it even now, as they face their own problems.

**MR. SUTER:** Exactly! And that is why, during the past three years, our Department each Lent has taught children Christian attitudes toward world peace,

## THE SPIRIT OF MISSIONS



THE REV. JOHN W. SUTER, JR.  
Whose radio dialogue with Miss Case attracted wide attention during General Convention

industrial life, and the problem of recreation, the world over. We did this in our educational material which we published in connection with the children's annual missionary gift of money, which, by the way, for the past three years has amounted to a grand total of \$1,600,000.

MISS CASE: But, Mr. Suter, what connection is there between the study of these great issues and a missionary gift? Many people fail to see much of any relationship between the two.

MR. SUTER: As we see it, the connection is simply this: Missionary work means the Church's work in carrying out her mission. In other words, the Church's mission means the Church's business. Now the Church's business is the transformation of actual world affairs (bread-and-butter, work, recreation, wages) into a fellowship, or world-wide brotherhood, according to the principles taught by Jesus Christ.

MISS CASE: I am very much encouraged by what you have said. But after all, Lent is only a short time. Does your emphasis on the real issues of present-day life stop with Lent?

MR. SUTER: No. We hope that just as

the devotional accent of the Lenten season permeates and influences all the rest of the year, so the educational standard which we try to set during Lent will permeate and influence the entire twelve-month curriculum of our Church schools. We find that teachers and pupils throughout the country are beginning to form the habit of thinking of their religion, and living their religion, in terms of the actual decisions and problems of everyday life.

MISS CASE: That is interesting. But what about the Bible? And what about the tradition of the Church? Are we forgetting them?

MR. SUTER: I don't think we are. After all, the greatness of the Bible consists in the fact that it tells us about great souls who became great by dealing heroically with the issues of their own day. Thus the Bible helps to give us a solid basis for a growing idea of a triumphant God Whose power is adequate for each generation, including our own, that of our children, and even that of their children. As for the tradition of the Church, this tradition can best be kept not by talking about it, not by reverencing it as if it were a precious object under glass in some museum, but by living in communion with the Church's heroes, each of whom was a great man or a great woman in his or her own generation. The tradition of the Church is not honored in a vacuum, but in the practice of the presence of God and the practice of the brotherhood of men. The truth is that we have not begun to exhaust the relationship between Christ's teaching and the problems of our age.

MISS CASE: The more I hear about it, the more enthusiastic I become about this kind of religious education.

MR. SUTER: You said a few minutes ago that you were coming to me for help. I want you to help me also. How can the Church secure better and better religious educational leaders to work in our parishes and dioceses?

MISS CASE: My experience has led me to believe that our American colleges are full of young people who have an awareness of the critical situation that the

## RELIGION CAN SOLVE MORAL PROBLEMS

world is in, and who have a real desire to throw their weight into the effort for a just and generous solution of all these problems. There is a vast amount of missionary spirit of this sort among our American college students. If religious education is the sort of thing that you have been talking about, I am confident that we shall find gifted leaders among the best and most intelligent and public-spirited of our college students.

MR. SUTER: This is encouraging news. But good desires are not enough. How can these young people fit themselves for really effective leadership?

MISS CASE: As you say, noble desires are not enough. If I had appendicitis I should hardly send for a doctor whose only equipment consisted of an altruistic zeal for my health. Just as medicine and social work and law and other public services require a long period of special training, so religious education demands of its leaders that they take special post-graduate courses to prepare themselves for this important vocation.

MR. SUTER: Just what courses must a student take?

MISS CASE: Well, if religious education consists, as we have been saying, of seeking to bring about changes both in the individual and in society, then, of course, a student who is going into this work must take courses in social science and economics in order to understand the complex social life with which he will have to deal; and in psychology to enable him to acquire at least some insight into human nature and the way it works. Moreover, if religious education seeks to change our present life toward and into the Kingdom of God, then the student will naturally need to study the life of Christ and His ideal for the Kingdom of God. This must be studied in its setting both in relation to the Old Testament and in relation to the continuing witness of the Church. Finally, if the student is going to have not only a dynamic faith but also a consistent one, which will, so to speak, hold water, then she must study theology. The special courses in religious education



MISS ADELAIDE T. CASE, PH.D.  
A leader in religious education who constantly shares her experience with Church workers

will relate themselves to practical situations, and will deal with the procedures that ought to be used in working with individuals and groups.

MR. SUTER: Can the Church really use this new type of leader?

MISS CASE: I believe so. It is certainly true that there have been a great many calls for them in the past few years. People have asked for parish workers, workers among college students, diocesan educational secretaries, educational secretaries for the Woman's Auxiliary and for the Girls' Friendly Society. There are not enough competent leaders prepared today to fill the present openings. But let me ask you another question: do you think that we can have confidence that the Church at large, in spite of the depression, will continue to require and to support this type of educational work?

MR. SUTER: I do. The critical issues of our day are forcing the clergy and other Church people to realize that Christian civilization hangs in the balance, and that a bold and concerted effort in religious education is the only thing that can bring the kingdoms of this world to the feet of our Lord Jesus Christ.

# Stewardship and the Program

*A Message from Dr. Reinheimer*

**T**HE POWER AND THE MORALE of the Church in every unit and field of its life for the next year and for the entire triennium will be fixed by the character of the effort we shall make in the next two months, leading up to the Every Member Canvass.

There are just two things that can happen. The Church may yield to the discouragement that prevails throughout secular phases of our life and write across the top of her Program and her budget, "Discouragement and Delay." Or the Church and every officer and member of it may react to the impact of the very real material difficulties that confront us, with a disclosure of reserves of spiritual power and fortitude that never find expression in the easy going times of prosperity and plenty.

Prior to the World War, there had accumulated near a western copper or silver smelter literally a mountain of refuse in which there was a very small percentage of zinc. When the war needs had boosted the price of zinc some enterprising man made a fortune through the reclamation of this low grade ore.

There exist neglected in every parish and diocese of this Church literally mountains of undeveloped and unexploited resources. We have chosen to regard them as low grade ores because to develop and release them requires careful and patient cultivation over a long period of time. We have built the support of the Church out of the gifts it has been easy to get. We have been unwilling to apply ourselves to the long and slower processes that yield the pure metal of Christian stewardship.

There is a searching parable being written for us in the revolution that is taking place as a result of the depression in the nation's industrial and commercial life. Whirlwind promotional efforts, improvident methods of production and distribution, and the prospect of fabulous margins of profits are being discarded for a basis that will guarantee greater security and more enduring prosperity.

This parable may be a suggestion as to how the members of the Church are to adjust their minds and their wills to the Kingdom task. This generation's responsiveness to high-powered emotional campaigns has been largely burned out. This is recognized by the other great Christian communions of our country as well as by its secular agencies. There are still some in our Church who are inclined to resort to such methods in their efforts to advance the Church's Program. What we are being made to see is that the enlargement of the Church's geographical domain and the multiplication of her works of mercy, of enlightenment, and of salvation, cannot be pushed beyond the growth of the practice of the Christian stewardship of life and possessions.



MOUNTAIN CHILDREN ATTEND VACATION BIBLE SCHOOL IN BLACKWELL HOLLOW

## Archdeacon Neve Has Golden Jubilee

**Fiftieth anniversary of ordination marked by consecration of new church at Ivy and ordination of the first priest from the Blue Ridge**

*By the Rev. Dennis Whittle*

*Rector, St. Peter's Church, Delaware, Ohio*

**I**N THE HIDDEN recesses of the Blue Ridge Mountains of Virginia, a notable work has been done for God, largely owing to the courage and vision of one man.

Frederick W. Neve was ordained to the priesthood fifty years ago. Born in England, December 8, 1855, he began at an early age to study law. But the call of the sacred ministry, despite very considerable family opposition, was insistent and he went to Oxford where he was graduated with honors in theology. Soon after, when he was ordained deacon in the Cathedral of St. Alban's, he vested close to the spot where sixteen hundred years before, during the Diocletian persecution, Alban, the first British martyr, was slain.

A year later, on St. Barnabas' Day in June, 1881, Mr. Neve was advanced to the priesthood, and two years later received his Master's degree from Oxford. While at Oxford, Mr. Neve had looked forward to service in China, but, when the way to China did not open, he worked in England, chiefly among the poor.

His ambition, however, was still for

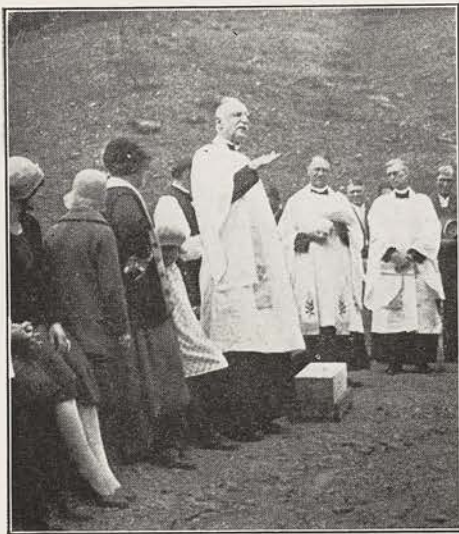
work further afield. He read in a church paper of the opportunities in rural Virginia, where the churches at Ivy and Greenwood needed a rector. One of their members, being in England, visited Mr. Neve. As a result a call was extended and accepted, and in May, 1888, he arrived in the United States to take up his new duties.

Mr. Neve quickly felt at home in beautiful Virginia. He found his predecessor had begun holding services in the neighboring country, chiefly in schoolhouses, for lack of church buildings. He carried forward this work, and within two years the first mission church, St. John the Baptist, was built near Ivy.

At Greenwood, he naturally came to know the Langhorne family, who lived in a beautiful home nearby. Nancy was under his pastoral care, from the age of thirteen, until she married Lord Astor. More than once, in later years, Lady Astor has stated that she received her vision of assisting others from seeing and helping in the work that Mr. Neve was doing in the mountains.

Back in the Ragged Mountains and

## THE SPIRIT OF MISSIONS



THE VEN. FREDERICK W. NEVE  
Preaching at the cornerstone laying of St. Anne's  
Preventorium, Mission Home

beyond in the Blue Ridge were many people to whom no Church was adequately ministering. With a deep love for the poor, implanted in him through his early ministry, Mr. Neve saw that here was a vast field, where the Church could help. Year by year the work grew. The way opened naturally; the demand came always from the people themselves.

Those were days of real pioneering and discovery. Difficulties and handicaps were many. There was none of the material equipment or the fine staff of workers that he has today. Mr. Neve has called these early years the Shack Age. The first school chapel cost around one hundred and fifty dollars. The housing facilities for the teachers were very meagre and when one of his early workers asked permission to build his own home, the estimated cost was only thirty dollars, although on completion it cost nearly one hundred dollars.

Twelve years after Mr. Neve arrived in Ivy, the work in the Ragged Mountains was extended to the main section of the Blue Ridge, with the erection of a much needed school at Simmons Gap, among a scattered community on the mountain top. A young man of seventeen led this venture with much success.

The work has grown far beyond the imaginings of those early days and today the Church in the Archdeaconry of the Blue Ridge is emerging into a strong corporate unit. Through the years, Mr. Neve's plans have been supported by a devoted group of priests and lay workers, without whose help no real advance could have been possible. Of these clergy two have especially notable records: the Rev. George P. Mayo, D.D., now in charge of the Blue Ridge Industrial School at Bris, came to the field twenty-eight years ago, and the Rev. W. R. Mason, now the Associate Archdeacon, next year will celebrate twenty-five years of work in the mountains. The entire staff now comprises twelve clergy, and more than forty lay workers, chiefly women.

Perhaps the most outstanding recent event was the gathering at the new Church of St. John the Baptist, on St. Barnabas' Day, 1931, when the Rev. D. Campbell Loving was ordained to the priesthood, the beautiful new stone church was consecrated, and the fiftieth anniversary of the ordination to the priesthood of Archdeacon Neve was commemorated.

Many gathered from far and wide. There were the workers from the mountains, friends and clergy from many par-



ST. JOHN'S CHAPEL, IVY  
Consecrated on the fiftieth anniversary of Arch-  
deacon Neve's ordination, June 11, 1931

## ARCHDEACON NEVE HAS GOLDEN JUBILEE



MOUNTAINEERS ASSEMBLE AT MISSION HOME, VIRGINIA

A typical group of dwellers in the Blue Ridge who gathered from far and near to participate in the laying of the cornerstone for the new St. Anne's Preventorium which was formerly carried on at Yancey, Virginia

ishes, and, of course, the people from the neighboring mountains.

The new church given in memory of one who planned to serve in the mountains, Miss Mary Lee Fleming of Washington, D. C., who had been chosen to work at Simmons Gap, but died before she could take up the work, was erected entirely by workmen from the mountains, under the supervision of Archdeacon Mason. Mr. Mason was his own architect, and gave the closest scrutiny to every detail. Two distinctive features of this church are the altar and the pulpit, both built of native rock. The pulpit contains a stone from St. Paul's Cathedral, London, England, brought by Captain Mountford of the Church Army. Imbedded in the altar is another stone sent from England by the Dean of St. Alban's Cathedral. These stones are fitting links with the great historic past, and with the spirit of the early martyrs.

It was a happy but hard day for Archdeacon Neve. Not many men have labored for fifty years in the service of their Master, and few have for more than forty years remained at a single post.

Mr. Loving who was advanced to the priesthood had been reared under the in-

fluence of St. John's. Mr. Loving went to the Church school at Bris, and graduated from there to go to Roanoke College, Virginia, and the Virginia Theological Seminary, Alexandria. The first priest to be ordained from the Blue Ridge, he owed much to the inspiration of Archdeacon Neve and Miss Evaline Carey.

A month previous another large gathering was held at the Mission Home, a center of the mountain work, for the laying of the cornerstone of a new preventorium. Established originally at Yancey, under the Rev. Frank S. Persons, it was later removed to Mission Home, only to be destroyed by fire.

To those who visit the mountains, it comes as a surprise to see the magnitude of the work that is being carried on. Every year sees new growth and new needs. Much of the burden of administration now rests on the shoulders of the Associate Archdeacon, Mr. Mason, who gives himself untiringly to the work. The burden is a heavy one, to keep the field adequately manned, to secure money to meet the daily needs, and to enable our workers to enter new fields, when the opportunity opens. The work is largely sustained through prayer.

## THE SPIRIT OF MISSIONS

Those who labor in the Blue Ridge Mountains, and those who visit, and those who are ministered to, are encouraged day by day in their tasks. Friends who have come from the cities have gone back on fire with a new sense of vision and a new desire to serve. As the Archdeacon himself expressed it in a recent number of *Our Mountain Work*, "This is the great service which missions can give to the Church, in addition to the actual work done in the mission field itself. It can be a beacon shining out clearly to the world, and a sacred flame from which the Church may gain new life and inspiration." The venerable Archdeacon is himself a true beacon shining forth in a time of darkness and disillusionment as a herald of a New Day.

He is sustained by prayer, and each day prayers are offered up, and a vast number of friends scattered through this country and in other lands, pray with him a prayer that quickens their faith and unites them in a common task of service. It is called the Prayer of the Order of the Thousandfold:

Almighty God, our heavenly Father, who with thy son Jesus Christ hast given unto us all things in heaven and earth, we beseech thee to make us a thousandfold more useful to thee than ever before, that so thy power and blessing may flow through us to multitudes of others, who are in need; and also make us more willing and loving servants of thine to thy honor and glory, for Jesus Christ's sake. Amen.

### Dr. Clapp Appointed to Philippine Legislature

THE GOVERNOR GENERAL of the Philippine Islands, the Hon. Dwight F. Davis, has appointed Dr. Hilary Pitapit Clapp, a representative from the Mountain Province in the Philippine legislature. Dr. Clapp, who early came under the influence of our missionaries in northern Luzon, has been ministering since his graduation from the University of the Philippines, to the physical needs of his own people in the Mountain Province. For the past two years he has been chief of the Bontoc Hospital and District Health Officer of the Mountain Province. He now leaves this work for a time to become his people's representative in the territorial legislature. Of his decision Dr. Clapp says:

It is not my ambition to be a politician. I accepted Governor Davis' appointment because I have a greater reason for it. Personally it is no promotion for me either in salary or position. As chief of the Bontoc Hospital and District Health Officer I have great influence over my people; they look upon me as a little king, and consequently I can do much for them. Beside exercising my duties as a physician and health officer I am sometimes called upon to act as a judge for minor disputes and my decisions are accepted by my people. What more could anybody want?

But I feel I have a mission here. My country and my own people need certain improvements that they should have in order to prosper. They

need more roads. All kinds of talk against my people have been broadcast here and abroad. But how can my people be expected to improve in all ways when they are just beginning to receive attention? Give us more roads and all the problems of education, sanitation, and even the economic condition of the people would be solved. All this talk about forcing the Igorots to wear trousers is useless. The Igorots are poor. They may realize the need of dressing according to the dictates of the civilization of the lowlanders, but they do not have money to buy clothes.

With enough good roads, many of the tribal customs of the Igorots would vanish. When people mix with each other, they become friends and forget enmities. It is also a tribal law among us Bontocs that, when enemies eat from the same table they can no longer fight each other. Given good roads, the facilities for travel would be increased, and the Igorots would mix more.

This is my problem, the problem which I am going to lay before my colleagues in the legislature. If I succeed in this, I would consider my efforts not in vain. But I am unlucky that I have been appointed to this post when there is a depression. Anyhow, I hope to be able to get something tangible for my people in this legislature.

It is generally understood that Dr. Clapp's appointment will not interfere with his medical work. He hopes that after he has served one term he may go back to his own people and continue his ministry to them through the public health service.



# Mission Aids Indians Toward Self-support

Wind River, Wyoming, school has helped Shoshones to become the most advanced, agriculturally, of any Indian tribe in America

By Gwen Roberts

Teacher, Shoshone Indian Mission School, Wind River, Wyoming

THE SHOSHONE INDIAN Mission School at Wind River, Wyoming, is a materialized wish of old Washakie, Chief of the Shoshones, that the children of his tribe might be Christianized and educated. To further his purpose he gave the Church 160 acres of land to be used as the site of a mission school and farm.

When asked by a local missionary for a personal message to the Church, Washakie wrote: "One thing more I want to see and my heart will be at peace. I want to see a school and church built for my tribe by the 'White Robes'." In response to this letter, the Church provided the means necessary to enable the then Bishop of Wyoming and Idaho, Ethelbert Talbot, to build the mission.

Erected of brick made on its site, the mission building overlooks a fine school farm. When in 1889, the cornerstone was laid on the open sage brush prairie, there was not a fence or farm within sight. Today the mission is surrounded on all sides by Indian farms and homesteads. As the former herds of big game disappeared, the Indians turned their attention to agriculture and stock raising;

many of them becoming industrious, self-supporting people. According to the report of the Institute of Government Research they are more advanced in agricul-

ture and kindred industries than any of the tribes on the forty reservations which the survey commission visited. This report was not the first recognition of the effectiveness of the Shoshone Mission School. Long ago, in the early days of the mission, members of the then Board of Indian Commissioners, F. P. Sterling, John W. Meldrum, and N. B. Crump, wrote:

That these Indians will work if the proper influence is brought to bear, and that the land will yield abundant returns, is a fact which has been demonstrated

by the Rev. John Roberts, in charge of the Episcopal Mission on the Shoshone Reservation. He has 160 acres of land upon which is located the mission school building, a substantial and very creditable two-story brick structure, enclosed by a good pole-and-wire fence, all under cultivation and thoroughly irrigated. . . . Mr. Roberts should be encouraged and assisted in his good work, as, in our opinion, a more self-sacrificing and earnest Christian worker never entered a field of labor, it being a fact that cannot be successfully contradicted that he has done more toward advancing these Indians in education, farming, and mechanical pursuits than all other agencies combined.

## Our Wyoming Indian Schools

THE Shoshone Indian Mission School for Girls at Wind River, Wyoming, has been in existence for over forty years. The Shoshone Indian Reservation on which it is located is the same on which is located the St. Michael's Indian Mission. Originally set aside by the Government for the Shoshone Indians it was later, with the consent of the Shoshones, opened up to the Arapahoes. From time immemorial, the Shoshones and Arapahoes were tribal enemies. Today, they live together in peace and harmony but maintain their distinctive tribal spirit and customs. Thus the existence on one Reservation of these two mission schools, the Shoshone Indian Mission School at Wind River, and St. Michael's Mission for the Arapahoes at Ethete. In almost fifty years, there have been known only two or three intermarriages between persons of these tribes. Both missions are doing a splendid piece of work and there is no competitive spirit in their administration. The two schools are maintained for the reason that it is the best way to minister to two different tribes of people.—THE RT. REV. ELMER N. SCHMUCK, *Bishop of Wyoming.*

## THE SPIRIT OF MISSIONS

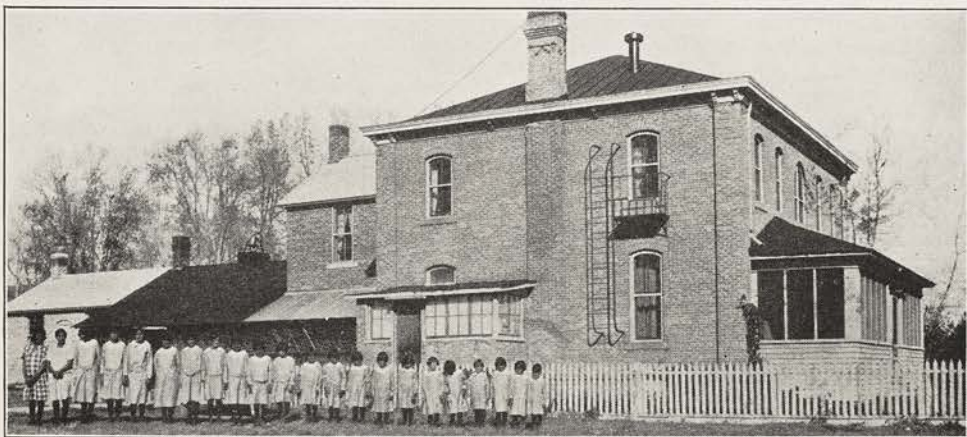
The daily routine begins with breakfast at seven. Immediately after breakfast the pupils, who are detailed by the week to different duties, such as those of dormitory, kitchen, dairy or laundry, go to their work. Morning prayers come at nine followed by an hour of religious instruction. The pupils can repeat from memory a number of chapters from the Bible, besides the catechism and the different services of the Prayer Book. Even the five and six-year-old children can repeat the Lord's Prayer and Creed before they can give a complete sentence in English. They know the story of the life of Christ well and delight in reading Bible stories in English. There are certain days for washing and ironing besides having two classes a week in both sewing and cooking. They do remarkably well in the schoolroom, notwithstanding the fact that everything taught is in a tongue foreign to them. They are particularly interested in geography, history, and reading and often in their play hours will ask to be allowed to read books instead of playing outside. At evening prayers, the children sing a number of hymns which they themselves take turn in choosing. The older girls know dozens of hymns from memory.

Last year much needed improvements were made to the school plant: a new

schoolroom and an additional dormitory were built and a steam heating system was installed in the main building. Now except for the lack of a permanent water supply, the school is in every way equipped for its work. At present, water for household purposes must be hauled in a tank by team from a distance. This is difficult and costly.

Although the U. S. Bureau of Indian Affairs long ago recognized the part which the school is playing in preparing Indians for citizenship, we receive no financial help from the Government. This is due in large measure to our deficiency in the matter of a permanent water system.

Supported entirely by the National Council and the gifts of friends, the Shoshone Mission has ever during its more than forty years of service, sought to make the Indians self-supporting, and self-respecting Christians. Hundreds have been baptized and confirmed. Last year there were thirty-nine Baptisms and this year fifty-nine more have been added. During the same period fifty-one were confirmed. Many of the present pupils are the grandchildren of pupils of earlier days. Thus does the school's Christian influence pass from age to age ever extending its influence among these stalwart first Americans.



SHOSHONE INDIAN MISSION SCHOOL AT WIND RIVER, WYOMING

Built in 1889, in direct response to Indian request, this mission, long carried on by the Rev. John Roberts, now retired, has done a unique service in developing the Shoshone people

# Pioneering for Christ Jesus in Japan

The Missionary became Bishop as conditions in Japan made possible a more aggressive evangelism. Foundations of a national Church laid

By the Rt. Rev. John McKim, D.D.

Missionary Bishop of North Tokyo, 1893-

## PART TWO

PRIOR TO 1886, three missionary societies of the Anglican Communion, the Church Missionary Society, the Society for the Propagation of the Gospel, and our own Domestic and Foreign Missionary Society, worked in Japan, entirely distinct and apart. There seemed to be a great danger of this peculiar condition remaining indefinitely with the result that there would be organized three Episcopal Churches in Japan as there were six Presbyterian Churches.

In 1886, Bishops Williams and Bickersteth called a conference of three representatives from each of the three societies to draw up a provisional constitution and canons for a native Church, in which all branches of the Anglican Communion working in Japan should unite. The American delegates were the Rev. H. D. Page, the Rev. J. T. Cole, and myself. We worked hard many hot summer days on this provisional constitution and canons.

When on February 11, 1887, the first General Synod of the Japanese Church met in Osaka, the Church had less than five hundred communicants, and Nakadzu Tai and Noboru Kanai, deacons, were the only ordained Japanese in the whole Empire. In the Synod there was

great confusion and disorder, due largely to ignorance of parliamentary usage. It was a sort of bear garden. No one seemed to have any confidence in his neighbor, each Mission distrusted the other, and the Japanese, of whom there was one lay delegate from each organized mission station, true to old feudal tradition, followed the lead of his own Mission. But the Holy Spirit calmed the troubled waters and brought order out of chaos.

One of the most interesting subjects was the name of the church. *Kantoku Kōkwai* (literally, the Church of the Bosses), was the first name suggested; but there were many others in the

Church beside bishops. Some of the suggestions were The Church of Settled Doctrine, The Church of Decency and Order. A C. M. S. Japanese lay delegate finally rose and suggested *Nippon Sei Ko Kwai* (Holy Catholic Church in Japan). Then all the Japanese present shouted *Banzai* (hurrah), and it was accepted. It was evident that it was the *Nippon* which carried it, but I know of no one who dislikes the name.

The constitution and canons of the *Nippon Sei Ko Kwai* are modeled upon those of the American Church so far as



BISHOP AND MRS. MCKIM  
The Bishop of North Tokyo greeted many friends during Convention

## THE SPIRIT OF MISSIONS



BISHOP McKIM MAKES A VISITATION  
The jinricksha was long a faithful conveyance  
for our missionaries in Japan

local circumstances will permit, but in the forty-five years of its organized life, although enlarged and improved, no fundamental change has been made in them.

At the time of the organization of the *Nippon Sei Ko Kwai*, there was not a single self-supporting church in Japan; there were no Japanese priests; there was no decent church building in the Empire, but there was a divine courage and faith. There was a motion by a Japanese at this first synod to organize a foreign and domestic missionary society. The missionaries derided it, saying, "We have not a church building in Japan; ninety-nine per cent of support comes from abroad; wait until you have independence before you talk of evangelizing." The Japanese were surprised and hurt, "We have received so much comfort, and such joy in believing the Gospel brought by you to us, that we are not content to keep it to ourselves; we feel a responsibility laid on us to deliver it to others." The motion was carried; the missionary society was organized, but it did not function well for several years. Now there are in Formosa three Japanese priests, two Bible women, two church buildings, land and other property, every penny of whose support comes from Japanese pockets.

As I WAS SITTING in my study in Osaka one Saturday morning in March, 1893, preparing my sermons for the next day, a cablegram was handed me with these four startling words: "You are bishop-elect—Hart." (The Rev. Samuel T. Hart, D.D. was at that time Secretary of the House of Bishops.)

This came as a bolt from the blue. There had been three failures to elect a successor to Bishop Williams who had resigned in 1889, and we all anticipated another endeavor to send us a bishop from America. Such a thought as that the lot might fall upon me had never crossed my mind. I was an obscure priest, working at the distant end of the missionary district, and had visited Tokyo very seldom in the thirteen years of my residence in Japan. After receiving news of the consent of the standing committees, I made my preparations to return to America, where on June 14, 1893, I was consecrated in St. Thomas' Church, New York. My dear friend, Frederick R. Graves, was consecrated at the same time as Bishop of Shanghai. The consecrator was the Rt. Rev. A. N. Littlejohn, Bishop of Long Island, assisted by the Bishops of Delaware, North Carolina, Texas, and the former primate of Australia. The Bishop of Kentucky was the preacher.

I returned to Japan and entered upon my new duties with the great advantage of having Bishop Williams with me as my counselor. He never offered advice unasked, and his great desire was to avoid any suspicion of intrusion. In conversation, one day, he spoke of his wish to spend a year visiting old friends in America. (He had not been home since his consecration, twenty-three years before.) Knowing his aversion to any personal publicity in the way of social functions before his departure, I said, "Please don't leave without letting me know the date of your sailing."

A week or so later, he came to my office with an armful of registers and other official books dealing with the Mission, and said: *Sayonara* (Goodbye).

"Where are you going?" I asked.

"I promised to tell you when I was

## PIONEERING FOR CHRIST JESUS IN JAPAN

leaving for America; I'm sailing today, and don't want a crowd to see me off; please tell no one until after I have gone."

After an absence of a year, he returned and, at his own request, was stationed in Kyoto, whence he had charge of several stations on the west coast. These he served until his declining years and failing health compelled him to return to his native city, Richmond, Virginia, where on December 3, 1910, he fell asleep.

The title given me in my letter of consecration was Bishop of Yedo, which had been the capital of the Shogunate until its overthrow in 1868, when the Emperor moved to Yedo, made it his capital, and changed its name to Tokyo.

The Missionary District of Tokyo at that time comprised all of the present Missionary Districts of North Tokyo, Kyoto, and the Tohoku and in addition a great part of the present Dioceses of Tokyo and Osaka. In what is now the District of North Tokyo, we had but four stations, and owned property in only one, Maebashi. This property was held for us by a Japanese Christian.

The old treaties between Japan and foreign countries contained a clause which allowed foreigners to live and to own property on perpetual leases within the so-called foreign concessions, but forbade the right of domicile outside these limits to all except those who were in the employ of the Japanese Government. These treaties, naturally, greatly hampered and restricted our missionary activities. We might rent and buy property outside in the names of trustworthy Christians, but we had no legal claim as to ownership and were entirely dependent on the honesty of those in whose names the property was registered. Great honor is due to those faithful Japanese who were willing to take this responsibility, for not one of them was derelict or attempted in any way to take advantage of these opportunities.

Under the new treaty foreigners were allowed the right as individuals to purchase superficies of land for an indefinite number of years for any purpose other than agricultural. We consulted one of the most celebrated Japanese lawyers as



ST. MARGARET'S SCHOOL CHAPEL, TOKYO

Made possible by U. T. O. of 1928, this chapel has a central place in the school's life

to the possibility of our Mission as a corporate body getting a clear title to hold property for charitable, educational, and religious purposes. His opinion, for which we paid 500 yen, was that no foreign corporation, for any purpose whatever, could obtain a clear title. We determined to make every effort possible, with the help of Christian officials in the Department of Home Affairs, and after two years or more we were advised to ask for a charter as a Japanese juridical person to hold property for these three purposes. You will notice that we organized, not as a foreign body, but as a Japanese juridical body, known as The Association of American Episcopal Missionaries in Japan.

It is clearly stated in one of the articles of incorporation that when any of the properties belonging to us is no longer needed, it may be sold, and the proceeds given to the Domestic and Foreign Missionary Society in the United States of America. The property formerly held for us by our Japanese friends has all been transferred to this association.

The first General Synod of the *Nippon Sei Ko Kwai* had divided the whole empire into four dioceses, Tokyo, Osaka, Kyushiu, and Hokkaido. There was but

## THE SPIRIT OF MISSIONS



BABY CLINIC IN ST. LUKE'S HOSPITAL, TOKYO

Through more than thirty years' effort, Dr. R. B. Teusler has made St. Luke's an outstanding example of Christian philanthropy; an object lesson of international friendship

one English bishop who had charge of all the work of the English societies in Kyushiu and Hokkaido and parts of Osaka and Tokyo. The greater part of my correspondence with Bishop Bickersteth for a year or more was as to how we could best arrange avoidance of friction in episcopal jurisdiction in the cities of Osaka and Tokyo. We finally agreed that harmony might best be secured by neither Bishop undertaking new work in any part of these two cities without conference and mutual approval of both Bishops and their Advisory Councils. This agreement was further strengthened by resolutions of a special General Synod summoned for this purpose.

The American Mission in Tokyo, at that time, had four organized congregations: Trinity Cathedral, Christ Church, Kanda; St. John's, Asakusa; and True Light Church, Fukagawa. When the new Diocese of Tokyo was created in 1923, and its first Japanese Bishop was consecrated, there were thirteen churches and missions which had until then been under the jurisdiction of the American missionary bishop.

The greater part of my time for the first few years after my consecration was necessarily given to visitations for Confirmation to the stations in what is now the District of Kyoto, and in getting

acquainted with the various problems pressing for solution.

In 1894, the new treaties signed between Japan and the United States gave new impetus and, under the Providence of God, fresh opportunities for the extension of His Kingdom. We were allowed, without hindrance, to travel without passports and to reside, with the full consent of local authorities, in any part of the Empire. This treaty was not to go into full operation for five years, in order that all parties concerned might have time for adjusting themselves to the new situation.

At my first Confirmation held in Christ Church, Tokyo, I gave notice that the offerings at every Confirmation service would be set apart as the nucleus of an endowment fund of the future Japanese episcopate. This was adopted by the General Synod as a rule to be followed by all congregations of the Church in Japan. While these offerings seemed rather insignificant in the early days, they, together with special gifts from churches and individuals, resulted in a fund, the interest of which now pays two-thirds of the salaries of the two Japanese Bishops of Tokyo and Osaka.

The District of Kyoto was set apart by the General Convention of 1898, and its first bishop was the Rt. Rev. Sidney C. Partridge, who for nineteen years had

## PIONEERING FOR CHRIST JESUS IN JAPAN

been one of the leading missionaries in the Missionary District of Hankow. Consecrated in Trinity Cathedral, Tokyo, February 2, 1900, he was the first bishop of the Anglican Communion to be consecrated in Japan. Bishop Partridge was a man of very versatile gifts for his new work and his translation, in 1911, to the Diocese of West Missouri was deeply regretted by his many Japanese friends.

The consecration of Bishop Partridge severed my connection with the Kyoto section of the old District of Tokyo. I was able now to give full time to the development of plans for new stations in the northern part of the district, which in 1925 was set apart by General Convention as the Missionary District of the Tohoku. This district was especially dear to me. At the time of my consecration, there were less than a dozen scattered Christians of the *Sei Ko Kwai* in the whole district. One of our missionary women, who had been unable to live in Tokyo for climatic reasons, was sent to Aomori, where, with the assistance of a Christian lawyer, a St. Paul's School graduate, she gathered together a class of inquirers whom she prepared for Baptism.

These people were baptized and confirmed on my first visitation, in 1894, made in company with the Rev. J. M. Francis, now Bishop of Indianapolis. The next station to be opened was Sendai, the largest city in the Tohoku, where there is now a large, vigorous, and self-supporting congregation, well known for its intelligence, zeal, and good works throughout that region. At Sendai we have a well established and successful training school for mission women and kindergarten teachers. At the time the new district was set apart there were more than twenty parishes and missions, many of them well-equipped with decent churches, parish houses, and rectories. At the request of the Synod of Tohoku, the election of a bishop by General Convention was postponed until 1928, when the Rev. N. S. Binsted, a missionary in the District of North Tokyo, was elected as its first bishop.

THE AMERICAN CHURCH MISSION in Japan has acted on its belief that the vocation of the Christian missionary is to follow the example of his Master in seeking to save not only souls, but minds and



STUDY HOUR IN THE LIBRARY, ST. MARGARET'S SCHOOL, TOKYO

A new feature of our work, begun this year, at St. Margaret's is a primary school, our first in Japan. It marks a great advance in our educational program.

## THE SPIRIT OF MISSIONS



THE REV. J. K. OCHIAI, D.D.  
President, Union Theological College, Nippon  
*Sei Ko Kwai*

bodies, the salvation of the whole man and not a part of him. It was with this in view that schools, very primitive and ill-equipped, were coincident with efforts for evangelization. St. Paul's School, Tokyo, was first opened in 1874, in one little room in the old foreign concession. The curriculum, such as was usual in ordinary grammar schools in America, was made the basis of instruction, and all subjects were taught in the English language. In those days the Japanese Department of Education was not fully organized, and each school had its own sweet way of doing things. As the Department of Education developed and extended its control over all schools, public and private, St. Paul's, necessarily, had to conform to the curricula set forth for schools of its grade, whereby all instruction was given in the Japanese language, and the study of the English language and literature was made a special subject.

When I went to Tokyo in 1893, St. Paul's had about fifty pupils. Mr. J. McDonald Gardiner was the principal and also the Mission architect. His genial and sympathetic personality endeared him to his pupils, and there is today an organ-

ization of old boys of St. Paul's known as the Gardiner Memorial Society.

The school had its ups and downs for a number of years until the Rev. H. St. George Tucker became its president, and under his able leadership it was developed into St. Paul's College. Upon his election, in 1912, as Bishop of Kyoto, he was succeeded by the Rev. C. S. Reifsnider, the vigorous and beloved president under whose management the college became a university, and the little school of fifty boys, one of the six leading universities of this imperial city, second to none in scholarship and moral character. Its graduates have taken leading places in educational, commercial, and religious fields. St. Paul's was fortunate in having as its director, for twenty years, Dr. J. S. Motoda, who later became the first Japanese Bishop of Tokyo. It is the only Christian University in Japan recognized as such by the Department of Education.

St. Paul's has a group of well-designed buildings of college gothic architecture, with accommodations for one thousand pupils. These buildings are now altogether inadequate to meet the increasing growth in pupils. This has made necessary the construction of flimsy, frame buildings, unattractive in appearance and which must, in a short time, be superseded by substantial structures more in harmony with the original group. St. Paul's has two active chapters of the Brotherhood of St. Andrew, and many of the students assist in the work of two missions in the neighborhood.

Coincident with the organization of St. Paul's School were the various attempts of the wives of missionaries to do something for the education of girls who came under their influence. The arrival of Miss Florence Pitman (later Mrs. J. McD. Gardiner) made effective the organization of a school under the name of St. Margaret's. Its progress was hampered for a number of years for want of buildings and equipment. It, also, in early days, was a school which made English its language basis for all subjects. It may amuse many readers to learn that, while not organized primarily for this



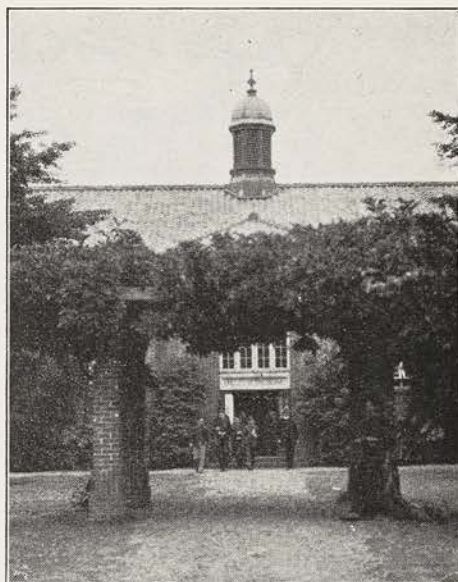
## PIONEERING FOR CHRIST JESUS IN JAPAN

purpose, it served as a matrimonial bureau for the wives of our clergy and Christian converts. Many of the leading women in educational, philanthropic, and religious organizations in Japan are alumnae of St. Margaret's.

At the time of the great earthquake of 1923, St. Margaret's was at its apex in numbers and reputation, with nearly six hundred pupils. Not a vestige of its buildings was left. Pupils were scattered, the majority of them homeless and destitute. There were no buildings for rent, no money to rebuild. Dr. J. H. Kobayashi, the beloved director, and Miss C. G. Heywood, the indefatigable principal of the school, assisted loyally by their staff of teachers, after every effort to secure a lodging place, were generously offered quarters by Mr. and Mrs. Ryoichi Ishii in the buildings erected by them for the care of mentally deficient children. The old pupils, as far as possible, rallied in these cramped quarters, until with unexampled help from the Church in America, we were enabled to purchase a new site, ten miles from the center of the city, where, after six years of functioning in temporary buildings, we now possess one of the finest educational structures in Japan with an enrollment of nearly five hundred pupils. Although more than three-fourths of them live many miles from the school, there is a daily attendance of more than one hundred and fifty girls at the morning services. St. Margaret's is a school of high school grade. A primary school, the first in the mission, was organized this year (1931), at the request of families in the neighborhood, for the care of their little children.

**T**HE FIRST MEDICAL missionary to Tokyo, Dr. Frank Harrell, was sent to us in 1885. After several years of discouragement, due to inadequate assistance from the Board of Missions, and the impossibility of renting suitable buildings, Dr. Harrell resigned and accepted a position as teacher of English in a Government school.

Not long after my consecration, I was informed by the Board that a legacy of



REFECTORY, ST. PAUL'S UNIVERSITY  
Bishop Reifsnider may be seen at the right  
of the doorway

ten thousand dollars had been left for a Church hospital in Tokyo to be known as St. Luke's. I replied that, while we were very grateful for this generous gift, it was entirely inadequate for the erection of suitable buildings and their equipment, and that St. Paul's School, which had lately been destroyed in the earthquake of 1894, could make much better use of the money. I was told that this would be impossible as the legacy was a trust fund given for a hospital and could not be diverted for any other purpose, and that they hoped I would do the best I could to meet the conditions of the trust. The Board also suggested that the Japanese Church be given more authority and responsibility in the management of mission institutions, and that they thought it would be admirable if a Japanese Christian doctor could be chosen as the first superintendent of the hospital. I was not at all enthusiastic, but promised to do my best under these peculiar conditions. The annual appropriation for running expenses was five hundred dollars, not quite sufficient to pay the salary of one qualified Japanese nurse. After consultation with my Council of Advice,

## THE SPIRIT OF MISSIONS

we decided to spend half of the legacy in erecting and equipping a small frame building to be used for a dispensary and a ward of twelve beds; the other half to be set aside as an endowment. We were fortunate in securing an energetic Christian doctor with a fine reputation as a family physician to take charge of the hospital. As the appropriation was insufficient to provide him a salary, his services to the hospital were necessarily gratuitous, and he had to depend upon his outside practice for the support of himself and family.

This venture of faith could have but one result—ignoble failure. The doctor resigned, the building was closed, and I wrote to the Board of Missions that if the Church in America wanted a hospital in Tokyo, they must send us an American doctor, with adequate support for the work they intended him to do. This plea was published in *THE SPIRIT OF MISSIONS*. There were many responses, and I believe we were divinely inspired to choose the man—Rudolf B. Teusler—who became the guiding spirit of what is now St. Luke's International Medical Center, one of the finest, best organized, and well-equipped hospitals in the Far East. St. Luke's has been made so prominent by the tremendous efforts exerted for its reconstruction after the great 1923 earthquake that it has become the best known of all our institutions in the Orient. Through the indefatigable efforts of Dr. Teusler and the sympathetic encouragement, not only of the Church in America, but also through the assistance of several of the best known philanthropic foundations, we have been enabled to build a monument to Christian American philanthropy, which will also be for many generations an object lesson of international friendship and sympathy.

I CANNOT CONCLUDE these reminiscences without expressing our deep appreciation of the friendly coöperation of the Church of England in our common endeavors for the growth of the *Nippon Sei Ko Kwai*. One concrete example of this is the Union Theological College.

Until twenty-five years ago, each of the three Missions of the Anglican Communion in Japan had its own theological seminary. It was felt by all that one college could meet our needs, and also tend to greater unity, harmony, and economy. The bishops lamented their inability to change conditions without the consent and coöperation of the missionary societies, and under God's Providence, the opportunity for bringing about this blessed consummation was given by the great Pan-Anglican Missionary Conference held in London in 1908 coincident with the meeting of the Lambeth Conference. At the close of this impressive conference, a thank offering was presented from all parts of the Church throughout the world. The expenditure of this fund was committed to the bishops of the Lambeth Conference to be distributed at their discretion. The bishops from Japan, after consultation with each other, made a request through the Archbishop of Canterbury, that a grant of 35,000 pounds (\$165,000) be made for a theological college in Japan to be organized and controlled by the bishops of that Church. The committee on distribution of the thank offering resolved to give us \$150,000, of which \$50,000 was to be spent for lands and buildings, and the remaining \$100,000 was invested and set aside as endowment.

The first president of the college was the Rev. J. T. Imai, a well-qualified theologian, modest, very devout, and a man whose personality made a lasting impression on all students committed to his care. The faculty consisted of two English professors, one American, and four Japanese, three of whom had been graduated from the General Theological Seminary. Dr. Imai was succeeded by the Rev. J. K. Ochiai, D.D., who went with me to America in 1893 to pursue his theological studies at the Western Seminary and the University of Chicago, after which he took a post-graduate course at the General Theological Seminary. This theological college is affiliated with St. Paul's University, where the majority of the students are prepared.

# Lexington Has Large Unchurched Areas

Summer clinic for Kentucky mountaineers not only provides needed medical assistance but leads many to an acceptance of the Gospel

By Florence S. Cantrill

Publicity Secretary, Lexington Diocesan Woman's Auxiliary

TRAVELING BY AEROPLANE enables one to go "as the crow flies," a great advantage in traversing a diocese of twenty thousand square miles and of such varied topography as is the Diocese of Lexington. Indeed the Bishop of Lexington, the Rt. Rev. H. P. Almon Abbott, feels at times that he is shepherding three dioceses instead of one, so distinctly does the physical geography of the eastern half of Kentucky divide itself. There is the northern or Ohio River Valley section stretching two hundred miles between Covington and Ashland. Emerging gently from this region is a great fertile limestone plateau known as central Kentucky, the blue grass country, while to the south and east are the Cumberland Mountains. This is the great mountain section.

Let us see this country from an aeroplane, landing in certain strategic places for a nearer view. At Covington, we take the air, circling for a short space over the city encouraged by a view of Trinity Church, then a glimpse of the nearby cities of Newport and Fort Thomas and we are winging our way up the mighty Ohio watching the southern shore for

Maysville. Here is the beautiful little river town settled by early pioneers and there is the Church of the Nativity. Only a short time now and there is Ashland, the outpost of our Ohio River bulwarks, with a thriving congregation in a thriving town.

Now we seem to be retracing our steps as we must fly westward toward central Kentucky in order to have a glimpse of Lexington, the see city of the diocese, and its surrounding towns. Ah, yes, there rises the gothic tower of Christ Church Cathedral, a beacon when Kentucky was hardly more than a wilderness and once the parish church of the Rev. James Moore, its first rector and the picturesque hero of

James Lane Allen's *Flute and Violin Stories*. By flying low over the smaller towns we can sight in each one a little church, some of them very lovely and dating from an early day. Here is one in the first white settlement west of the Alleghanies. It was erected partly by the hands of the pioneer Bishop of Kentucky, Benjamin Bosworth Smith. And flying over Cynthiana, what is that so reminiscent of old England? It is the little Advent Church planned by the first

## Babies and Children! Free Examination

By DR. JULIAN ESTILL, Baby Specialist  
DR. ROBT. M. FORT, Eye Specialist  
DR. A. S. HENDRICKS, Eye Specialist

AND

LEE COUNTY BOARD OF HEALTH  
OFFICERS

To be held at the

GIRLS FRIENDLY HOLIDAY HOUSE

All Day Thursday, July 30th, 1931

OR IN CASE OF RAIN

FRIDAY, JULY 31st, 1931

This Clinic is to be held by friends of REV. ALEXANDER PATTERSON, and GIRLS FRIENDLY AND WOMAN'S AUXILIARY, of the Protestant Episcopal Church.

All Mothers are Urged to Come and bring their Children

## THE SPIRIT OF MISSIONS



THE RT. REV. H. P. ALMON ABBOTT, D.D.  
The Bishop of Lexington who intends that the  
Church shall share in Kentucky's growth

rector who, no doubt, in the frontier country often thought a little wistfully of the parish church of his boyhood at Stoke Poges. For this stone church is an exact replica of the older church in England.

Other small churches are made more churchly and more interesting by the oak rafters and, here and there, a reredos, carved by the loving hands of an early day communicant. Could we but pause and enter some of these pretty little blue grass churches there would be an unmistakable odor of mustiness. Alas! they have too often been closed, too often been without a clergyman, too often beheld dwindling congregations. But they are manned now to a large extent, the blessed invitation is being given in no uncertain terms, and better days are hoped for. A glimpse of St. John's, Versailles, and Ascension, Frankfort, and we are ready for our real adventure.

The nose of our plane is now turned toward the rising sun; toward the land of our "contemporary ancestors," of Elizabethan song and story, of quilts and homespun coverlets, of log cabins with a cornpatch hanging to the mountain side, of secret stills and moonshine, oil derricks and coal mines.

As we fly along, the wonder grows in us that these mountain fastnesses are not still populated by the aborigine. What strange whim caused those Anglo-Saxon scouts from Virginia and the Carolinas to settle here with their families where the land is poor and barren, for all its hidden mineral resources, its majestic scenery and magnificent vistas? Almost in sight of the fertile blue grass, why did they not press on yet a little farther?

At any rate, here they are, a teeming population, a missionary field at our doorstep where they have lain for a century and a half. Time was, when to go among them meant a perilous and fatiguing mule-back journey up or down a precipitous and narrow trail with creeks and rivers to be forded. But now commerce has beckoned and Boards of Commerce, yearning for tourists from the East, have implored, and highways have been carved out of the side of the mountains. A journey that formerly required a week can now be accomplished in a day. But there is still a hinterland diverging from the highways, remote and isolated, that must be traversed in the primitive manner.

We fly along one of these arteries of travel. We shall follow it from Louisa to Hazard, a distance of about two hundred miles. Along this highway, exclusive of the settlements on either side of the road, stretching into the mountain fastnesses dwell thirty-three thousand people with one priest and one deacon of the Episcopal Church ministering to them; there is one small church of the portable type and one little chapel.

We are told that the density of population in the five contiguous counties over which we are now flying is 106 as against sixty-three per square mile for the rest of the Diocese of Lexington. Is our Church going to have its share in this remarkable growth? Bishop Abbott intends that it shall. Forty-two per cent of these people are not even nominally Christian.

Our pilot is now bearing southward a little for we must visit the medical clinic conducted by the diocesan W.A. at Patterson Friendly Farm in Lee County.

## LEXINGTON HAS LARGE UNCHURCHED AREAS

We have landed near Beattyville, a little mountain town whence an automobile will carry us to the Friendly Farm ten miles distant. There on the hillside like a beacon stands the sandstone church begun by Bishop Dudley when all the State was the Diocese of Kentucky. It was completed by the first Bishop of Lexington, the Rt. Rev. Lewis W. Burton, and was our first "toehold" in the mountains. Here the diocesan Woman's Auxiliary was organized thirty-five years ago. Here, too, the late Lucien Lee Kinsolving, pioneer Bishop of Brazil, taught as a young man.

And now we are speeding over the fine new road. As we drive along, our thoughts are of the Rev. Alexander Patterson, our missionary who has loved and labored here for thirty years. "The walkin'est man in Lee County" he is admirably called. He it was who built, largely with his own hands, the charming log house which is our destination, and later presented it to the Girl's Friendly Society, for a holiday house.

At the foot of the mountain, we turn off on to a dirt road. It is called a county road but, shades of Mr. MacAdam, suppose there comes a rain storm while we are up there! No chance of getting down again until it dries. The drive is precipitous, narrow, and winding.

We come within sight of the house, where there is evidence of much bustle and stir. It is only eleven o'clock in the morning but already the helpers are serving sandwiches and lemonade to the patients and all who come. They have left home early, some of them at daybreak, for many must cover the distance on foot. Some women have carried babies in their arms for several miles. The more prosperous ones have brought their entire families in farm wagons drawn by a pair of mules. And some have brought not only their wives and children but their "sisters and their cousins and their aunts."

Mrs. R. H. Shields, the worker given to us for three months, is acting as hostess. Everyone seems grateful; their manners are pretty and shy. At the front



A KENTUCKY MOUNTAIN FAMILY  
The Church seeks to reach these people, 42 per cent of whom are unchurched

of the house, where the clinic is being held, are doctors from Lexington and Frankfort, two graduate medical students, two nurses, and the Auxiliary women in charge. The patients, not already examined, are waiting on the front porch, a woman with goitre, a man with cataract of the eyes, a crippled child, another woman with a tumor. One hundred will be examined before the day is over. The workers are worried about the follow-up work of the clinic. Some of the patients should be treated at home but some should go to hospitals and there are none nearer than Lexington. How is all this to be managed?

And then we reflect sadly, this house must be closed by the end of September. It has served wonderfully as a community center for the entire region during the summer.

Later in the afternoon Bishop Abbott, whose arrival with Mrs. Abbott has caused great rejoicing, administers the rites of Holy Baptism and Confirmation.

The crowd begins to disperse, streaming over the mountain top on one side and down the mountain on the other. There is no doubt about it, "the fields are white to the harvest."

# Bishop Roberts is South Dakota's Leader

The House of Bishops elects him to succeed Bishop Burleson who has resigned to devote his entire time to national responsibilities

THE RESIGNATION of the Rt. Rev. Hugh Latimer Burleson, D.D., as Missionary Bishop of South Dakota, in order to give his full time to national responsibilities placed upon him at the recent General Convention, removes from our domestic missionary episcopate an outstanding leader. For fifteen years Bishop Burleson has administered his vast jurisdiction comprising eighty thousand square miles on which dwell not only thousands of isolated farmers and ranchers, but also twenty-five thousand Indians on nine reservations scattered throughout the State.

In his development of our work among the Indians, Bishop Burleson has proved himself a true successor to that foremost missionary to the Indians, the first Bishop of South Dakota, William Hobart Hare. And not only is his leadership of the Indians recognized within the Church but wherever the welfare of the first Americans is considered there the counsel of Bishop Burleson is eagerly sought.

During the past six years Bishop Burleson has been called upon increasingly to give his time to the work of the general Church. During these repeated and lengthening absences from his jurisdiction, the burden of administration has fallen upon his suffragan, the Rt. Rev. William Blair Roberts, D.D. When, therefore, the House of Bishops design-

nated Dr. Burleson as Assistant to the Presiding Bishop and he requested that he be relieved of responsibility in South Dakota, his helper for the past nine years was the natural choice as his successor.

Bishop Roberts, who was born in Detroit, Michigan, December 10, 1881, is the son of a Welsh emigrant who was himself for many years a missionary priest in the service of the Church. Educated in the public schools of Hartford, Connecticut, and at Trinity College and Berkeley Divinity School, Bishop Roberts was ordained to the diaconate in 1908. Advanced to the priesthood a year later, he immediately entered upon missionary work in South Dakota, where he served as a priest



THE RT. REV. W. B. ROBERTS, D.D.  
Fifth Missionary Bishop of South Dakota

until his election as suffragan bishop in 1922.

Rugged, active, and inured to the outdoor life of the Indians to whom he has been ministering throughout his adult life, Bishop Roberts is the intimate friend and counsellor of more than five thousand Indians. His experience and wisdom promises a continuance of the policy which has made our work among both the whites and the Indians of South Dakota an outstanding example of intelligent helpfulness and cooperation.

THE SPIRIT OF MISSIONS welcomes as South Dakota's new leader, her fifth Missionary Bishop—William Blair Roberts.

# A Primer for the Church's College Work

Correct placement of men in parishes ministering to students and recruiting for the ministry are major tasks. Provincial workers help

By the Rev. C. Leslie Glenn

Rector, Christ Church, Cambridge, Massachusetts

A GREAT MASS MEETING on college work was held at Denver during the General Convention. All the friends of youth were there. Bishop Stewart told them that "whom the gods love die young." He meant not that they die at an early age, and that, therefore, those who live to middle age are not beloved of the gods, but that those whom the gods love never grow old in spirit. Those at the mass meeting were beloved of the gods, and so is everyone in the Church, for the whole Church is interested in youth, and has high hopes for youth. The mass meeting on college work at Denver was a symbol of it.

Before the meeting, I had dinner with some older friends who told me that they did not understand exactly what the objective was in college work. What were we trying to do? What is the program? Is it simply to send around speakers to student centers? Where is the follow-up? These and many other questions I was too nervous to answer at dinner for thinking of the coming meeting. But when the meeting was over, and they had heard all the speakers, they still had some of the same questions! Furthermore, there were little groups in the hotel lobby that had heard of college work for the first time at this mass meeting, and they did not understand what the program was.

Riding homeward across the Nebraska prairies, I felt like the man who tried to write such a defense of the Christian religion that, forever after, there would be no more doubts. I should like to write such a description of the program of the Church among students. I submit a Primer for College Work:

1. *What is the program for college work?*

It is to place in a church at the gate of every college campus in America a clergyman or a woman worker (in some cases both) who can touch students. The phrase "who can touch students" is the significant one. There is already a clergyman in a church at nearly every one of the seven hundred colleges and universities of this country, but many of them cannot reach students. The program is to send in men who can, and this as speedily as possible.

The only way to make this more definite to the imagination is to localize it. If any reader wants to do this, let him write:

- a. To his Bishop.
- b. To the parents of one of the college students in his neighborhood.
- c. To a professor in his diocese or state who is a Churchman.
- d. Best of all, to a student.

The letter will run as follows:

Dear .....

I am a communicant of ..... Church, ....., in the Diocese of ..... Will you please tell me what is the program for college work and how I ought to help?

Sincerely,

He will receive one of the following letters in reply:

Dear .....

Thank you for your interest. The rector of ..... Church near the University of ....., is doing a great job with the students, professors, and townfolk. He needs your prayers. Be sure to write him about any students you know who are going to the university. For further suggestions, write directly to him.

Sincerely,

## THE SPIRIT OF MISSIONS

Dear .....

Thank you for your interest. The rector of ..... near the University of ..... is doing splendid work, and could do more if he had:

- a. Financial help from the diocese or Church alumni of that university.
- b. An assistant minister.
- c. A woman worker to help with the women students.

Sincerely,

Dear .....

Thank you for your interest. The rector of ..... Church, near the University of ....., is not doing good work among the students. He could have a more successful ministry if he were called to some other work. When he is called, use your influence to try to get the right man called to that church near the university.

Sincerely,

*2. Is this all there is to the program for college work?*

No. But this is the first objective. Everything else depends on this. Everything else is simply the working out of this great fundamental. This is so essential that it is almost dangerous to say what other things can be done for fear this one thing be not done. There are vestries and dioceses that have tried every known device to minister to students when only this one thing was needful—a man in a parish church, a rector on fire with the Gospel and with power to communicate it. The test of inspiration is the power to inspire.

Rather than permit strategic student

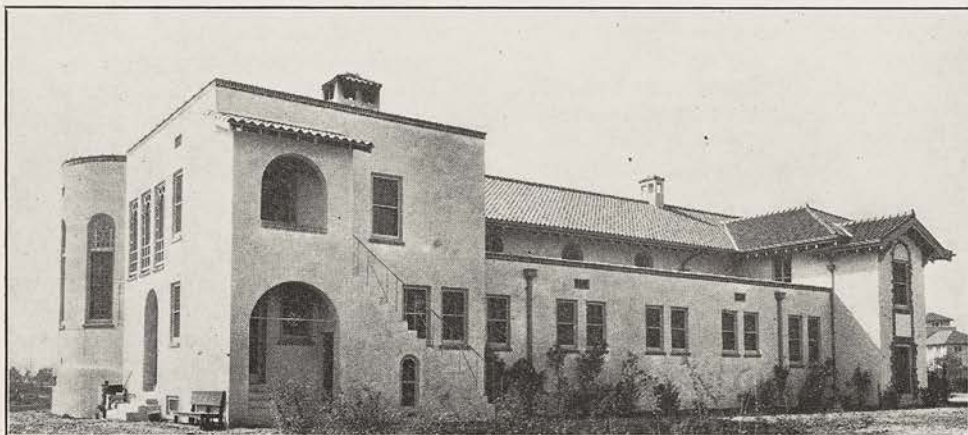
fields to lie fallow and to lack this clergyman or this woman worker for want of funds, the National Council has adopted the policy of granting temporary appropriations to make such placement of leaders possible now. It is believed that if those admirably qualified are sent under this plan, they will so justify the work that it will become self-supporting.

*3. Granted that eventually we must have the man for the job in every place, is it not possible to give even the most ineffective minister to students some program which will make him of some use? Can he not be given a schedule of orders to obey? Cannot his Bishop say this, and this, and this, so that at least something will happen?*

Yes; here are eight orders that can be given. They represent the habits of the most successful workers with students.

a. Call on all students when they first come up to college, and regularly thenceforth. Make them feel that the Church they left at home is also at the university and welcomes them. To be a friend at large is the minister's great privilege. "The pastoral office is the sanctification of friendship."

b. Conduct public worship in such a way that younger people, who are not patient, will find in it the presence of God. When student pastors gather, the usual question is "What meetings do you



OUR STUDENT CENTER AT RICE INSTITUTE, HOUSTON, TEXAS

Through Autry House, the Rev. Allen Person, our student pastor at Rice, ministers to a large group of Church students



## A PRIMER FOR THE CHURCH'S COLLEGE WORK

have for students?" The best answer is that there are at least three held on Sunday, at 7:30 and 11 a.m., and at 5 or 7:30 p.m. And these are not "Young Peoples' Services"; they comprise the worship of the Christians whose home is here, and of those who go to college in this place. We are not trying to foster "campus religion"; we hold that the lawyer, the boarding house keeper, the student, and the local druggist are all trying to serve the same God in Jesus. Treat students like people—and do not be afraid to ask them for a pledge for the Church's work.

c. Take your place in every possible way in the life of the college you are trying to serve, as you would take your place in the life of any other community. It is most important to be seen as one interested in what goes on.

d. See to it that as many as possible of your students get away from the bustle of college life for a space every year at a student conference, a retreat, a young people's conference, or wherever you can take them to give them a chance to think and to say their prayers.

e. In season and out of season, look for the right men for the ministry. Every student must be helped to find his vocation. "What am I going to do with my life?" is the universal question of young people. And for some of the best of them

the answer is the Christian ministry. No one can help them find this answer as well as the clergyman in the college parish. He, and no one else, is going to find for the ministry the men that the Church needs in the days ahead. A very successful student pastor once said that the two best external tests of the success of a year's work were: How many students went to a conference? How many men went into the ministry?

f. Remember the great impetus given by a new voice and the value of letting students see Exhibit A. This can best be accomplished in two ways:

a. Make use of the List of College Visitors and theological students. For detailed information about those who have offered their services (without honorarium) for college visitations, write the Secretary for College Work.

b. Make use of the provincial Associate Secretaries for College Work. To multiply personal contacts with the many colleges and universities scattered over a wide geographical area, the National Council has to date appointed associates in five provinces as follows:

Province I—Rev. Robert Fay, Christ Church, Cambridge, Mass. (part time).

Miss Katharine Grammer, 1 Joy Street, Boston, Mass.

Province III—Mr. Coleman Jennings,



EPISCOPAL STUDENTS, FLORIDA STATE COLLEGE FOR WOMEN, TALLAHASSEE  
Miss Hope Baskette who is responsible for our work among the two hundred Church students here, is also an Associate Secretary for College Work

## THE SPIRIT OF MISSIONS

2221 Massachusetts Avenue, Washington, D. C. (part time).

Miss Sallie Hewes Phillips, 2224 R Street, N. W., Washington, D. C. (part time).

Province IV—Rev. Thomas Wright, Chapel Hill, N. C. (part time).

Miss Hope Baskette, Tallahassee, Fla. (part time).

Province VI—Rev. Carter Harrison, Brookings, S. D. (part time).

Province VIII—Miss Leila Anderson, St. Margaret's House, Berkeley, Cal.

g. The first six duties must be done with the left hand, reserving for the right hand the job of working with individuals. An aspiring young man once remarked to Horace Greeley, "I've gotten beyond working with individuals." Said Horace Greeley, "Then you've gotten a lot further than God ever got."

h. Pray and study.

4. *What is the difference between this program and the program of an ordinary parish minister?*

Absolutely no difference. A student pastor is an ordinary rector or curate who happens to have students living in his parish. Be it understood, however, that the giving of rules can better the situation only to a degree.

5. *Aren't these rules rather general? Can't they be made more specific and detailed?*

Yes. They have been expanded into numerous books and magazine articles written during the past twenty years, a list of which is available at our Church Missions House. And most of our seminaries teach pastoral theology.

6. *Well, then, isn't the problem to get the man who can do these things?*

Exactly so. The fundamental thesis still remains paramount, namely, the securing of men "who can touch students." And having gotten them, we must put them into parishes near colleges. "We must reshuffle the cards so we can take a few tricks," says Bishop MacDowell. This

task is the same as finding the best possible men for the ministry everywhere. That is why those in college work believe so strongly in recruiting for the ministry and the mission field. The Church needs the best men it can get for every available post. The country needs just as good men as the city. It is time we stopped excusing ourselves for some of the men we accept for the ministry on the grounds that "he will fit into some unimportant post."

It is true that there are diversities of gifts, and that a man who can do a splendid work at one post is sometimes not suited for a larger one. But the converse is not true, namely, that a man who can do a large piece of work is too good for the smaller work. No man is too good for the smallest post in the Church.

And when we grasp this, then we do not hesitate to seek the finest young men we can get for the ministry. Then we urge the ablest college students to offer themselves, knowing that if many offer themselves, the best only will be taken. The others will hear the word that was said long ago to one who was not allowed to follow after, "Go home and tell what great things God hath done for you."

How can we go on praying that the bishops lay hands suddenly on no man when, suddenly or no, they ordinarily have to lay hands on whomever offers himself, because, in many instances, there are not others enough from whom to choose?

How can we pray about this unless we do something about it, namely, give the bishops more material? The quality of our ministry in the future depends upon the quantity of men that volunteer today.

So recruiting for the ministry, quietly and steadily, is a major part of the program of college work. It is the other half of the task of placing rectors who can reach students in churches near the colleges.

### NEXT MONTH—Family Evangelism in Changshu

The Rev. H. S. Smith, who has been in China since 1922, describes an effective procedure used in his station.

# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



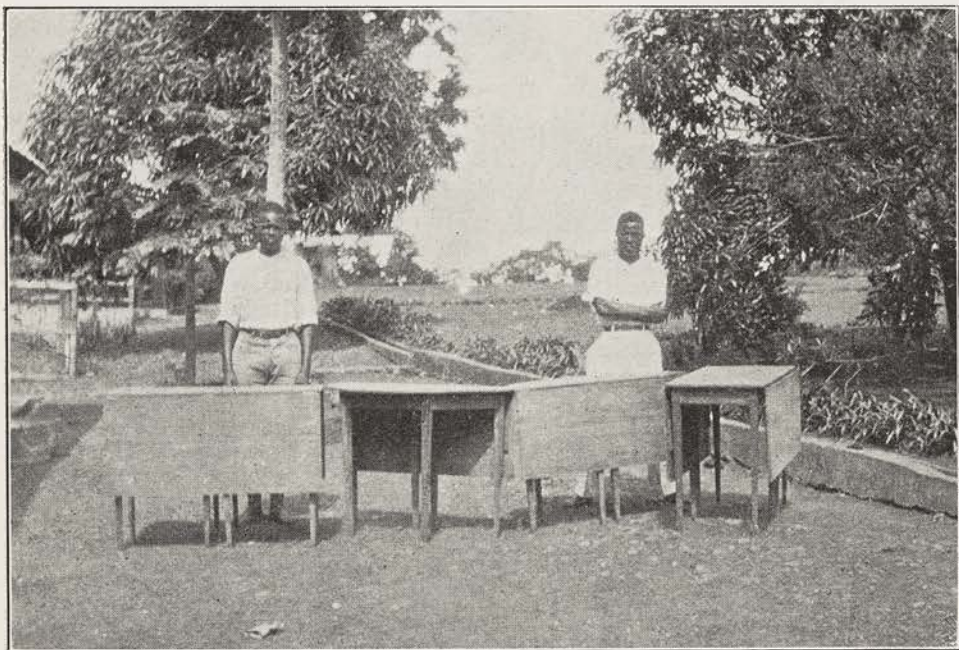
TIRURAI TRIBESMEN FROM THE ISLAND OF MINDANAO

Since 1927, the Rev. and Mrs. Leo G. McAfee, who are now in the United States on furlough, have been living at Upi in the Philippine Islands. As a result of their four years' work there are now nearly a thousand baptized Christians in this pagan tribe



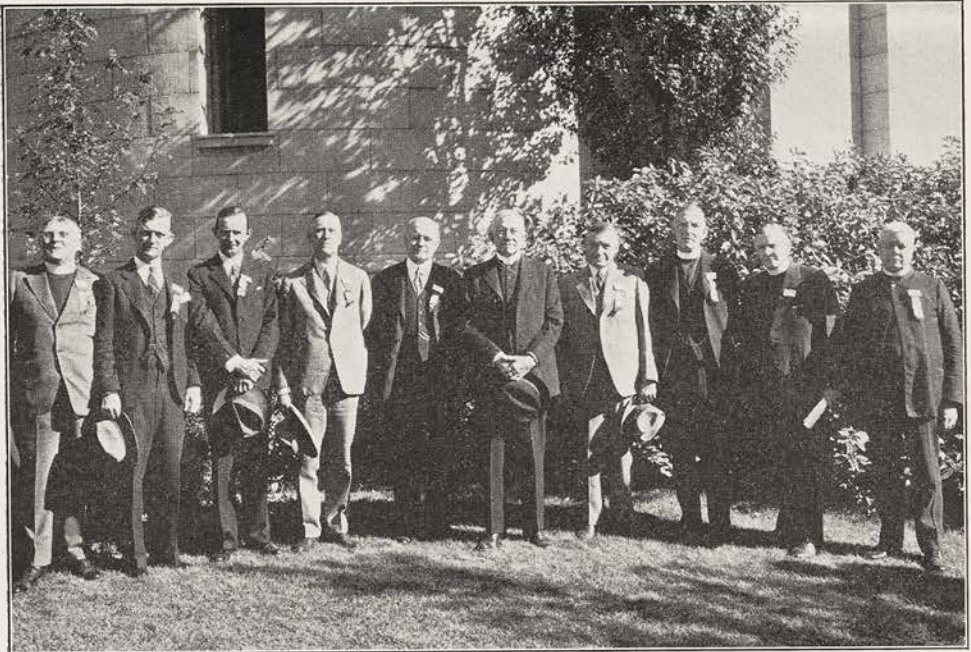
IN THE CHURCH'S SERVICE AT ALLAKAKET, ALASKA

Children of St. John's-in-the-Wilderness bring in fire wood to earn money for their Lenten Offering. Our workers at this remote station are Miss Estelle O. Wilcox and Miss Mildred E. Boyes



ST. JOHN'S SCHOOL, CAPE MOUNT, TRAINS CABINET-MAKERS

Two Liberian lads who are becoming good craftsmen as is evidenced by these drop leaf tables which they have just finished. Last year there were 95 pupils pursuing industrial courses at St. John's

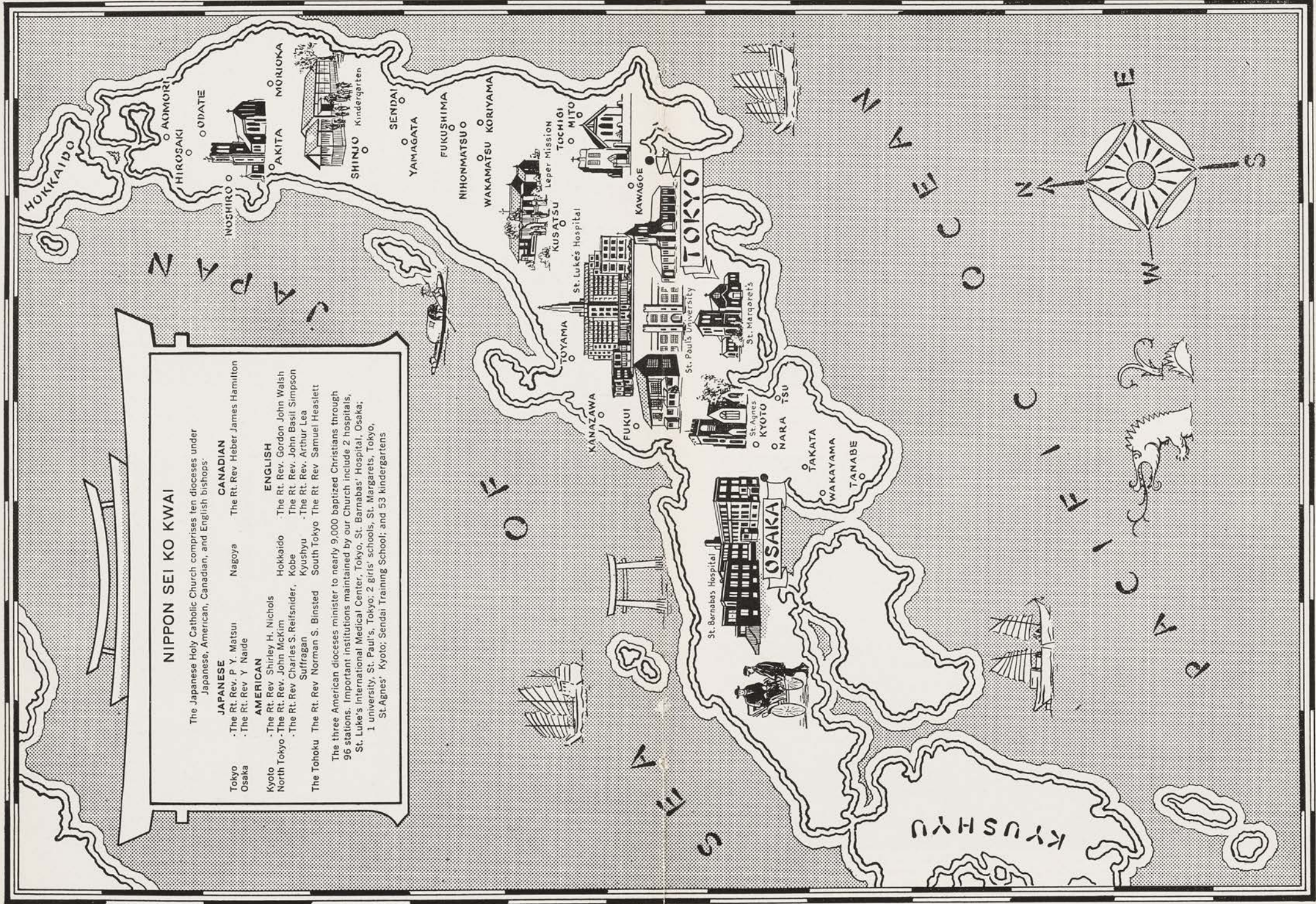


**THE NEW JERSEY DELEGATION AT THE 1931 GENERAL CONVENTION**  
This group, in the center of which is the Rt. Rev. Albion W. Knight, Bishop Coadjutor of New Jersey, represents the diocese which will be the host of the next General Convention meeting in Atlantic City in 1934. Bishop Matthews was not present



© Wide World Photos

**FLOOD CONVERTS HANKOW INTO A MODERN VENICE**  
A typical street scene when the rising waters of the Yangtze inundated the city taking a toll of thousands of lives, and washing away numberless homes

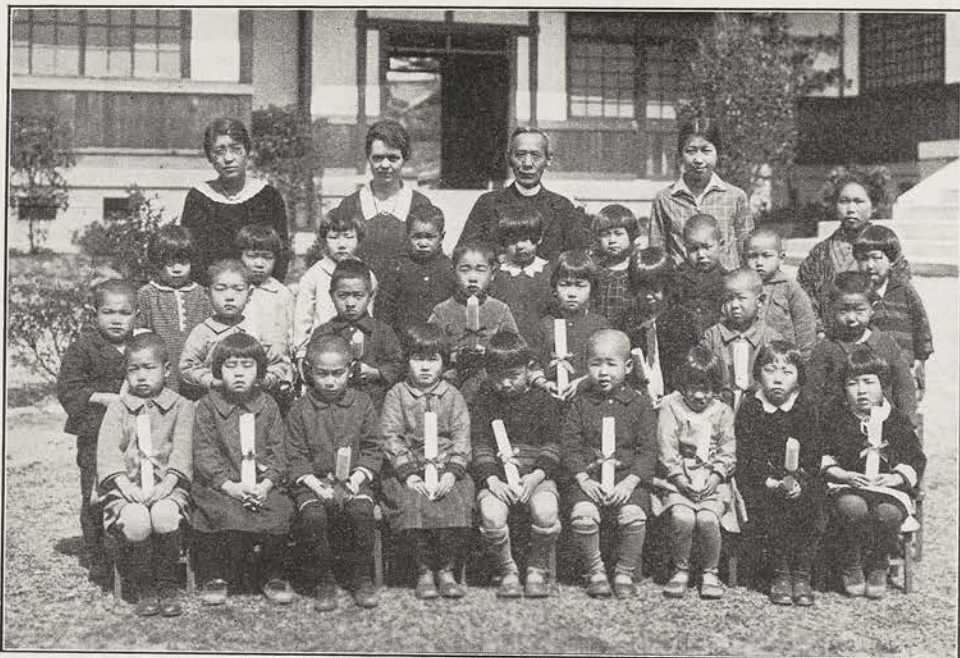


**NIPPON SEI KO KWAI**

The Japanese Holy Catholic Church comprises ten dioceses under Japanese, American, Canadian, and English bishops:

<b>JAPANESE</b>	Nagoya	The Rt. Rev. Heber James Hamilton
Tokyo		
Osaka		
<b>AMERICAN</b>		
Kyoto	Hokkaido	The Rt. Rev. Gordon John Walsh
North Tokyo	Kobe	The Rt. Rev. John Basil Simpson
	Kyushyu	The Rt. Rev. Arthur Lea
	South Tokyo	The Rt. Rev. Samuel Heaslett
The Tohoku		

The three American dioceses minister to nearly 9,000 baptized Christians through 96 stations. Important institutions maintained by our Church include 2 hospitals, St. Luke's International Medical Center, Tokyo, St. Barnabas' Hospital, Osaka, 1 university, St. Paul's, Tokyo, 2 girls' schools, St. Margarets, Tokyo, St. Agnes' Kyoto; Sendai Training School; and 53 kindergartens



**CHRIST CHURCH KINDERGARTEN, NARA, JAPAN**

One of the newest of our Church's 53 kindergartens in Japan, this school closed a successful first year last spring. Our kindergartens annually reach nearly two thousand little Japanese boys and girls



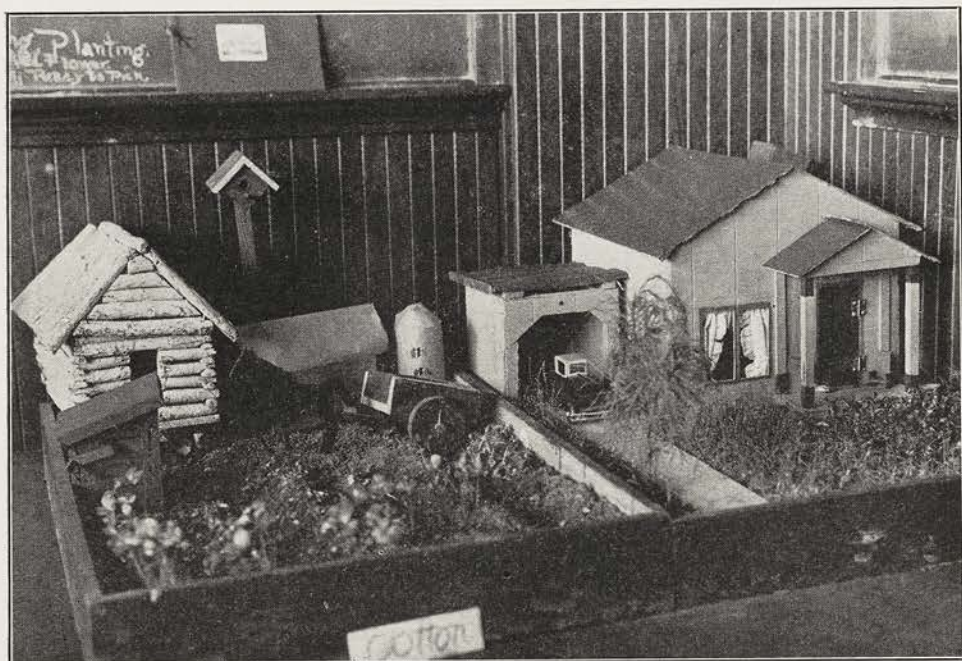
**THE CHAPEL OF ST. OLAF'S-IN-THE-FOREST, FOX PARK, WYOMING**

Services have been held at Fox Park since 1914, but this chapel, erected by the labor of the Scandinavians who comprise the congregation, has been in use only a year. The work is in charge of a lay reader, Mr. R. M. Evgden



THE COMMISSION ON EVANGELISM OF GENERAL CONVENTION

Left to right are Bishops Cook of Delaware, Oldham of Albany, Hobson of Southern Ohio, and Darst of East Carolina, the Rev. R. W. Woodrooffe, the Rev. J. S. Bunting, Mr. Courteney Barber, and Mr. Samuel Thorne



ST. PAUL'S SCHOOL MAKES A COTTON PLANTATION

This model was an enterprise of the fourth grade children in the practice teaching department of St. Paul's Normal and Industrial School, Lawrenceville, Virginia, of which Mrs. Genevieve C. Whitehead is the supervisor





NEWCOMERS IN OUR OVERSEAS MISSIONS

1. Louise Goldthorpe, Philippine Islands. 2. Mrs. Arthur Smith, Virgin Islands. 3. Anna V. Silberberg, Alaska. 4. Claire E. Ogden, Canal Zone. 5. Bessie C. Kay, Alaska. 6. Margaret E. Spurr, Hankow. 7. Gertrude Sumners, Kyoto. 8. Sister Johanna Mary, C. T., Anking. 9. Sister Madelaine Mary, C. T., Honolulu. 10. Sister Cora Margaret, S. S. M., Haiti

# Overseas Missions Welcome New Workers

**Stations in the Orient, Latin-America, the Far North and Pacific Islands are strengthened by additions to personnel, largely to fill vacancies**

THE SPIRIT OF MISSIONS takes pleasure in presenting a group of twenty-one women who have recently been appointed to the Church's mission staff throughout the world. But they are a group only in their common purpose and their recent appointment. They represent a wide variety of skills and include nurses, secretaries, teachers, a doctor, and evangelists. They go to practically every corner of the Church's overseas missions — Japan, China, the Philippine Islands, Honolulu, Alaska, Porto Rico, Haiti, the Virgin Islands, and the Panama Canal Zone.

Three new workers in JAPAN include MRS. ANGELA OGLESBY, MISS GERTRUDE SUMNERS, and MISS SARAH G. WHITE. Mrs. Oglesby, a communicant of St. John's Church, Savannah, Georgia, who has had extensive secretarial and business experience, has gone to Kyoto to engage in secretarial work. The routine of a mission school will not be unfamiliar to Miss Sumners when she begins her work at St. Agnes' School, Kyoto, as she formerly taught in the Hooker School, Mexico City. A communicant of All Saints' Church, Austin, Texas, she comes from a family intimately associated with the Church's work. Miss White has been appointed to the nursing staff of St. Luke's International Medical Center, Tokyo. A communicant of Grace Cathedral, San Francisco, and a member of the Guild of St. Barnabas, she is a graduate of the Pasadena Hospital (1918), and the Teachers College of the University of California (1922). She has had a wide nursing and teaching experience having taught at the Stanford School of Nursing, San Francisco, and Stanford University, Palo Alto. She also has been an inspector of schools of nursing in California.

The new missionaries include members of two Sisterhoods: the Community of the

Transfiguration and the Sisterhood of St. Margaret. Four members of the Community of the Transfiguration, SISTER CLARA ELIZABETH, SISTER MADELAINE MARY, SISTER PAULA HARRIET, and SISTER DEBORAH RUTH go to HONOLULU to assist in the work of St. Andrew's Priory, while SISTER JOHANNA MARY goes to ANKING. Sister Clara Elizabeth was born in Switzerland and received her education in the public schools of Bern and the Universities of Bern and Neuchatel. She has had teaching experience and like her compatriots is a linguist of ability. Sister Madelaine Mary is a native of Baltimore, Maryland, where she was a communicant of St. Luke's Church. Educated in the public schools of Baltimore, she attended the Cleveland Homeopathic Medical College, from which she graduated with an M.D. degree, and has done graduate work in medicine in New York and Philadelphia. For a time she was on the staff of the Holy Cross House for Crippled Children in Cleveland, and has had wide experience both in hospitals and in private practice. Sister Paula Harriet has already had valuable experience at St. Andrew's Priory, to which she now returns. She was born in Matawan, New Jersey, and studied at Wellesley College and Miami University. Sister Deborah Ruth, born and educated on Long Island, spent six years as a missionary in the Diocese of Anking before going to her new work in Honolulu.

Sister Johanna Mary, who goes to the Diocese of Anking, comes from Chillicothe, Ohio, where she received her early schooling. She is a graduate of the New York Training School for Deaconesses, has taken courses in Miami University, and has taught in the school conducted by the Sisters of the Community of the Transfiguration, Glendale, Ohio.

## THE SPIRIT OF MISSIONS

SISTER CORA MARGARET, S.S.M., is a kindergarten specialist, having trained in the public and normal schools of Washington, D. C.

Nova Scotia and Virginia have each contributed a new worker to CHINA. MISS MARGARET ESMOND SPURR, the daughter of the rector of Trinity Parish, Liverpool, N. S., who will teach in St. Hilda's School, Hankow, was a graduate, in the class of 1930, of the University of Toronto. She has desired to undertake missionary service since early childhood and is keenly interested in all phases of physical education.

An appointee to Shanghai is MISS BESSIE MAY SIMS, who will serve as an evangelist. A communicant of St. Paul's Church, Richmond, Virginia, she received her early education in the public schools there and has recently graduated from the Church Training and Deaconess House in Philadelphia.

A nurse, MISS LOUISE ANNE GOLDTHORPE, and a teacher, VIOLA V. HANSON, have been appointed to strengthen our staff in the PHILIPPINE ISLANDS. Miss Goldthorpe, who is a communicant of St. Luke's Church, Atlanta, Georgia, will be on the staff of St. Luke's Hospital, Manila. She is a graduate of the Eastern Hospital Training School for Nurses, Brockville, Canada, and of the Richmond School of Social Work. She has had experience in public health nursing and has served on the staffs of Kings County Hospital, Brooklyn; St. Elizabeth's Hospital, Washington; National Cathedral School for Boys, Washington, and the Good Samaritan Clinic, Atlanta. She has done graduate work in William and Mary College, and special work in eye, ear, nose, and throat at the Massachusetts Infirmary. Miss Hanson goes to help Miss Frances E. Bartter at the Moro Girls School, Zamboanga. She is a grad-

uate, in the class of 1931, of Adelphi College, Brooklyn, and a communicant of Grace Church, Hastings-on-the-Hudson, New York.

MISS ANNA VIOLET SILBERBERG, a communicant of St. John's Church, Winthrop, Massachusetts, has responded to an emergency call from Alaska and is now happily at work in Nenana. A graduate of the Boston Children's Hospital and of the Church Training and Deaconess House, Philadelphia, she has desired for some time to engage in missionary service. Another appointee to Nenana is MISS BESSIE COOK KAY, a communicant of All Saints' Church, Brooklyn, Michigan. A graduate of the Michigan State Normal School with wide experience in Michigan schools, she has recently been on the staff of St. Mary's School, Springfield, South Dakota.

After serving for several years in our Children's Home, Bella Vista, PANAMA CANAL ZONE, MISS CLAIRE E. OGDEN has been appointed a missionary to that district. She is a communicant of St. Stephen's Church, Pittsfield, Massachusetts, where she received her education and was active in social service work.

MRS. ARTHUR M. SMITH has gone to the VIRGIN ISLANDS to assist Deaconess English in the work at All Saints' Church, St. Thomas. A native of London, England, she has lived for some time in Long Branch, New Jersey, where she was active in W.A. and G.F.S. work.

MISS BEATRICE BURUNJIK has gone to PORTO RICO as a member of the staff of St. Catherine's Training School, San Juan. A communicant of the Church of the Redeemer, Chicago, she is a graduate of the University of Chicago (Ph.B. 1926), and Teachers College, Columbia University (M.A. 1931), and has had experience in both religious education and social service work.



# Christ is Proclaimed in Streets of Tsu

Challenged by realization that the Gospel was little known in Mie Ken, congregation begins evangelistic effort. 5,000 reached in one year

IN MIE KEN ABOUT one person in two thousand or one-twentieth of one per cent, is a Christian, while the average for all Japan is about one-half of one per cent. Thus Mie Ken is ten times as non-Christian as the average province in Japan. In Tsu and surrounding places many people have not really heard the Gospel, although the Church has been there for over twenty years.

This situation was so constantly on the mind and heart of the Rev. Y. Nishida, rector of St. James' Church, Tsu, that he could not but communicate his passion to his people. Now they, too, have it on their minds and hearts. This is how it was done.



Every year in Japan each parish and mission has a *Shinto Sokwai*, a gathering of all members, or, as it would be described more properly in Japan, a family gathering. At this meeting the congregation elects the vestry, discusses budgets, and does various other things along with a good deal of tea drinking.

In January, 1929, St. James' Church, Tsu, had its *Shinto Sokwai*. After the routine business was over Mr. Nishida told them what was on his mind. Most of them knew it already, for they knew him. He proposed that the young men help him preach, not necessarily from the pulpit, but at all times. He knew that if results were to be achieved, he would have to train the congregation to his way of thinking and provide the young men with opportunities to gain experience and discipline. Consequently the services on one Sunday night in each month were entrusted to the congregation and the young

men took to preaching. But they wanted a bigger congregation; so the energetic young men stirred up their friends and acquaintances to come and to see and to hear, and also to sing. This went on quietly for the first year and the third Sunday night in each month saw some strange but fruitful meetings. Naturally the attendance at all the other Sunday services also increased.

At the 1930 *Sokwai* they made bigger plans. The third Sunday night meetings were continued, and they planned to reach five thousand people who had never before heard the Gospel. They started street and roadside preaching, sometimes twice a week in good weather. Public halls were hired and speakers from the big cities were invited and well advertised. At the Heta Public Hall on the outskirts of Tsu an orderly crowd of two hundred, mostly people who never come to a church, listened for two hours to addresses. Eight hundred came to a meeting at the public hall in Shinmachi, a town near Tsu, addressed by the rector of an Osaka church. At a large primary school hall some thirteen hundred people



listened breathlessly to a two-hour lecture by Dr. Nitobe, a Quaker of Tokyo and one time secretary to the League of Nations. And Christianity was his sole topic! These large congregations in houses, halls, streets, and roadsides more than made up the coveted five thousand new listeners.

Now the first and real object of Mr. Nishida has been accomplished. He has stirred his people to action. Many of them have the vision. Hereafter they

## THE SPIRIT OF MISSIONS



ST. JAMES' CHURCH AND PARISH HOUSE, TSU

Under the leadership of its rector, the Rev. Y. Nishida, the congregation has carried on an exceedingly successful evangelistic campaign among the people of the community

will not be satisfied to be hearers of the Word only; they will speak it and try to do it.

This year (1931) they are continuing their evangelistic activities with emphasis on street preaching. Whenever possible street meetings are held twice a week. On summer nights a big megaphone is used to direct the crowds and sometimes the speakers use it to increase the volume of their voices. Simple singing is done. A big drum figures in the meetings. This drum is regarded with great attachment. Its name, Joshua, given it at an appropriate name-giving ceremony, and Scripture sentences adorn its sounding sides. At the name-giving ceremony, the first chapter of Joshua was read and a speaker exhorted the brethren to "be strong and of a good courage" and go in and inherit the land, for "the Lord thy God is with thee whithersoever thou goest." One can

almost imagine that they promised in their hearts, like Joshua's followers, to obey the sound of this Joshua's beats and to rally around him in his evangelistic warfare.

After a period of concentration on the home base and strengthening themselves by prayer and study, the evangelistic committee, under the direction of the rector and vestry, will lay new plans for 1932. There is talk of trying to reach ten thousand listeners.

The Gospel is spread in many ways and the use of drums and megaphones may seem strange to some of us, but the attentive and quietly listening crowds on the streets show that times have changed in Japan and the Gospel is listened to in whatever way it is presented. In many ways Christ is proclaimed and the common people hear Him gladly; therein do we rejoice.

*I* T is inconceivable that anyone who professes to be a Christian should fail to be convinced of the missionary duty of the Church. To look at the world with the eyes and spirit of Jesus Christ must inevitably convince us.—FREDERICK F. REESE, Bishop of Georgia.

# Some Highlights of the W. A. Triennial

Growth of a corporate devotional spirit and active participation of all delegates were marked characteristics of recent Denver gathering

By Marguerite Ogden

*President, Maine Branch of the Woman's Auxiliary*

"THE WOMAN'S AUXILIARY made history in Denver" was a remark frequently overheard at the close of the recent Triennial, which was our first national gathering in the Rockies; evidence, indeed, that the Auxiliary is alive and growing. Denver is a beautiful spot for making history; the exhilarating air and clear sunshine must have given the women an urge to tackle the serious problems that were placed before them. And I think the women were never more Auxiliary than when for two weeks they thought and discussed together under expert guidance those issues which are the immediate and vital issues of the Church. There was recorded an attendance of 2,156 women, of whom 434 were delegates, 123 alternates, and the balance visitors.

The physical arrangement of buildings, hotels, and meeting places was most convenient. They were fairly near together and what distance there was, was reduced to nothing by the most efficient motor corps that I have ever seen. One stepped out of the Central Presbyterian Church or Auditorium or Brown Palace Hotel, to find a member of the motor corps ready with a car.

The order of procedure was never better. The details of the meetings had been thoroughly prepared by the presiding officer, Miss Elizabeth Matthews, and the Committee on Dispatch of Business. The social affairs were so arranged that if one were very strong and not in need of much sleep,

all the functions could be attended. A new feature was the four missionary luncheons at which statements direct from the field were given by missionaries. A similar opportunity came in a regular session when Bishop Lloyd introduced five speakers on various phases of our work in China, Porto Rico, the colleges, and rural communities.

A forward step was taken in the adoption of a resolution providing for a representative of the Church Mission of Help on the Executive Board of the Woman's Auxiliary. The Girls' Friendly Society has been similarly represented for the past nine years.

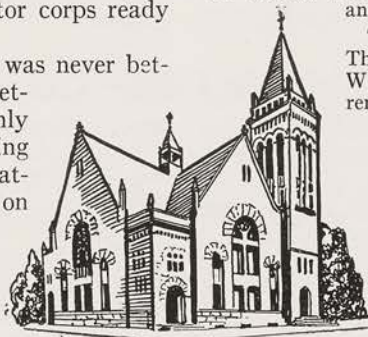
A significant resolution on prayer was about to be passed in a routine manner when our presiding officer called us to a more deliberate consideration of the subject. It was not a question as to whether we approved of the resolution but whether we were honestly going to try to carry it out. The resolution reads:

WHEREAS, Only with God are all things possible, and

WHEREAS, the Woman's Auxiliary faces during the coming triennium tasks of great diversity and magnitude,

THEREFORE BE IT RESOLVED, That every member of the Woman's Auxiliary be urged to a renewed discipline in the difficult art of prayer that she may become a fit channel for the grace of God in the fulfillment of His redemptive purpose for the world.

Another sign of real growth which I noted was the presence of our five general field mis-



sionaries and several of our college workers; a very attractive group—keen, alert, and consecrated to their work. All of them were women with whom you instinctively felt that you would like to have a chat. As I listened to the discussion of enlisting younger women in the Auxiliary, I looked at the field secretaries and was cheered by the thought that they in themselves are a proof that our work does really interest young women who are in earnest about their Church life and feel some responsibility about sharing it with others.

The conspicuous feature of the 1931 Triennial was undoubtedly the presentation of the five subjects—family life, property and economics, international relations, interracial relations, and religious thinking today—by eminent speakers followed by discussion groups conducted by well-known leaders. The presentation speeches, all of which are now available at the Church Missions House, in pamphlet form, were given by Mrs. Harper Sibley, Spencer Miller, jr., the Rev. D. A. McGregor, Ph.D., Dr. Mordecai Johnson, Dr. Sterling T. Takeuchi, and the Rev. Angus Dun.

The presentation of the United Thank Offering (see October SPIRIT OF MISSIONS, page 650) was the first of those periods of rest and refreshment on which our work depended. The second was the afternoon of intercessions held in St. John's Cathedral, led by Bishop Cross of Spokane, Bishop Binsted of the Tohoku, Japan, and Bishop Scarlett of Missouri. No one could be but grateful for their words of hope and a renewed ideal. The last was the Corporate Communion, our

final service followed by meditations led by Miss Grace Lindley. Some of the delegates missed very much Miss Lindley's Noonday Meditations, but of the four or five hundred women who were present in these last hours in St. John's Cathedral not one would have had it otherwise. With more time at her command Miss Lindley was able to draw together the lines of thought and feeling of the two weeks' session and add to it in her inimitable way, a vision of new heights to be gained, which made a most impressive climax to the Triennial in Denver. These meditations by vote of the Triennial are to be printed, so that all the diocesan branches may be given an opportunity of using them at their meetings.

I left Denver with two very clear impressions on my mind. One was an evidence, which could be felt but hardly described, of the growth of the devotional spirit of the Auxiliary as a body; prayer and meditation had prepared the minds and souls of the delegates in a very definite way for this meeting. The other was how largely the delegates had become active participants in making their own program. Members of the House led the noonday meditations, and the report of the Findings Committee was in itself the result of the thought of the whole group.

Two thousand women must have caught something of the spirit of the Denver Triennial. Four hundred and thirty-four delegates have returned to their homes stirred by the pressing necessity of getting this vision of world-wide opportunity for the Church before the women in an appealing and workable program.

## Boone Refugee Camp Commended

MR. H. S. LIANG, Executive Secretary of the General Division of the National Committee of the Y.M.C.A. of China, commenting on the flood situation in the *China Press* of Shanghai, says:

The one camp that deserves mention in Wuchang is that conducted on the compound of Boone University, the responsibility for running this camp being borne by the faculty members and students of the university. As compared

with the other camps in Wuchang this can indeed be called a model camp. The total number of refugees now congregated in Wuchang is estimated to be upwards of 140,000 and this number is rapidly increasing every day.

The flood situation is so serious and of such magnitude that unless it is dealt with efficiently and unselfishly, it may create problems which will threaten the very foundations of China.

# Brent School Meets Need in Far East

Enterprise begun by Bishop Brent continues,  
under Bishop Mosher's leadership, to give Am-  
erican boys in Orient a Christian education

By Harold C. Amos

*Headmaster, Brent School, Baguio, Philippine Islands*

BRENT SCHOOL, FIRST known as Baguio School, was founded in 1909 by the Rt. Rev. Charles H. Brent, at that time Bishop of the Philippine Islands, "in order that the American and European residents of the Orient might have the advantages of a first class Christian education for their sons, and not be compelled to break up their families by sending their boys back home."

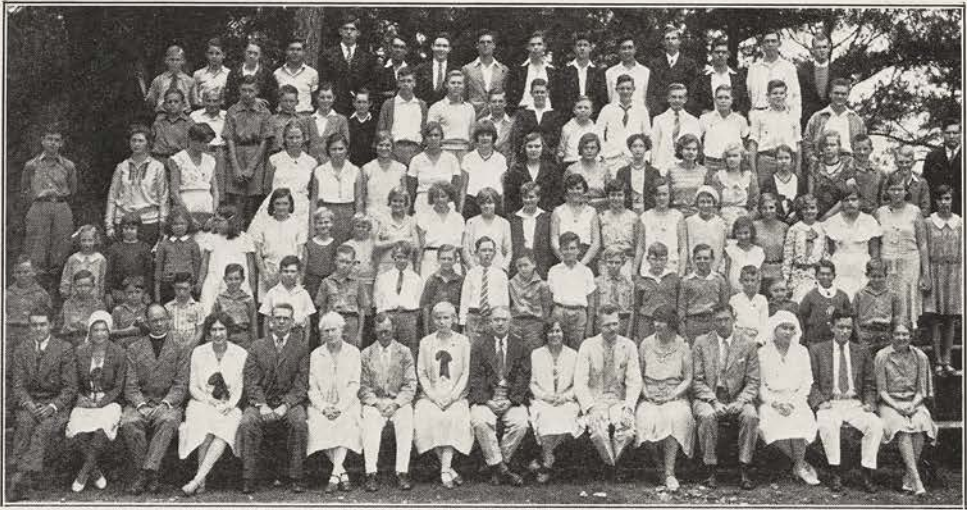
The first headmaster was the Rev. R. B. Ogilby, now President of Trinity College in Hartford, Connecticut, who during the nine years of his administration developed the school into an institution well and favorably known throughout the Far East. Under him the school had a vigorous growth, and although it was inactive for a period of two years at the close of the World War, its foundation had been so strongly laid, and its policies so surely administered, that when the Rt. Rev. F. G. Mosher decided to reopen the school, the threads were again taken up and the work resumed without loss of efficiency. The headmastership at this time was taken by Major Frederick W. Hackett, who within a short time brought the school up to its former standards. Major Hackett resigned in 1925, his place being taken by Mr. Lewis O. Heck, who had been a member of the staff for a number of years. Although Mr. Heck was headmaster for only two years, his administration was marked by many substantial improvements, chief of which were the erection of the girls' dormitory and the construction of the athletic field. Mr. Heck returned to the United States to study for the ministry and has recently been ordained. The present headmaster came to the school in 1927.

In 1923, with Bishop Brent's consent, the name of the school was changed because the authorities wished to perpetuate his name in connection with it. A growing need for a girls' school of the same character was felt, and since the separate maintenance of such an institution was found to be impracticable, Brent School in 1925 extended its buildings and equipment to meet this need. It is a private institution, directly under the Bishop of the Philippine Islands, who is its sole trustee. The aim is to produce a system of education which will form the basis of correct moral and spiritual training, stimulate right motives, and develop true Christian character. The school endeavors to furnish a liberal education which shall aim as much toward the creation of character as toward the imparting of knowledge.

Five thousand feet above sea level in the Benguet Hills of northern Luzon the school occupies a site of great natural beauty. The seven buildings are set in a pine-covered campus of twenty-eight acres, whose sunny glades are traversed by winding paths. Rustic arbors and terraced flower gardens add to its beauty, and for the recreation of the students there have been laid out a large athletic field, separate playground for the girls, tennis courts, and a small nine-hole golf course. Native ponies are available for those who care to ride; while the China Sea, only two hours away by motor bus, provides excellent bathing. The mountain trails lead to primitive and interesting native villages; and in the wooded portion of the school property the Boy Scouts and Wolf Cubs have their huts, caves, and council rings. From the dorm-



## THE SPIRIT OF MISSIONS



FACULTY AND PUPILS OF BRENT SCHOOL

In the first row are the Headmaster (center) and the Rev. R. F. Wilner (third from left), who until recently acted as chaplain of Brent School in addition to his many duties at Easter School for Igorots

itory yard a flight of stone steps leads down to our little Chapel of St. Nicholas, where daily prayers are said and Sunday services are conducted by the chaplain.

The staff numbers fourteen, seven men and seven women. There are at present about seventy-five boarders and twenty day pupils, which are all that the school can accommodate. These youngsters who are all of American or European parentage, constitute a tremendously interesting group, coming as they do from China, Indo-China, Malay Peninsula, Sumatra, and the southern islands of the Philippine Archipelago. They speak of their home towns, Hong Kong, Shanghai, Singapore, and Kuala Lumpur, and compare their good points, as boys in the United States talk about New York, Philadelphia, and Chicago. At luncheon the topics of conversation would be thrilling to any schoolboy. They discuss thirty-five foot pythons, twenty-five foot crocodiles, Chinese executions, shark fishing, Moros running amok, or "going *juramentado*," as it is called, the relative merits of American, British, and Dutch methods of colonial administration, all in a perfectly even tone. Several times a year they have the opportunity of wit-

nessing the *cañao*, or Igorot dance, where nearly naked savages leap and posture in perfect rhythm around a huge pile of blazing logs, their handsome bronze bodies gleaming in the firelight, brandishing spears, bolos, and shields, beating drums and brazen gongs, and hurling epithets at the human head (now made of *papier maché*) which is resting on the ground in the midst of the circle, and which they are supposed to have taken in battle or raid, according to ancient and honored tribal custom. At the school they have baseball, basketball, soccer and touch football, track, tennis, golf, and archery. The Scouts take frequent hikes over the mountain trails, and the Cubs make an annual pilgrimage to the summit of Santo Tomás, who lifts his shaggy head 7,500 feet above the sea, across the valley. Dramatics and choral singing are featured. This last year the students, in addition to the special Christmas and Easter music, gave several excellent vocal concerts, two plays, and a rather elaborate musical comedy. A monthly paper, *The Toddler*, is published by the students, and there is a well-equipped dark-room for the older boys who are members of the Camera Club.

The curriculum is almost identical with

## BRENT SCHOOL MEETS NEED IN FAR EAST

that of any good private school in the United States. We have our troubles maintaining high scholastic standards, for our pupils, coming as they do from all parts of the Orient, naturally arrive at school in all stages of preparation. We have, however, insisted on a high standard of work, and those who have gone out from Brent to other secondary institutions, or to American colleges and universities have had no difficulty in keeping up a creditable standard of work. Religious instruction is given by the teachers in all the grades, while the chaplain conducts the classes in the upper school.

Brent School faces several problems. With no endowment and entirely dependent upon its tuition fees which the school is unwilling to increase, it is unable to make special rates for the children of missionaries of our Church in the Orient. The school feels the need for a number of scholarships to enable the men and women who are giving their lives to the service of the Church in far-flung places to send their children to a good American school in the healthy hill station.

Perhaps the greatest problem is that of securing teachers. Situated as it is, the school cannot pay salaries sufficiently high to attract experienced instructors,

who would be willing to come to the school for fairly long terms. We are forced to depend mainly on young men and women, just out of college, with little or no teaching experience. These young people have done, and are still doing, a splendid job. They are throwing themselves vigorously into their work, and are highly thought of by pupils and parents alike. Their scholastic results, too, have been uniformly excellent; but they do not stay long. They are attracted by high salaries at home, and return, almost without exception, to take responsible positions in the United States, at salaries three or four times what Brent School could pay them. They are glad to come for a few years for the experience, but they cannot be expected to stay.

I cannot close without a word of tribute to the man to whom the school owes its life today, the Rt. Rev. Gouverneur Frank Mosher, D.D., Bishop of the Philippine Islands. When he came to the Islands he found the school closed, rather dilapidated, and the outlook for its re-establishment pretty dismal. With a clear vision, and a faith that never faltered, he set himself to the task in the same quiet, efficient way which characterizes all his work. He is a loyal supporter, a wise counsellor, and a staunch friend.

### THE WHOLE YEAR CHRISTMAS GIFT

A REALLY INEXPENSIVE GIFT which will give lasting satisfaction and pleasure during the whole of the new year is being sought by everyone as he makes up his Christmas list in this year of depression and hardship. The ideal answer is a subscription to THE SPIRIT OF MISSIONS. This is a gift which is always appropriate and always appreciated. Low in price, in keeping with the times, THE SPIRIT OF MISSIONS is a most fitting remembrance. A gift subscription from you to all your friends not only makes Christmas shopping easy and truly economical, but it brings joy and happiness to the recipient and advances the work of the Church by creating interest in her missions both at home and abroad.

Fill out the convenient order blank enclosed with this issue and send it with \$1 for each subscription to THE SPIRIT OF MISSIONS, the Church Missions House, 281 Fourth Avenue, New York, N. Y. An attractive Christmas card announcing your gift will be sent to reach your friend at Christmas. Remember five Christmas gifts for five dollars if you give THE SPIRIT OF MISSIONS.



## Jottings from Near and Far



**T**HE General Church Program for 1932-33-34 as revised by the General Convention, with which is bound the Triennial Report of the National Council for 1929-30-31, will be ready for sale early in November. The price of this compact little volume was first fixed at fifty cents but by economy in printing it has been found possible to issue it for twenty-five cents. The Book Store will gladly refund the difference to those who have purchased Pre-Convention copies at fifty cents.



**T**HE CHURCH MISSIONS House Library has issued a list of new books received during the past six months. The new books cover the entire range of Church interest and include such titles as *The Clash of World Forces* by Basil Mathews, *Nemesis of American Business* by Stuart Chase, *The Turn Towards Peace* by Florence B. Boeckel, *Open Doors in Religious Education* by John W. Suter, jr., *The Education of the Whole Man* by L. P. Jacks, *Believing Youth* by Homer W. Starr, *What the Negro Thinks* by Robert Russa Moton, *Filipino Immigration* by Bruno Lasker, *Six Great Missionaries of the Sixteenth and Seventeenth Centuries* by David Jenks, *The World on a Farm* by Gertrude C. Warner, and *The Adventures of Mr. Friend* by Harold B. Hunting. The complete list of new books may be had upon request to the Library.

Everyone knows, of course, that books may be borrowed from the Library for two weeks each at no charge to the borrower except the payment of postage both ways. Plan to read a new book on some phase of the Church's work now.

**T**HE LATEST CENSUS for India shows an increase of thirty-two million in the population of India and Burma during the past decade. The figures officially issued give the total population as 351,450,000.



**E**CONOMIC DEPRESSION" is a phrase of which the world has grown weary. It presents real difficulties in the mission field, as everywhere. After four years of suffering Cuba entered upon 1931 with the economic depression worse than ever.

It has been reflected in offerings and in the attendance in day schools. The offerings have fallen off twenty-five per cent. Day school pupils have decreased slightly, but Sunday school pupils show an increase from 2570 to 2647.

An analysis of these figures is interesting. Three-quarters of the offerings come from the white English-speaking congregations. The economic depression is driving many of our members out of the country and those who are left are working for reduced salaries. During 1930, 189 members of the Cathedral congregation left Habana, most of them in the second half of the year.

There are fewer Americans working in the sugar mills than ever before, and they are receiving smaller salaries. The congregations to which the Church ministers on the sugar estates are no longer able to pay the travelling expenses of the missionaries. Bishop Hulse has counted on these congregations to make up the missionary quota. They can no longer do so, and it is becoming a problem how to meet the quota. In many cases the missionary is paying the quota himself.

## JOTTINGS FROM NEAR AND FAR

The growth in the communicant list and in the Sunday schools indicates a growth in the Spanish-speaking work.

All this means that as the Church becomes predominantly Cuban it will need more and more support from outside. Bishop Hulse says that this is likely to continue for many years to come.

In planning new work the fact has to be faced that it is not likely to prove self-supporting for many years. In this respect work in Cuba will be like city mission work in great cities; necessary, useful, a part of the real work of the Church; but a drain upon its financial resources rather than a source of financial strength. Nevertheless, Bishop Hulse believes that the Church has not only an opportunity in Cuba but a solemn duty:

Large sections of the country-side are without religion. It is true that when we enter a place we are immediately followed by other religious forces, but when we withdraw they withdraw also. They are not there to do constructive work, simply to attack what we are doing. As we establish Sunday schools in the smaller country places we are able to reach the children and gradually build them into the Church and community as good citizens. It is a slow process. We will not really be established here until we reach the children of those who are now among our younger members. But the country needs us.

For the past few years we have tried to concentrate all new work in the Province of Camaguey. That was the most neglected province and was developing most rapidly. At the same time we have pushed the work already established in the other parts of the island. I believe that it will be wise to continue this policy. We can make more impression by concentrating our force than by scattering too widely.

But the Province of Camaguey has gone extensively into the sugar business in the past ten years, that was the cause of its great development and it has suffered accordingly from the low price of sugar. It will recover, however, in time and our members will be able to do more than at present. In the meantime we have a chance to build our work into the hearts and minds of the people by doing what we can for them in times of adversity.

\* \* \*

THE REPORT OF the Board of Missions, Diocese of Los Angeles, ends with this statement:

We would impress upon this convention, and particularly upon vicars and lay representatives of missions, that appropriations are not doles, but underwritings. In all but the most exceptional cases, increases in self-support should occur in every mission every year until entire self-support is reached. Our funds are for Church extension and should be released in part every year for that high purpose.

\* \* \*

DURING THE PAST summer St. Mary's Japanese Mission in Los Angeles, California, aided by an appropriation from the undesignated legacies of the National Council, began work on new quarters. The former building, a remodeled frame dwelling, had become totally inadequate for the growing work in charge of the Rev. John M. Yamazaki.

\* \* \*

A FEATURE NEXT MONTH of Bishop Creighton's page on Domestic Missions will be the report of the Findings Committee of the Conference of Workers among Negroes, held in Denver during the recent General Convention.



KYOTO WORKERS GATHER IN ANNUAL CONFERENCE

In the center of the second row is Bishop Nichols. His staff includes 42 clergymen, 18 American women workers, 1 American physician, and more than 60 Japanese women

## SANCTUARY

### LET US GIVE THANKS

For the power of the Gospel to uplift and transform nations and peoples, and to break down age-long evils.

For the inexhaustible resources of God which the Church may draw upon as it faces the tasks before it.

### LET US PRAY

That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

That the clergy may with wisdom and devotion take their rightful place as leaders in shaping public opinion according to Christian ideals and principles; and that the State may make such public opinion effective through good laws.

That all Christians may have their mind so disciplined to the goal of the Kingdom of God on earth that they may transform the modern world to a more just and Christian social order.

That God may hasten the day when success shall crown every good effort toward industrial justice, economic security, and world peace, to the glory of his Name.

**O** LORD GOD OF our fathers, who in the days of old didst show thy power through the triumphs of the Gospel, we thank thee for the manifestation of thy presence in our own days; and we pray that by the guidance of thy Holy Spirit we may not hinder the fulfillment of thy purpose, but by prayer, by witness and by offering of our lives we may promote thy glory and the establishment of thy Kingdom. Through Jesus Christ our Lord. Amen.

**G**RANT TO EACH one of us, O Lord, that we may do our part in bringing about an order of society where there is no just cause for discontent or bitterness of spirit, and where every person may be enabled to come to the fullness of perfection for which he was made. Through Jesus Christ our Lord. Amen.

**O**VERRULE, WE PRAY THEE, O God, the passions and designs of men. Let thy strong hand control the nations and bring forth out of the present discord a harmony more perfect than we can conceive, a new humility, a new understanding, a new purity and sincerity, a new sense of reality, a new hunger and thirst for thy love to rule on the earth. Amen.

Move through the flames with us, transcendent  
Form as of the Son of God. In splendor and  
in love, walk by our side. We reckon on thee.

# 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 NEW COUNCIL which takes office January 1 will consist of:

The Rt. Rev. James DeWolf Perry, D.D., *President*.

The Rt. Rev. Hugh L. Burleson, D.D., *First Vice-President*.

Lewis B. Franklin, D.C.L., *Second Vice-President and Treasurer*.

*To serve until December 31, 1934*

The Rt. Rev. H. St. George Tucker, D.D., the Rt. Rev. W. L. Rogers, D.D., the Rev. W. H. Milton, D.D., the Very Rev. B. D. Dagwell, Burton Mansfield, D.C.L., Mr. Louis F. Montegale, and Mr. John Stewart Bryan.

*To serve until December 31, 1937*

The Rt. Rev. E. M. Stires, D.D., the Rt. Rev. George Craig Stewart, D.D., the Rev. H. Percy Silver, D.D., the Rev. Karl M. Block, D.D., Mr. Harper Sibley, Mr. Z. C. Patten, jr., Mr. John S. Newbold, and the Hon. William R. Castle, jr.

*Provincial Representatives*

I. The Rt. Rev. Henry K. Sherrill, D.D., II. Mr. Walter Kidde, III. The Rt. Rev. Francis M. Taitt, D.D., IV. The Rt. Rev. Edwin A. Penick, D.D., V. The Rt. Rev. Joseph M. Francis, D.D., VI. The Rev. Addison E. Knickerbocker, D.D., VII. The Rev. Claude W. Sprouse, VIII. The Rt. Rev. Louis C. Sanford, D.D.

In the class of 1937, Dr. Silver, Mr. Sibley, and Mr. Patten succeed themselves. Bishop Stires resumes Council membership after an absence of seven

years. For twenty years a member of the Board of Missions, he also was a member of the Council from its creation in 1920 until his consecration as Bishop of Long Island in November, 1924. Bishop Stewart resumes a seat in the National Council which he relinquished in 1930 upon his consecration. Dr. Block, who for many years was an associate secretary of the Field Department, comes to the Council with a wide knowledge of its work and policy. Mr. J. S. Newbold, a leading layman of Pennsylvania, served for a decade on the old Board of Missions. The Hon. William R. Castle, jr., Assistant Secretary of State, brings to the National Council staunch missionary conviction as well as a spirit of devoted Churchmanship.

For the class of 1934, General Convention elected three members to fill vacancies caused by resignation or death. Bishop Rogers and Dean Dagwell, who were filling *ad interim* appointments, were elected to serve the balance of the term until December, 1934. Mr. Bryan, publisher of the *Richmond News Leader*, was elected to fill the unexpired term of the late Hon. R. I. Manning. A vacancy in this class was created by the death, on October 18, of Mr. Samuel Mather.

The Provincial representatives for the coming triennium are, with two exceptions, the same as during the past term. Bishop Penick succeeds Bishop Reese from Province IV and Mr. Sprouse succeeds the Rev. W. P. Witsell from Province VII.

# Domestic Missions

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

ON SEPTEMBER 23, in the midst of the second busy week of General Convention, eight bishops, ten priests, and fifteen lay workers (men and women) interested in the Church's work among American Indians came together in informal conference. Brief reports were made covering the work in Arizona, Idaho, Nevada, New Mexico, South Dakota, Utah, and Wyoming. Different phases of the work were discussed, looking forward to the ultimate formulation of a policy for carrying on our Indian work which will be mutually helpful.

A Findings Committee was appointed, and on September 28 presented the following report:

I. We recommend that from time to time meetings of the workers in the Indian fields be called under the chairmanship of the Secretary for Domestic Missions. We recommend that this group of workers be known as The Church Indian Council. (It was in the mind of the committee that such meetings might be held at the meetings of Provincial Synods.)

II. Your committee realizes that the spiritual development of the Indian peoples must be the prime endeavor of all Church work. We suggest that this development must be brought about by:

1. Distinctly religious work through the Churches.
2. Educational work carried on by well organized and efficient school systems, supplemented by religious instruction.
3. Vocational training with efficient placement afterwards.
4. Systematic care and protection of the health of our Indian peoples from childhood.
5. A follow-up system of our Indians who leave our reservations to live and work in non-reservation towns or to attend school.
6. Providing, through the mission center, care and opportunity for self-support to old and indigent Indians.
7. We believe that we should cooperate as thoroughly as possible with all Government and State agencies for Indian work.

And to the end that these things may be better accomplished we recommend that a Continuation Committee be appointed.

A. ABBOTT HASTINGS, *Chairman.*

In accordance with the above suggestion, the following were asked to serve as

a Continuation Committee: the Rev. Messrs. A. Abbott Hastings, Paul H. Barbour, William F. Bulkley, David W. Clark, and Sherman Coolidge, Miss Anne E. Cady, the Rt. Rev. Harwood Sturtevant, and Miss Alice M. Wright.

\* \* \*

I WONDER HOW MANY of our readers know about the peculiar and interesting work being done at Bear Mountain Mission, Amherst County, Virginia. The group of people to whom it ministers represents a population somewhat widely scattered, about whose history and status there has been a great deal of debate. Neither the government of the United States nor the Commonwealth of Virginia has succeeded in solving the problem of their racial alignment in a satisfactory or practical manner. They certainly are not of the white race, nor are they Negroes. There are many among them whose characteristics suggest that they are Indian.

On the ground that they are colored they are permitted to attend Negro schools. Many, however, resenting this classification, refuse to have their children attend the public schools, if Negro children are received. The school officials, therefore, have refused to provide any school facilities at all for this group of people.

The Church, however, has assumed some measure of responsibility. Miss Brightsie Savage devotes a part of each day to teaching a small group of the little children of these people. She has no assistant and, therefore, can do but little. No other Church has representatives in this field.

Bishop Jett writes:

On January 10, 1930, the mission home and chapel burned. The mission home has been rebuilt, and provides a very attractive and comfortable residence for Miss Savage. The church also is being rebuilt and is nearing completion. We shall have no debt upon either building, and I expect soon to consecrate the church.

# Foreign Missions

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

## Across the Secretary's Desk

**B**ISHOP THOMAS of Brazil who is "on the road" in Michigan speaking to parish groups and attending regional conferences says:

I have seen fine congregations and enthusiastic gatherings everywhere. But everyone seems to think mainly of hard times and of those who are unemployed.

\* \* \*

**E**VEN THOUGH it may seem that some of the cable dispatches have exaggerated the character and extent of the disaster that visited central China in August through the heavy rains and consequent floods, one wonders whether the full story of those days of suffering and destruction can ever be told. Here is part of a message from a Shanghai businessman:

Conditions in Hankow and other Yangtze ports are too horrible for words. The suffering and privations of the people are simply indescribable. They are dying by thousands every day from starvation, exposure, and disease. The worst of it is that no efficient relief measures are yet under way, though the distress has been dire for three weeks. There is considerable money on hand for relief but no committee that is equal to administering it, so the people just continue to perish.

For miles above Wuhu the Yangtze is twenty miles wide. Dr. Perkins (Kiukiang) told me that, when they came down the river a week ago, they could easily have imagined that they were right out in the middle of the ocean. As far as the eye could see there was no shore, only here and there a small island.

Members of the mission staff of all communions in China are lending a hand in a most generous way to help meet these conditions. One of the mission treasurers in Shanghai writes:

Large amounts of money have been raised here by subscription in the Shanghai community. I am getting checks almost every day from our missionaries for flood relief. I never knew of such generous subscriptions before for any purpose as are coming in for this flood relief. Everybody realizes that the need is tremendous and everyone wishes to do all they can to help meet it.

The General Convention at its meeting in Denver adopted the following resolution:

**WHEREAS**, Unprecedented floods in central China during the summer of 1931 have resulted in great loss of life, widespread suffering, and considerable loss of mission property.

**RESOLVED**, That the General Convention inform the Church of the immediate necessity of caring, so far as may be possible, for the physical needs of our fellow Christians in China and of providing for reconstruction of our damaged and destroyed mission property.

**FURTHER RESOLVED**, That the National Council is instructed to take such steps as may be necessary to give to all our people an early opportunity to make their offerings for the foregoing purposes.

**FURTHER RESOLVED**, That the Bishops of Shanghai, Nanking, and the Suffragan Bishop of Hankow are asked to convey to the people of the Church in China the deep sympathy of the Church in the United States in this time of suffering and sorrow.

It will be a privilege to forward to our bishops in China (by cable if necessary), the gifts of Church people in this country who can help in this emergency.

\* \* \*

**B**ISHOP LITTELL has been greatly cheered in recent months by generous gifts, from members of our own Church and other communions in the Hawaiian Islands, for needed equipment. One family has promised to provide a complete hospital at Molokai, including equipment, staff, and all running expenses. The seven thousand dollars needed to complete the purchase of a new site and building for Holy Trinity Japanese congregation has been given. From other sources has come three thousand dollars to provide and equip simple school rooms on the Cathedral grounds for the Japanese school in that part of the city. For a third Japanese center in the Palolo Valley, \$6,500 has been given for land and building. A new kindergarten building for St. Andrew's Priory School has been provided, as well as land and



## THE SPIRIT OF MISSIONS

buildings for a new center of work on the Island of Kauai. In addition to these specific gifts, about twenty thousand dollars has been added to the Bishop La Mothe Memorial Fund for Iolani School.



ONE OF THE BEST friends the Department of Missions has is the Church Periodical Club. Founded in 1888 by a New York Churchwoman, it has spread throughout the country and today there is hardly a diocese or a missionary district that does not have its diocesan branch. The parish branches are numbered by the hundreds.

Although designed originally to supply Church literature to clergymen in isolated communities, the scope of the C.P.C.'s work has broadened so that it is now helping theological students who cannot attend seminaries, farmers and their wives, children everywhere, many of them far beyond the reach of any regular Church care, Army and Navy chaplains, prison and hospital chaplains. All sorts of people in private and public institutions are helped in their work by the magazines, books, and cards that find their way literally all around the world.

For C.P.C. is not limited to the United States; its work is found from Liberia to central China; from northwest Alaska to Southern Brazil. The figures that tell of its work are amazing. Nearly twenty-four thousand current periodicals are mailed regularly by about twelve thousand donors. When it comes to back numbers of magazines, the annual output approaches the million mark. C.P.C. is ready to try to give anything needed, from a Prayer Book to a medical library; from a copy of the *Ladies' Home Journal* to the latest edition of the *Encyclopedia Britannica*. In order to do extra things of this kind, some of the branches, naturally, have to raise money in considerable amounts. During the last fiscal year of C.P.C., \$23,742 was given in cash besides all the books and magazines. The C.P.C. is wisely planning for a modest endowment fund. The principal already amounts to forty thousand dollars.

### *With Our Missionaries*

#### ALASKA

Dr. and Mrs. Grafton Burke of Fort Yukon, coming on regular furlough, arrived in time to attend General Convention.

Miss Hazel M. Staplin, a new appointee to Fort Yukon, sailed October 13 from Seattle.

The Ven. (now the Rt. Rev.) John Boyd Bentley, accompanied by Mrs. Bentley, attended General Convention which elected him Suffragan Bishop of Alaska. He was consecrated on September 29.

#### CHINA—ANKING

Mr. B. W. Lanphear sailed late in October, after furlough, to his station at Wuhu.

#### CHINA—HANKOW

The Rt. Rev. and Mrs. Alfred A. Gilman sailed for the field, October 17.

Dr. Mary James, returning, after furlough, to Wuchang, sailed October 23 on the *President Lincoln*.

Miss M. Louise Reiley, a new appointee to the Church General Hospital, sailed on the *President Lincoln*, October 23.

#### CHINA—SHANGHAI

Dr. A. W. Tucker and family arrived in New York, October 4, on furlough.

#### HAITI

The Rt. Rev. H. R. Carson sailed, October 16, after attending General Convention.

#### JAPAN—KYOTO

Miss Mary B. McGill of the Kusatsu Leper Mission is in the United States on furlough.

Miss L. Elizabeth Dickson sailed on October 22 for the field, after furlough.

#### JAPAN—NORTH TOKYO

Miss Ernestine Gardiner arrived on furlough, October 6.

#### LIBERIA

Miss Elsie Beyer sailed October 17 for Monrovia, via Liverpool.

#### PORTO RICO

The Rt. Rev. C. B. Colmore, returning to the field, sailed from Baltimore late in October.

Miss Lillian Owen of St. Luke's Hospital, Ponce, returned after furlough, on October 8.

The Rev. and Mrs. Frank A. Saylor returned to Mayaguez, October 29.

#### SANTO DOMINGO

Mrs. William Wyllie sailed October 8 for Santo Domingo City.

#### VIRGIN ISLANDS

The Rev. J. Arthur Swinson, a delegate to General Convention from the Virgin Islands, returned to St. Thomas late in October.

# Religious Education

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

EVERY YEAR AT this time the Department of Religious Education receives a large number of requests for names of suitable religious plays and special services for the Christmas season. Anticipating these inquiries, our consultant on religious drama, Miss Mary Simms of 4637 Spruce Street, Philadelphia, has prepared the list given below. Anyone who wishes more information or advice than can be found in a mere bibliography may consult with Miss Simms.

Miss Simms and the Commission on Religious Drama acknowledge with gratitude the help which was given them, in compiling this list, by the publishers whose names appear in it.

## FOR CHANCEL PRODUCTION

### I. Simple Plays:

*The Christmas Story* by Rita Benton (New York, Abingdon), 25c.

Reprinted from *Bible Plays* by the same author. A beautiful play for children, written in verse, with Prologue and Epilogue, Mary, Joseph, the Baby, Kings, Shepherds, a Shepherdess, and Children of Bethlehem.

*Manger Service* by Rita Benton (New York, Abingdon), \$1.

Included in *Shorter Bible Plays* by the same author. Fourteen children, and the whole Church school bearing gifts.

*Holy Night* by Edmund H. Stevens (Milwaukee, Morehouse), 30c.

A service of worship, written in Bible language, in which the minister has a large part. Ten men, one woman, and a choir.

*The Nativity* by E. R. and E. B. Shippen (Boston, Beacon Press), \$1.60.

Included in *The Nativity and Consecration of Sir Galahad* by the same author. A Christmas pantomime in five episodes, with a reader. Suitable for younger and older children. Very beautifully illustrated.

*The Shepherds* by Katherine Kenyon (New York, Macmillan), 15c.

The Glad Tidings received in the home of a shepherd. Three men, three boys, three older women, and angels.

*The Nativity of Jesus, The Christmas Story in Tableau, The Light of the*

*World* by Marie W. Johnson (Boston, Beacon Press), \$2.

Three plays suitable for Church school boys and girls, included in *Plays and Pageants for the Church School*.

*The Nativity* by Margaret I. Snyder (New York, Abingdon), 25c.

A Christmas pageant with two speaking parts. The Christmas story written in the language of the Bible, with carols. Nine older boys, one older girl, one boy, and a prolocutor.

### II. More Substantial Plays:

*Angels at Bethlehem* by Katherine Kennedy (New York, Macmillan), 15c.

A very beautiful and reverent version of the Christmas story, as recalled in heaven by the angels. Fifteen or more characters and angels.

*The Canticles of Mary* by Miriam Deness Cooper (New York, Century), 35c.

A Christmas mystery play. Luke sets down in writing the story of Jesus as it is recounted and seen in a vision by the Mother, many years after her Son's death. Eleven men, three women, and angels.

*Come Ye to Bethlehem* by Ethel Bain (Hartford, Church Missions Publishing Co.), 50c.

A service, with minister and choir. Three episodes: the Prophecy, the Fulfillment, the Bearer of the Light. Fourteen men, two women, and angels.

*The Guiding Light* by Ivy Bolton (New York, Women's Press), 50c.

A nativity play, with the prologue spoken by the Prophet. This play may be shortened and used for Epiphany, by omitting the shepherd scenes. Fifteen men, five boys, and two women.

*Joy to the World* by class in Religious Drama, Diocese of Pennsylvania. Mimeographed form only (Philadelphia, Church House, 202 South Nineteenth Street), 25c.

A Christmas service of dramatic worship. Three episodes and a prologue, with music. Four women, five men, one boy, three girls, two angels and choir of angels. Also church choir.

*The Promise of Peace* by Esther Willard Bates (Boston, Baker), 30c; royalty, \$5.

A beautiful Christmas mystery, written in verse, with a universal appeal for peace and brotherhood. Angel of the Star, seven men, one woman, and angels.

## THE SPIRIT OF MISSIONS

### Read a Book

**O**PEN Doors in Religious Education by John Wallace Suter, jr. (New York, R. R. Smith, 1931) \$1.25.

It is not difficult to read this slim volume written in Mr. Suter's usual delightfully facile style. The difficulty lies in truly assimilating and practicing the ideas which its reading creates. Some writing, like some preaching, informs, another sort arouses admiration and interest, while still another sort leads the reader through a mental and spiritual process to a new outlook, necessitating a readjustment of the fundamental bases of action. So creative is the presentation of the various possibilities which here are opened up that one is forcefully challenged to a complete re-thinking of accepted principles in many aspects of religious education. The book is not radical in the obnoxious sense; it is merely consistently Christian, which in itself makes it radical as compared with most of our practice. To all who are concerned with religious education—rectors, parish and diocesan leaders, Church school teachers, and parents—Mr. Suter again issues a call to clear thought and earnest effort.

*Christmas Pageant of the Holy Grail*, 25c.  
*The Soldier of Bethlehem*, 30c.  
*The Pageant of the Kings*, 25c.

By W. Russell Bowie (New York, Abingdon).

Three beautiful and devotional Christmas pantomimes, written so that they may be used by juniors of the Church school or young people. A reader and choir needed for each play.

*The Story of Old Bethlehem* by Nell K. Brown (New York, Abingdon), 25c.

A story of the Inn Keeper and her son. A good part for a twelve-year-old boy. Eleven men, one woman, one girl, one boy. Beautifully written.

*They That Sit in Darkness* by Dorothy Clark Wilson (Boston, Baker). Ten copies must be bought for production rights, 35c each.

The outcast is brought to the birthplace of "the Lamb of God, who taketh away the sins of the World." Four women, four girls, ten men.

*The Inn of the Star* by C. N. Steedman (New York, Macmillan), 15c.

A lovely Christmas mystery in eight scenes with eleven characters and angels.

### FOR PARISH HOUSE PRODUCTION

#### I. Simple Plays:

*A Christmas Miracle Play* by Doris Grundy (New York, Women's Press), 35c; royalty, \$1.

Written after the manner of a medieval miracle play, and should be staged as such. Very good. The Prologue, five shepherds, Joseph, Mary, Gabriel, the Star, and God.

*On the Road to Egypt* by Mary Richmond Davidson (Boston, Baker), 35c.

Might be given in the church, but best adapted for the parish house. A thief, a poor man, Joseph, Mary, and the Christ-Child.

*The Stable Door* by Sidney Bridgemen (New York, Macmillan), 60c.

A mystery play in three scenes and four tableaux, with music. Could be produced in the church. Six men, one woman, child, and two angels.

#### II. More Substantial Plays:

*The Three Wise Men* by Dorothy C. Allen (Boston, Baker), 35c.

A good play for a Church school because of the lesson it teaches. Three kings, three boys, one man, one woman, a choir of angels.

*To Whom Christ Came* by Mary B. Jones (New York, Women's Press), 50c.

A most effective dramatization of the Christmas story. With some changes, might be done in the chancel. Twenty-nine speaking parts, sixteen men, eight women, five children. Full production details.

#### III. For Expert Production:

*The Light* by Walter Charles Roberts (New York, Century), 50c.

A Christmas pantomime that emphasizes the missionary element of Christmas. Three episodes and a great many characters. Full production directions.

### PLAYS WITH RELIGIOUS THEME

*How the Great Guest Came* by Lionel Adams (New York, French), 50c.

*The Gallant Pilgrim* by Evelyn G. Hornsey (Boston, Baker), 35c.

*The Boy They Turned Away* by Mai Pipes (Chicago, Dramatic Publishing Co.), 30c.

## THE NATIONAL COUNCIL

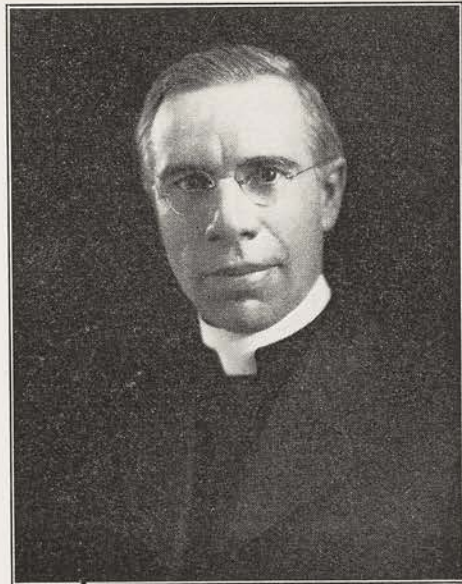
### Adult Education

The Rev. D. A. McGregor, Ph.D., *Secretary*  
600 Haven Street, Evanston, Ill.

**M**EMBERS OF THE National Council, officers in the Church Missions House, and a host of other people who are interested in religious education, are elated over the acceptance, effective October 1, by the Rev. Daniel Arthur McGregor of his appointment as Secretary for Adult Education.

Dr. McGregor will conduct his new work from an office at the Western Theological Seminary, where he is Professor of Dogmatic Theology. To his new duties Dr. McGregor will devote one-half of his time, remaining a member of the faculty of the Western Theological Seminary. By a happy coincidence, shortly before Dr. McGregor was nominated to the Presiding Bishop he was elected Chairman for Adult Education in the Diocese of Chicago. Dr. Frederick C. Grant, Dean of the Western Seminary, who for several years has been a member of the National Council's Commission on Adult Education, is exceedingly interested in the new work which is now opening up before Dr. McGregor, and has generously promised to the National Council the resources of the Seminary, to aid in every possible way this new venture.

Dr. McGregor, who was born in Ottawa, Canada, in 1881, has made his influence increasingly felt in our Church during the past few years. He received his Bachelor's and Master's degrees in Toronto, and later became both a Bachelor and a Master of Sacred Theology in the Western Theological Seminary. The University of Chicago conferred upon him the degree of Doctor of Philosophy. Dr. McGregor spent five years in India, teaching philosophy and the Bible at Allahabad Christian College. During the war he served in this country with the Red Cross, after which he took Holy Orders and held parishes in Chicago and Glen Ellyn. Having been a Christian minister even before receiving ordination in the Episcopal Church, Dr. McGregor has had wide ex-



*Photo by Walinger*

THE REV. D. A. MCGREGOR

Who on October 1 assumed the duties of Secretary for Adult Education on a part-time basis

perience in city missions, and in home and foreign mission work. For the past two years he has been a professor at Western.

It is too early to outline in detail Dr. McGregor's plans. These he will himself unfold from time to time, both in *THE SPIRIT OF MISSIONS* and elsewhere. It may be said, however, that he will be responsible for answering the inquiries which come to the Church Missions House on the subject of adult religious education, and also that in the Diocese of Chicago he will set up certain experiments in adult education which may serve in some measure as a laboratory.

So far as the National Council is concerned there are several places where the desire to give courses to grown people originates; including the Departments of Social Service, Religious Education, Foreign Missions, Domestic Missions, the Field Department, the Woman's Auxiliary. Dr. McGregor will act as clearing-house to which these various Departments, as well as other groups, may make known their needs. There will be a considerable number of outlets through which courses on different subjects may

## THE SPIRIT OF MISSIONS

find their way to the "ultimate consumer," who is the average parishioner (man or woman). Such outlets include: Correspondence courses, including courses for the isolated; parish study groups, where the teachers have first been trained in courses given under Dr. McGregor's direction; extension courses given by the seminaries; the subject-matter courses of the National Accredited Leaders Association; ten-day parish institutes conducted by visiting faculties.

It is probable that Dr. McGregor will secure, with the approval of the Presiding Bishop, one or two men from the faculty of each seminary, to help him in the preparation of courses in various subjects. In a certain sense these men will constitute a nation-wide faculty, with Dr. McGregor as dean.

For further information and help the reader is referred to the Rev. Daniel A. McGregor, Ph.D., 600 Haven Street, Evanston, Illinois.—JOHN W. SUTER, JR.

### Missionary Education

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

**I**N THE MAY SPIRIT OF MISSIONS, I asked to be informed of methods which had been found successful in interesting people in the Church's Mission. The following response has come from Mrs. M. A. Bland, Secretary of Religious Education for St. Peter's Church Service League, St. Peter's Church, Charlotte, North Carolina. St. Peter's, a parish of 688 communicants, has found this method successful.

I have had an interested group of educational secretaries working with me; twelve regular and several supplementary. Two weeks before a scheduled circle meeting, the secretaries meet with me for instruction on the topic assigned for said meeting. I supply each of them with a typewritten outline of the subject to be discussed; suggestions as to secular and religious material they can use for study and reference; several questions that they can discuss at the circle meetings, if they so desire. I give them forty-five minutes' instruction on the topic. My final directions are that in whatever way they give out, their talk or instruction, to put into it their own intellectuality, personality, and spirituality.

We call these secretaries Traveling Educa-

tional Secretaries, as they go to different circles each time. Each secretary, at the beginning of the year, is given not only the program for each meeting but a list telling her at which circle she is to speak each month. Each circle leader, also, has the program and the list telling her which secretary to expect each month. If for any reason a secretary cannot meet her appointment, I am 'phoned and one of the supplementary secretaries fills the date.

Frequently I hear through individual circle members of the interesting programs the secretaries give. I enjoy the sidelights I get as each secretary comes to the circle to which I belong. The talks and instructions are interesting because the secretaries themselves are interested and study their topics well.

Our program for the last three years has been based principally upon the General Church Program: in 1929, Mission work in the United States; 1930, Mission work in our extra-territorial possessions; 1931, Mission work in India, China, and Japan.

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**I** ADD A WORD about a little book which I find is not very well known in the Church but which is most useful in presenting the human side of missionary experiences. I refer to *Stories from a Chinese Hospital* by Laura P. Wells, on sale at The Book Store, 281 Fourth Avenue, New York, at fifty cents a copy. Miss Wells sees the humor in every situation and out of the distress, sordidness, and tragedy which makes up the life of a great city as a hospital knows it, has brought to us a record of Chinese life which is hard to lay down until one has finished it. You will love the old lady, Tosen Tai Tai, and you will find that the Wongs and Tsangs are fundamentally very much like the Joneses and the Smiths, only they have not heard the Good News which changes life.

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**T**HE LONG EXTINGUISHED *Three Hundred Years of the Episcopal Church in America* by George Hodges will appear this month in a new edition from the presses of the George W. Jacobs Company. This is good news. It is especially timely as many will wish to use this lucid, historical volume in connection with their study of Building a Christian Nation. Copies will be available through the Church Missions House Book Store at \$1 each.

## THE NATIONAL COUNCIL

### College Work

The Rev. W. Brooke Stabler, *Secretary*

THERE WAS WIDESPREAD feeling at General Convention that the Church must give serious and constructive thought to its secondary schools. The Department of Religious Education has shared this opinion for some time. Action was taken last spring in the hope that the Department might be of service in such ways as:

Providing a general clearing house for certain matters of national importance and interest.

Helping in planning courses of sacred studies.

Extending the services of the College Visitors to secondary schools. Bringing college pastors into secondary schools to become acquainted with students before graduation and thus form contacts before the students enter college.

Planning and stimulating interest in student conferences for secondary schools.

Compiling a complete list of our Church schools with detailed information for the use of Church people.

Two important steps have now been taken. In the first place, full information about and catalogues of all Church schools may be secured by writing the Rev. W. Brooke Stabler, 281 Fourth Ave-

nue, New York, N. Y. In the second place, a study of the methods and materials of courses in sacred studies has been begun by our Department in coöperation with the Department of Religious Education of the First Province.

Moreover, the Tuition Refund Bureau has recently been called to our attention, this being an insurance plan whereby schools are freed from the responsibility of refunding parents for time lost by students because of illness. Full information may be secured from Mr. C. M. Manson, 370 Lexington Avenue, New York, N. Y.

#### STUDENT LENTEN OFFERING

THOUGH SEVERAL COLLEGES are yet to be heard from, the results of the Fourth Student Lenten Offering (1931) are as follows:

Number of colleges participating, 64.

Amount contributed to St. John's Medical School, Shanghai, \$1,429.53.

At the recent meeting in Denver of the College Commission, future plans for this enterprise were discussed. The following conclusions were reached:

1. To increase the number of projects so as to permit each college group to select that in which it is most interested.

2. To allow more freedom to local



THE COMMISSION ON COLLEGE WORK

Left to right, Mr. Stabler, Carter Harrison, Niles Carpenter, Phillips Osgood, C. Leslie Glenn, Frances Bussey, Murray Bartlett, Bishop Burleson, Malcolm Taylor, Bishop Dallas, Coleman Jennings, Bishop Stephens, Thomas Wright, Leila Anderson, Moultrie Guerry, and Hope Baskette. Four members of the commission were absent

## THE SPIRIT OF MISSIONS

groups in the promotion of the offering. It is urged that all those ministering in student centers write at once to the Secretary for College Work offering suggestions in general and stating how this missionary enterprise may be made most effective in their respective colleges.

3. To place more responsibility on selected provincial representatives.

4. To stress even more strongly the spiritual and educational values of the Student Lenten Offering.

### Young People

Miss Sallie H. Phillips, *Associate Secretary*  
2224 R Street, N.W., Washington, D. C.

**C**HURCH HISTORY IS one continuous story of reawakenings. Each one must endure birth pangs; each is at first scrutinized by questioning and dubious eyes. The reawakening of the young people of the Church is proving no exception.

In evaluating its worth, however, we should not be like the judge who cared not to hear both sides of a case because he became confused. In some respects there have been warped emphases. Refreshments and fun may feature too prominently in some groups. Others have unquestionably begun in committees, continued in programs, and ended in collapse. Again the criticism that the young people's movement is a substitute for the Church may not be wholly unjustified in some instances. Yet we must consider in our appraisal the positive features of this reawakening.

To expedite further development there has been, in the Department of Religious Education, a reorganization of young people's work. This work has been recently assigned to the Rev. W. Brooke Stabler, who will act in a consultative capacity. The Presiding Bishop has appointed Miss Sallie Hewes Phillips, Associate Secretary for Young People's Work. Miss Phillips will give one-half of her time to this work and may be consulted by all young people's groups. Her address is 2224 R Street, N.W., Washington, D. C.—W. B. S.

### GENERAL CONVENTION

**T**HE YOUNG PEOPLE of the Church were quite active throughout General Convention and their distinctive white ribbon convention badges were seen everywhere. They had their own headquarters where they maintained an exhibit of young people's work, while their dinner was attended by about four hundred persons representing every section of continental United States, Alaska, Hawaii, the Philippine Islands, and several foreign lands.

At the young people's dinner the welcome was given by Mr. C. C. Wood, president of the Colorado Young People's Fellowship, the response by the Rev. W. Brooke Stabler, and the principal address by the Rt. Rev. F. A. Juhan, Bishop of Florida, who is a member of the young people's national advisory council. Two striking features of the program were the presentation to the Presiding Bishop by Bishop Juhan, on behalf of the young people of the Province of Sewanee, of their thank offering of seven hundred dollars, and the reading of a message from the President of the United States, which is printed here:

### THE WHITE HOUSE

Washington

September 16, 1931

My dear Mr. Wood:

Through the Young People's Fellowship of the Episcopal Diocese of Colorado, I wish to extend my cordial greetings to the youth gathered from all sections of the country at your meeting at Denver. The opportunity of youth for service to the community was never greater.

Yours faithfully,

HERBERT HOOVER

### FARIBAULT CONFERENCE CANCELLED

**T**HE NATIONAL Young People's Conference, scheduled to meet at Faribault, August 26-31, was cancelled at a very late date because many provinces and dioceses were unable to send delegates due to lack of finances.

Tentative plans are now being considered for a conference in August, 1932, though the condition of affairs in the country may make it necessary to postpone such an enterprise still longer.

# Christian Social Service

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

THE GREATEST SOCIAL SERVICE task facing the Church is the attainment of world peace. And perhaps as never before the Church is realizing her responsibility in this direction. The keen attention which the recent General Convention paid to international problems is an indication of a changed attitude.

November 11, 1931, is probably the most significant Armistice Day since the original one of 1918. The world now has to determine, by deliberate thought and constructive planning, whether the Armistice can be made permanent. This can only be done when millions of individual citizens can convince their respective governments that they mean business when they say, *We want peace!*

With the realization of such facts in mind General Convention took the following action:

RESOLVED, That this Convention request the churches throughout the country to set apart Sunday, November 8, 1931, being the Sunday nearest Armistice Day, as a day of prayer and penitence, to be observed in such manner as the bishops of the several dioceses and missionary jurisdictions may approve, to the end that all the people of this Church may assemble to invoke God's mercy, to pray for His forgiveness, and to ask His guidance that this nation under God may speedily be restored to the wholesome ways of peace and happiness, of sobriety and Christian practice and obedience of His divine will.

BE IT FURTHER RESOLVED, That, in concert with the communions which have been in conference with us, we respectfully request the President of the United States to designate Sunday, November 8, and Saturday, November 7, as a time of prayer for all the people.

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THE NEED OF religion in social work as felt by a worker in faraway Wyoming is indicated by a letter received from a missionary priest in that district asking the cooperation of this Department. He writes in behalf of a social worker, head of the children's department of a large associated charities, for a bibliography for social workers on "the need for

religious training for the young and how that need should be met." He quotes further from the letter: "In reading records of children under care, I have found a growing tendency to minimize the religious training of the child if not evading it altogether. If the social worker recognized the need and resource to meet it, she would draw on the resource to meet the need. As it is, neither is clear to many modern thinkers."

We are deeply grateful to God for this realization of the full task before us on the part of a professional worker. We are justifiably conscious that this awakening is directly the result of many years of earnest prayer and effort to inculcate into the hearts of all social workers, people who deal with others in the most intimate details of their lives, the need of a spiritual approach to their problems as part of their professional technique. It is satisfying to realize that our endeavor has taken root in a remote part of the Church, and we look forward confidently to an increasing number of social workers who will use the Church as the motivating power in that rare opportunity which is theirs to exercise a unique influence in the character development of their clients, and will recognize in the great adventure of life that God's Kingdom on earth may be adequately realized only through and in His Church.

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THE ADDRESS ON Property and Economics delivered at the W.A. Triennial by Spencer Miller, Jr., has been so constantly in demand that the Woman's Auxiliary has had it printed for wide distribution in pamphlet form. Copies of the address are now available at The Book Store at five cents a copy.

The Department has published for free distribution a pamphlet, *The Parish Finds Its Community*, with a suggested outline for a parish committee on social service. It is available at The Book Store.



# The Field Department

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

THE DENVER DEALERS in semi-precious stones and Navajo handicrafts did a bonanza business during the fortnight of General Convention. Since then the wives and daughters and other friends of the deputies have been thrilled with the remembrances that competed with the copies of the treasurer's report for space in almost every suitcase.

What a token it is—that gift of the traveler returning! In many cases the trip has been the longest absence in months from the person we love best in all the world. Our daily acts of devotion have necessarily been suspended and we must take back a gift in lieu of them. We wonder what that gift shall be—something personal that will yield enduring joy. Shall it be something useful or an article of personal adornment? Ah, the very thing! We consider and try to content ourselves with some substitute. But we cannot be reconciled to second-best. We return to "the very thing." It will call for some sacrifice, even a little hardship, but we accept that cheerfully. The purchase is made. What a sense of satisfaction it brings! Any sacrifice or privation which this deed entails will be a joyful tribulation.

Time to get back to the House of Deputies where they are discussing the Program and Quotas. Where is the vocabulary of stewardship and devotion? "It is based on current expenses involving the application of a sliding scale." This calls for the mood in which we face our income tax report blank. We will not be dishonest but we will leave no stone unturned to apply an exemption to make the payment as small as possible. There is no joy or satisfaction in this.

How true it is! Must our contributions for the Church's Program forever rest on the conception of taxation or assessment? Joy for us and joy for God go out the door when the spirit of taxation enters.

The purchase of the homeward-bound gift raised us to the spiritual stratosphere and now we are down to the plane of irksome taxation.

Hold up that piece of Navajo silver where everyone who attends the Every Member Canvass dinner in the parish can see it. It is a symbol of what joyful giving may be; of what a contribution to the support of God's Church should be. It is the kind of giving that the Every Member Canvass is intended to promote. The financial plan of the Church's Program is giving that gladdens God, the giver, and others near at hand and in far off places whose lives will be touched by the magic of the missionary ministry.

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THE POWER AND the morale of the Church in every unit and field of its life for the next year and for the entire period of the next triennium will be fixed by the character of the effort we make in the next month. If we react to the very real difficulties by calling upon our reserves of spiritual power, the Every Member Canvass will express our faith and our courage in terms of victory. No other terms should be considered by the followers of Jesus.

## Speakers Bureau

Mr. J. M. Miller, *Secretary*

THE BUREAU FELICITATES many dioceses and parishes on their good luck in the availability of more than the average number of exceptionally fine missionary speakers this fall. This is due in part to the fact that our usual resources were supplemented by the services of representatives from the foreign field who gave us some time following the meeting of General Convention. It is especially pleasing to report that appointments for the remainder of 1931 very much exceed those for the same period in 1928. Of course we could use more missionaries, as

we never have enough to meet the demand, but there is a good bit of satisfaction in having done better than ever before. This is a good opportunity to express our own appreciation and we know also the gratitude of those who have been and will be served through the bishops and missionaries who have given us their time with such evident good will.

The Bureau will continue to make such appointments as may be possible between now and the end of the year but we trust that we shall not be swamped by demands. The schedules for available missionaries are already filled almost to the limit which we ought to ask of them. Necessary requests, however, will be welcomed and we shall do everything in our power to make appointments.

The prospects for the first four months of 1932 look almost too good to be true. The Bureau will not have an extraordinary number of speakers from the foreign field but for the first time in several years there will be pretty good representation from the domestic field. We anticipate visits from Bishop Remington of Eastern Oregon and Bishop Beecher of Western Nebraska between January 15 and February 15; Bishop Howden of New Mexico and Bishop Moulton of Utah for the month of February; Bishop Seaman of North Texas for the month of March; Bishop Jenkins of Nevada for the month of February or March; the Rev. Robert J. Davis of New Mexico for April and May. It will be good news also to thousands of her friends that Mrs. Grafton Burke of Fort Yukon, Alaska, is now here and will remain all winter, ready to serve whenever she can in New York and nearby dioceses. There is also a probability that the Rev. A. Abbott Hastings, whose work at Ethete, Wyoming, is so well known, will be able to come for a month or six weeks after January 15. We are hoping for one or two others.

As to missionaries from the foreign field we are quite unable now to give a list, but feel sure that we shall be able to take care at least of the normal number of requests.

## Who? What? When?

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

### THIS ISSUE FROM COVER TO COVER

1. Who is V. S. Azariah? p. 724.
2. What new mission was authorized by General Convention? p. 725.
3. Who is Frederick W. Neve, Grafton Burke, John Roberts, W. Blair Roberts, Marguerite Ogden, Daniel A. McGregor, and Sallie H. Phillips?
4. In what practical way can religious education help both adults and children to meet the problems of these crucial days? p. 731.
5. What can the Every Member Canvass do for the Church? pp. 734, 788.
6. What effective missionary work is being carried on at Fort Yukon, Alaska? p. 735.
7. What special contribution does the Shoshone Indian Mission School make to Indian life? p. 739.
8. What was the origin of the *Nippon Sei Ko Kwai*? p. 741.
9. Describe the development of two major missionary institutions in Japan? pp. 741-8.
10. Discuss some problems confronting the Church in Lexington today. p. 749.
11. What are the major objectives of the Church's college work? p. 753.
12. What effective evangelistic program has been developed in Tsu? p. 767.
13. Where is Brent School? p. 771.
14. Which articles in this issue can I use in connection with my study of Building a Christian Nation?
15. What is the best economical Christmas gift that I can give this year?

# Department of Publicity

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

IN HIS NEW *Handbook to the Work of the General Synod of the Church in Canada*, the Rev. Maurice R. Kingsford has some pungent and interesting things to say about Church publicity:

Even in dioceses where there is being made some attempt at publicity, only about ten per cent of the Church members on a generous estimate are being reached. Where does the fault lie? Obviously in a fixed subscription. Publicity combines the elements of broadcasting and advertising. No business firm charges clients or prospective clients with the cost of the advertising it sends out. Neither does Mr. Ford erect large billboards advertising his cars and then charge people twenty-five cents to see them. On the other hand, he erects his signs in places where the public are practically forced to read them. It is obviously the correct procedure, and the Church should forthwith adopt the same live-wire methods. No man is likely to buy a car he has never heard of, and in the same way people cannot be expected to be interested in a Church they never hear of. Moreover, the publicity must be regular to take root. Spasmodic publicity is of doubtful value. The solution seems to be to do away with the fixed subscription (for Church papers). Distribute to the whole constituency free and put the cost on to the diocesan budget. Publicity is almost, if not quite, as necessary to the Church as coal in winter or the bishop's salary the year round.

Incidentally, the need for Church publicity seems to be pushing its way into people's minds in the Canadian Church, for the Peterborough Laymen's Association recently submitted the following resolution to the archdeaconry:

Realizing the mighty power of publicity and the present failure on the part of the Church to use this power to advantage, we submit that the clergy of the archdeaconry memorialize the Synod in September asking for the establishment of a Department of Publicity for the whole Canadian Church under the General Board of Religious Education.

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TWO OF THE MANY letters received by the Department of Publicity with reference to its service at Denver during General Convention:

I want to thank you for your many courtesies and kind coöperation to myself and members of

International News Service staff in connection with the activities of the fiftieth triennial General Convention.

With the aid of your splendidly organized news bureau and your personal interest, I.N.S. was enabled to furnish its clients with complete and adequate coverage of the Convention sessions and divisional meetings.

Kindest personal regards.

M. F. Dacey,  
Denver Bureau Manager.

Your letter of the thirtieth of September to "the ladies and gentlemen of the press" voiced sentiments which are heartily reciprocated by this paper and many times over, for we are greatly indebted to you for the splendid material you sent out.

This paper could not afford regular reporters, and compiled its reports from your bulletins and newspapers almost entirely, so when a bishop remarked the other day that he considered the Convention news handled better by this paper than by any other, we felt that you should receive the compliment that belongs to you.

Very truly yours,  
Southern Churchman,  
By Susanne C. Williams.

\* \* \*

THROUGH THE INTEREST and coöperation of the Rev. Joseph Clarkson Mason, rector of our Church of the Holy Apostles, Hilo, Hawaii, the local daily newspaper, *The Hilo Tribune Herald*, prints at the top of its principal editorial column, a *Thought for the Day* consisting of a well-chosen scripture text. The name of the church and the rector are also printed in this commanding position every day; which is, to say the very least, an example of effective and astute Church publicity.

\* \* \*

ON SUNDAY MORNING, December 6, at ten o'clock, eastern standard time, radio listeners in every part of the United States will be able to hear the Presiding Bishop, the Rt. Rev. James DeWolf Perry, D.D.

Bishop Perry's address, a feature of *The Radio Church of the Air*, will go on the air over all stations of the Columbia Broadcasting System.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

"THE FIFTIETH General Convention of our Church is now history. . . What difference will be felt in the lives of our million and a quarter communicants and in the communities where we live as the result of this Convention?" That is a question in the *Seven Weeks of Prayer*, a call to prayer before, during, and after the General Convention. The expression General Convention was often used to cover all the activities of the Church taking place in Denver through the two busy weeks of September 16-30. Reports here are concerned with the Triennial Meeting of the Woman's Auxiliary to the National Council and the question is pertinent for the women of the Church. What will be the result of this Triennial Meeting?

It is fair to say that no other Triennial Meeting has been more carefully planned and prepared than was this one of 1931. The secretaries and Executive Board began this planning at least a year ago and as the time came nearer delegates and many other women read and thought and prayed. If it is true to say that better preparation had never been made, it is also true to say that a better Triennial has never been held.

The Triennial faced frankly five great questions or problems of today, seeking to find the will of God for them. Those five subjects, Family Life, Property and Economic Conditions, Interracial Contacts, International Relations, and Religious Thinking Today, were first presented in speeches and then discussed in fifteen separate groups. Finally findings on each subject were brought in by five committees. These findings were received by the delegates, who voted that they should be sent to dioceses and parishes for study and action.

It is possible to talk about changing attitudes and make no changes. It is possible to frame resolutions and yet make no difference in conditions. What should be done? In general the answer is that we

should do the things about which we talked. If the homes of Church members are more Christian and if social conditions become more truly like those which obtain in the Kingdom of God, then the Triennial Meeting will have been worth while.

There are three places or groupings which must be remembered and considered in plans for carrying out the decisions arrived at in Denver: dioceses, parishes, and individual lives.

Diocesan officers have a great responsibility and a great opportunity. In regular meetings, and we suggest in special ones called for the purpose, the speeches and findings should be studied. Where distances make many meetings impossible, they should be studied by the officers and correspondence should follow. These subjects should be studied not only in themselves, but in relation to conditions in the diocese. What needs to be done here? How can we do it? In this diocesan planning should be included ways of informing the women in the diocese. This information must be much more than interesting speeches on the Triennial. It should lead these other women to study and action. This again brings us to the parish where the same steps should be followed. The addresses and findings should be studied and plans made for carrying out their spirit and purpose.

We speak of the women of the diocese and parish, but if the largest results are to be obtained, they must be brought about by the whole Church.

To say that is to include the last of the three steps suggested. The five subjects must be acted upon in dioceses and parishes but, of course, the action must be by individuals. The findings reported in Denver are not simply interesting results of speeches and discussions, they were meant to be steps to be taken by disciples of a Leader Who is seeking to make a new world out of a rather tired and deeply puzzled old one.

# American Church Institute for Negroes

*Auxiliary to the National Council*

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

ALL DR. PATTON's many friends will be glad to learn that he is making steady, if slow, progress towards recovery from his recent illness. He expects to return, in the near future, to take up again a moderate program of work.

\* \* \*

THE REV. CYRIL E. BENTLEY, Associate Director of the Institute, who accompanied the Institute Singers on the California trip, because of Dr. Patton's illness, reports that they have had most enthusiastic meetings all along the route. Engagements were made in Salt Lake City, Reno, Sacramento, and Oakland on the way to San Francisco, where they had engagements extending over a period of over two weeks to assist in the effort to raise the nine thousand dollars objective taken by the Diocese of California in the Advance Work Program for this triennium. Meetings were also held in Stockton, Fresno, Bakersfield, and Los Angeles.

\* \* \*

ALL INSTITUTE SCHOOLS have opened their doors for another year's work and report capacity enrollments despite the inability of many students to find summer work. St. Paul's School reports that several young men walked 114 miles, begging an opportunity to work their way through. While our schools are always anxious and willing to help deserving students by arranging part-time work and study schedules, too long a list of such students seriously affects the school revenue. The Institute badly needs a scholarship fund to help worthy students who are otherwise unable to find even the moderate sums asked for board and tuition.

\* \* \*

READERS OF THE September SPIRIT OF MISSIONS (page 631) will recall that Mr. H. A. Hunt received a Rosenwald Fellowship enabling him to study rural work in Denmark.

Mr. and Mrs. Hunt have returned to this country most enthusiastic over their trip, of which Mr. Hunt writes:

There are practically no very wealthy people in Denmark and only a very few poor ones. Almost all of the capital is equally distributed among all the people, the Danes having accepted many years ago the theory that the people of that country are happiest where there are few who have too much and fewer still who have too little. . . . The Danes have accomplished equal distribution of wealth chiefly through the coöperative movement and have not only achieved coöperative production but coöperative consumption, having coöperative dairies, meat-packing plants, markets, bakeries, banks, factories, dry goods stores, groceries, and other businesses. For instance, a large group of people will join together to run a grocery. They will each put in a little capital and hire a clerk or two. At the end of the year, the dividends will be divided among them all, according to what each man has put in.

This coöperative movement, brought to such a high degree of efficiency, is quite along the lines of the new venture recently undertaken by the Institute in the coöperative buying of supplies for the schools, food, fuel, building materials, and the like, through a centralized purchasing plan in charge of a general purchasing agent. This plan was described in the August SPIRIT OF MISSIONS (page 562).

Mr. Hunt reports that while studying coöperative organizations and folk high school movements in Denmark, he was constantly trying to think how the things he saw being done in that little country of about three million people, practically one hundred per cent homogeneous as to racial stock, historic background, and religion, as well as nearly one hundred per cent literate, could be adapted to meet the needs of a group which has had very meagre opportunity for education.

Mr. and Mrs. Hunt were fortunate in making valuable contacts. Thanks are due to American friends who gave them letters of introduction and to the courtesy of the American Minister to Denmark and our consuls at Copenhagen and Stockholm.

# Commission on Ecclesiastical Relations

*Functions directly under the Presiding Bishop*

THE REV. W. C. EMHARDT, PH.D., THE REV. R. F. LAU, D.D., *Secretaries*

**I**N RESPONSE TO several requests concerning the announcement of the Old Catholic Bishops in conference at Vienna, Austria, regarding intercommunion with the Anglican Communion, we give herewith the sequence of actions taken.

I. The Lambeth Conference of 1930 passed this resolution:

(a) The conference heartily thanks the Archbishop of Utrecht and the bishops of the Old Catholic Church associated with him for coming to consult with its members on the development of closer relations between their Churches and the Anglican Communion, and expresses its sense of the importance of the step taken.

(b) The conference requests the Archbishop of Canterbury to appoint representatives of the Anglican Communion, and to invite the Archbishop of Utrecht to appoint representatives of the Old Catholic Churches to be a doctrinal commission to discuss points of agreement and difference between them.

(c) The conference agrees that there is nothing in the Declaration of Utrecht inconsistent with the teaching of the Church of England.

II. This Joint Commission of Anglicans and Old Catholics met at Bonn, July 2, 1931, and agreed that:

1. Each Communion recognizes the catholicity and independence of the other and maintains its own.

2. Each Communion agrees to admit members of the other Communion to participate in the sacraments.

3. Intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith.

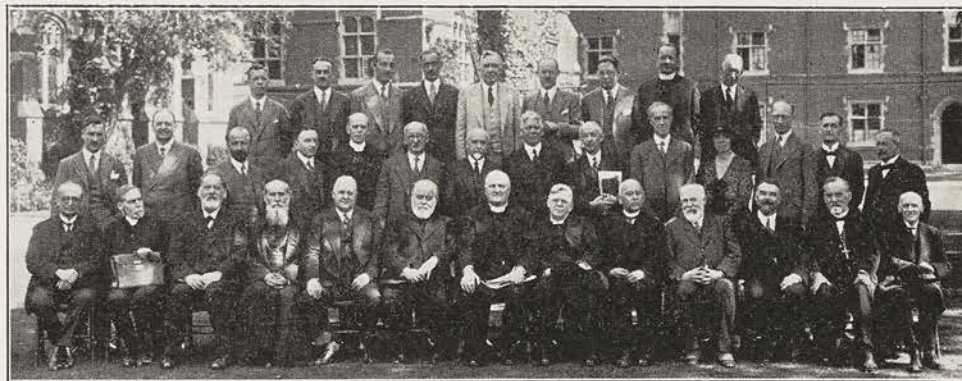
III. The conference in Vienna said:

1. The Conference of Old Catholic Bishops united in the Utrecht Union, which met on the seventh of September, 1931, in Vienna, agrees, on the basis of acknowledgment of the validity of the Anglican ordinations, to the intercommunion between the Old Catholic Churches and the Anglican Communion.

2. Intercommunion consists in the mutual admission of the members of both Churches to the Sacraments.

3. Intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion or liturgical practice characteristic to the other, but implies that each (Church) believes the other to hold all the essentials of the Christian faith.

It seems necessary to state that this applies to those Old Catholics only who are in Communion with the Archbishop of Utrecht and does not comprehend within its scope all who call themselves Old Catholics. As in the past, we shall be glad to supply information to our bishops and their authorized agents concerning the status of priests who may apply to them for coöperation.



CONTINUATION COMMITTEE, STOCKHOLM CONFERENCE. AT CAMBRIDGE, ENGLAND

An international organization supplements the World Conference on Faith and Order by promoting common action between Christian bodies in social and related problems.

# The Coöperating Agencies

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

## The Girls' Friendly Society

Miss Florence L. Newbold, *Executive Secy*  
386 Fourth Avenue, New York, N. Y.



"WHAT DO YOU do when you do nothing"? is a question which becomes increasingly important both for the employed and the unemployed.

Dr. L. P. Jacks, upon his recent arrival in America, said:

Unless we can change the utilization of spare time into something more profitable than it is at present, then I predict some of the gravest problems of the day will remain unsolved.

This year the Girls' Friendly Society presents its new program pamphlet, *Hobbies and Programs* (No. 171, price 25 cents), dealing with this important subject of the use of leisure time. Those who work with girls know that there is a great need for "inner resources," something for the girl to do when she is alone, in place of commercialized amusements which come crowding in upon her.

*Hobbies and Programs* is full of concrete and helpful suggestions. There are three sections: one deals with Magic Casements, such things to enjoy as music, poetry, and art; another is called The Treasure Chest or things to make; and the third, The Nature Trail, lists things to do out-of-doors. Every page contains suggestions for fascinating and worthwhile activities in which a girls' group may engage, such as a trip around the world in song, opera with the phonograph, a music memory contest, planning a wardrobe, block-printing, methods of making silver jewelry, candle-dipping, recipes of other lands, and Indian hobbies.

It also contains lists of suggestions for G.F.S. committee work and valuable bibliographies. The program is of tested value and is being warmly received by G.F.S. branches across the country. It

will undoubtedly be an aid to other organizations working with girls. The hope is that it may develop skills and thus result in the greater enjoyment of leisure time. The pamphlet may be purchased for 25 cents from custodians of supplies in all dioceses, or from our national office, 386 Fourth Avenue, New York.

\* \* \*

ONCE AGAIN WE are offering Christmas cards of unusual design and color from all parts of Europe. Many of the cards are different and are not found elsewhere in this country.

One card which carries an especially quaint Christmas message shows, in bright colors, the children of many lands and races trooping down the hill to the stable under the light of the Christmas star, and combines most happily the missionary spirit of the Church with the Christmas message. (No. 112—6 cents.)

Perhaps the most charming of all is the series of stiff cut-out designs of the Christ-Child and the children who come to bring Him their love and gifts. The colors are soft and beautiful and the figures and details are naïve and child-like. (No. 126—8 cents.)

From a country where the winter snows lie deep on the hills and dark forests, come two cards of great beauty. In one the village folk go down the snowy hill to the brightly lighted stable with their sheep and lambs and gifts for the Holy Child. (No. 105—12 cents). Another card (No. 142—12 cents) pictures the flight into Egypt, with the red cloak and blue gown of the Madonna in striking contrast to the wintry world through which she rides.

There are many other lovely cards, among them a snowy manger nestling against a starry sky (No. 138—4 cents) and a beautifully colored postcard of the Holy Family (No. 128—3 cents).

## Church Mission of Help

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

 CHURCH MISSION OF HELP in the Diocese of Newark suffered a great loss in the death, on September 7, of Mrs. Emil Diebitsch, a communicant of Grace Church, Nutley, New Jersey. Mrs. Diebitsch was one of the founders of CMH in that Diocese and a member of the CMH Board of Managers from its beginning. She served as secretary of the Board from 1919 to 1926 and was chairman of the Case Conference Committee from 1926 until her death. For many years she was a delegate to the National Council CMH and a member of national CMH committees. Mrs. Diebitsch was for the eleven years since 1920, a member of the Newark diocesan Board of Social Service and since 1927 was its secretary.

For the past fifteen years she had devoted much time and interest to the Social Service Bureau of Nutley as a member of the Executive Committee and chairman of the Project and Publicity Committee. She was almost a daily visitor at the Bureau, taking part in every phase of its work. This, added to her rare tact and sympathy, gave her an unusual understanding of social problems. She was beloved by Board members, staff members, and by clients, and in her more than busy life she made time always to say and do the kindly, helpful thing.


\* \* \*

NEW SECRETARIES WERE recently installed in the Paterson and Jersey City branch offices of the Newark CMH. Mrs. Maude R. Boynton, until recently secretary of the Family Welfare Society of Ann Arbor, Michigan, is the new field secretary in Paterson; Miss Georgina Kinney, who has recently graduated from the Smith College School of Social Work, is in Jersey City.

Miss Barbara C. Potter, formerly with the Omaha Family Society, is a new worker in the New York CMH.

## Brotherhood of St. Andrew

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

 DURING THE SECOND week of November the boys and young men of the Brotherhood of St. Andrew will undertake a Church-wide campaign for subscriptions to the national Church weeklies, on a scale never before attempted. Each chapter, with the approval and coöperation of its rector, will make a canvass of the members of the parish and endeavor to get each family to subscribe for at least one of the four Church weeklies. Each pair of boys will be supplied with a set of sample copies of the four papers and with circulars describing their salient features. No commission or profit comes to the boys or to the chapter or to the National Brotherhood. The amount that would ordinarily be paid as a commission to the one securing the subscription, will be given by the Church weeklies to the Japanese Scholarship Fund sponsored by the Brotherhood, with which the readers of THE SPIRIT OF MISSIONS are already familiar. The purpose of this fund is to provide scholarships for young Christian Japanese graduates of St. Paul's University, Tokyo, enabling them to spend two years in postgraduate work in some American university, fitting themselves for Christian leadership and work for the Church of Japan. This feature, however, is purely incidental to the main purpose of the campaign, which is to spread the Kingdom of Christ through the medium of the printed word and thereby help develop a better informed and more intelligent and therefore more devoted and efficient Church membership.

The plan was adopted by the National Convention of the Brotherhood at Sewanee, Tennessee, the first of September, and three weeks later, it was approved and commended to the Church by General Convention at Denver, in the following resolution:

WHEREAS, The Church press is faced by a serious financial situation due to lack of support by the members of the Church, and



## THE SPIRIT OF MISSIONS

WHEREAS, It is a recognized fact that education through the medium of publicity is in this modern day an accepted method of spreading Christ's Kingdom;

BE IT RESOLVED, That the nation-wide subscription campaign for the support of our national weeklies, including *The Churchman*, *The Witness*, *The Southern Churchman*, and *The Living Church*, to be put on by the boys and young men of the Advance Division of the Brotherhood of St. Andrew during the month of November, as a service to the Church, be commended to the attention and support of the bishops, priests, and lay members of the Church throughout the United States.

### The Daughters of the King

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



TAKING AN ACTIVE part in the National Convention is but the more obvious duty devolving upon a delegate. Mountain peaks, both of nature and of vision, have gladdened the eye, calmed the mind, and strengthened the heart. We have returned to our homes refreshed and uplifted. Here is our opportunity to carry on to fulfillment that which is incumbent on representatives.

Having attended convention opens the door to almost limitless possibilities in the way of reviving and intensifying interest.

To have caught the inner meaning of what it is to have the honor and privilege and responsibility of serving chapter or diocese in this way, insures that our chapters will take on new life. Of paramount importance is stressing the fact that the chapter is not a little struggling group alone; it is an integral part of a great Order, a strong and growing body whose success in its appointed field is directly dependent upon each and every one of its component groups.

In great measure the vitality of the season's work depends on the way in which the returning delegate imparts the vision she has caught. It is her privilege to assure the chapter at home that as she sees it, the growth of the Order and its work is limited only by the growth of the individual member.

### Seamen's Church Institute of America

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



THE TWELFTH YEAR of the life of the Seamen's Church Institute of Newport has been one of the severest testing. Every part

of the fabric of our new building has been put to the greatest strain and in every way the structure, including its arrangements, and its furnishings, has stood the test. I can report that for every practical purpose our plant is in as good condition as it was the day it was presented to us.

Another test that was equally severe has been upon the faith and endurance of my loyal staff of workers and the heavy strain upon our ways and means. This organization is here because of the Christian religion and we would be the poorest kind of an advertisement for the cause of Christ if in time of depression we became discouraged or made any complaint. To be sure, dollars and cents are needed to house and care for sailors but if we are going to do anything that approaches a real job our greatest need is the feeling of assurance and security in the everlasting goodness of God to provide those things of which we have need. Many who have helped us in years past have been unable to help us this year. Others whose incomes have been rather straitened have made great sacrifices to keep up their contributions and in a number of cases contributions have increased so that there would be no dearth or lack. Our friends have felt that charity and benevolence were not luxuries but rather necessary expenditures, if social and moral economies are to remain stable. We have tried to meet the unemployment situation by giving our best to those whose need was greatest and a great company of men have, during the past twelve months, been helped in very special and most practical ways towards economic independence. In addition to gifts of dollars, we have re-

## THE NATIONAL COUNCIL

ceived most generous gifts in kind. All sorts of added furnishings, including books, pictures, a new victrola, an electric clock, plants and flowers, have added to the comfort and attractiveness of the house. Comfort bags, knitted articles, clothing, shoes, sick room delicacies and refreshments of all kinds have provided for the needs of men and boys.

Flowers, magazines, games and puzzles in great numbers have cheered the lonely hours of hospital patients. And last but not least, we have received the kind and sympathetic interest of thousands of men and women and boys and girls which has made a year, which might have been one of adversity, one of most glorious gain. For all this we are thankful.—*From the Report of the Superintendent of the Newport Institute.*

### The Church Periodical Club

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



CONTINUING THE STORY of C.P.C. meetings in Denver during General Convention, a special business meeting was held on the morning of Friday, September 25, with the president, Mrs. Otto Heinigke, in the chair.

Following the reports of the findings committees, the delegates put themselves on record on these subjects:

1. Approval of a plan for assistants for diocesan and parish officers of the C.P.C.

2. Belief that the C.P.C., if rightly conducted, should be, and is, a factor in increasing missionary-mindedness, and that the enlargement of its activities should be a help rather than a hindrance to the payment of its quota to the general Church by a diocese sometimes delinquent in this respect.

3. Strong determination to continue the Library Fund as the best aid in building up the libraries of mission educational institutions at home and abroad. Also commendation of the Endowment Fund, the interest on which supplies needed books to clerical and lay missionaries.

4. Continued activity in the rural work

of the Church, with increased and more intelligent coöperation with other groups working in the same field.

The delegates voted also in favor of a special effort to supply public libraries with Church papers, Prayer Books, and other Church literature.

At the public meeting the same evening, the Bishop of Alaska and Dr. Grafton Burke testified to the usefulness of the C.P.C. to the men of Alaska in the lonely places. Mrs. Paul H. Barbour told of the library at the Rosebud Agency, South Dakota, largely supplied by the C.P.C. It is the only library in the county and ministers to the local community, to the boys of Hare School, and to the teachers and pupils of forty rural schools.

The Rev. A. M. Sherman, but lately returned from China, spoke of the value of the C.P.C. in helping build up Boone Library and the library at St. John's University, in providing small theological libraries for newly ordained Chinese clergy, and giving to American missionaries not only welcome books and magazines but, by means of these gifts, the assurance that they were in the constant remembrance of their fellow-members in the Church at home. The Rt. Rev. Fred Ingley, Bishop Coadjutor of Colorado, who opened and closed the meeting, spoke warmly of our work as illustrating the intelligent use of the postage stamp.

In looking back over those days and the many contacts they made possible, the underlying thought is one of thankfulness whether for the splendid work undertaken by C. P. C. officers or for the results of work accomplished. It was heart-warming to learn of Prayer Books and Hymnals provided for persons who, far distant from a Church, could gather in small groups to join in a Church service broadcast over the radio. It was good to know that the reading of C. P. C. magazines helped a delegate to the Woman's Auxiliary to join in the group discussions on International Relations. It was more than good to hear that twelve copies of George P. Atwater's book, *The Episcopal Church*, had added twelve communicants to the Church.

## The Church Army

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



"WHEN THE MAN in the seat goes into the street, the man in the street will come into the seat." General Convention visitors to Denver will recall these words. They were written on the banner carried by the Church Army Crusaders who carried the Church's message to the people on the streets of Denver who wondered what the Convention was all about. Many bishops and deputies, both clerical and lay, took part in the Church Army street meetings. Through the courtesy of *The Denver Post* a platform was erected in one of the busiest thoroughfares and each noon hour, meetings were held. The twelve o'clock meeting was largely attended by business men. At twelve forty-five in another place a second meeting was held, chiefly for unemployed men. The generosity of Convention visitors enabled us to provide meals for worthy unemployed.

Sometimes people ask if outdoor work is worthwhile. One cannot see with the eye all the benefit that comes from it, but frequently open-air preaching has the effect of completely changing men's lives. In one New York town recently a Church Army captain was speaking on the street corner, when a drunken man began to make a disturbance. After the meeting, the captain spoke to him, before going into the indoor mission service in the parish church. Later that night, as he was going to bed, there came a knock on his door. It was the man come back to talk to him. After a talk, he poured the liquor down the wash-basin and asked the captain to pray for him. Told that he had better pray for himself, he prayed right there for deliverance from sin; then he went away. He came to the rest of the services during the mission and when the captain went on to other work, the rector took him under his care.

The change brought in family life through incidents like this is something to

thank God for. In one town the visiting of the captain led him to the home of a drunken wife-beater. The problem of how to get in touch with the man was solved by an invitation to supper, followed by a comfortable chat. The captain seized the opportunity to tell some of his experiences in Church Army work, and related how men had been changed from drunkards into sincere Christians. The man of the house took it all in, and when he said "Good-night" he added, "You have hit me pretty hard." The next Sunday he was in church with his family, and he spent the first evening in many years at home with wife and children. Now, a sober and better man, he attends church regularly and is to be confirmed this autumn.

\* \* \*

THE WORK OF the two captains in Honolulu is such that Bishop Littell has asked for more Church Army men. A third captain is on his way to the Islands, and we hope to send a fourth in December. The work is quite varied, one of the ventures which is meeting with excellent reception is the holding of lantern services in movie houses. This is the first time such services have been held there. At Paauiilo a hall has been erected through the kindness of the plantation authorities, to be used for social recreation as well as more direct evangelism. Schools for Japanese and night classes for Filipinos, together with scout work, are proving of real value. Hospital visiting is done, services are held in prisons, and open-air work is carried on in the various camps. As soon as the additional captains arrive, it will be possible to carry out a yet more thorough and intensive evangelistic program.

\* \* \*

THE NEXT TRAINING TERM for candidates will be held at Bishop McVickar House, Providence, Rhode Island, commencing on the Feast of the Epiphany. Ten or a dozen cadets and sisters expect to complete their training there. Two hundred dollars provides the training for one candidate.

1907



For 1931

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E. REINHOLD ROGERS, Rector,  
Boys' Home, Covington, Virginia.

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# NO RETREAT!

No retreat! This is the call issued to the Church by the General Convention of 1931. Keenly alive to the implications of the present economic situation as evidenced by the report of its committee of twenty-one appointed to consider such questions, the Convention nevertheless approved in its entirety the Maintenance Budget for the missionary work of the Church for 1932 as presented by the National Council. This budget authorizes no increase over the budget for 1931, but does provide for holding the line. This action of General Convention seems justified by the remarkable record of steadfastness in the face of adversity established by the Church during the past two years.

Will the Church now support the action taken by its official representatives? Will it meet a difficult situation by redoubled effort in the Every Member Canvass for which we are now preparing? Will it both preach and practice the need for sacrificial giving in order that the work of the Kingdom may not suffer?

It is obvious that in many parishes the problem will be difficult because pledges must be reduced in the face of pressing necessity. Such reductions must be made up elsewhere. Here lies our great opportunity. More than one-half of the communicant members of the Church are giving nothing regularly to the support of their parishes or to the support of the missionary work of the Church. They have been indifferent to their other obligations as Christians, notably the obligation of worship. Adversity is bringing many of them to a realization that they have neglected to put first things first. Their investments of money, time and energy in the things of the world have not produced expected dividends. They are ready now to consider a real investment in the Kingdom of God. It is our duty to give them an opportunity to make such an investment.

The slogan for the Canvass of this year should be "Reach the Last Man," and reach him with an invitation to give of himself, of his time, his prayer and his material possessions to the work of Almighty God.

LEWIS B. FRANKLIN  
*Vice-President and Treasurer.*

THE NATIONAL COUNCIL  
CHURCH MISSIONS HOUSE  
281 FOURTH AVENUE, NEW YORK

EVERY MEMBER CANVASS—November 28 to December 13