

**Title:** *The Spirit of Missions*, 1932

**Digital Copyright Notice**

Copyright 2022. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America

All rights to this digital copy are reserved. Limited reproduction of excerpts of this is permitted for personal research and single use educational activities. Publication or electronic retransmission or redistribution are not permitted without prior consent.

Send written requests for permission to re-publish to:

**Rights and Permissions Office**

The Archives of the Episcopal Church  
Email: [research@episcopalarchives.org](mailto:research@episcopalarchives.org)  
Telephone: 512-472-6816

# The Spirit of Missions

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

VOLUME XCVII

1932

ONE DOLLAR A YEAR

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



# The Spirit of Missions

## INDEX

VOL. XCVII

1932

January	1-72	May	281-344	September	545-608
February	73-136	June	345-416	October	609-672
March	137-208	July	417-478	November	673-736
April	209-280	August	479-544	December	737-800

### A

Ackley, Charles Breck—Good roads lead to Church's missions, I, 146-50; II, 235-40; III, 291-6

Across the Secretary's Desk, *John W. Wood* (See Departments—Foreign Missions)

Adjusting the Indian to American life, *Elizabeth Mann Clark*, 287-90

Adult Education (See Departments—Religious Education)

*Aggrey of Africa* by Edwin W. Smith (reviewed) 656

Agricultural Missions Association, International, 1931 meeting, 111

ALASKA:

All Saints', Anchorage, parish house, 585

Anchorage missionary cares for native needs, 43

Anvik dormitory, native woods used in new, 756

Appreciation of a sourdough, 350

Chapman recalls early Anvik days, Mrs., I, 633-6; II, 693-6

Fort Yukon Whitsunday offering, 655, 720

Missions in, 586

Nenana, St. Mark's School, 52

Point Hope Eskimos suffer misfortune, *Goodman*, 373

Rowe's motor launch, Bishop, 456

Rowe's summer visits, Bishop, 719

Sitka, St. Peter's-by-the-Sea, 398

Stuck Hospital, Hudson, Ft. Yukon, 113

Tanana Offering, 325

Thompson, Anne Kathleen, 711

Twenty-five years above the Arctic Circle, *Burke*, 349-55

Allen, Arthur J., 442

Alley, Mildred—North Dakota seeks its isolated, 517-18

American Church Institute for Negroes: Answering the call for Negro Betterment, *Kuyper*, 431-4

Also 67, 127, 204, 275, 338, 473, 539, 602, 665, 728, 788

American views the Church in Dornakal, An, *Harper Sibley*, 181-2

ANCHORAGE: (See Alaska)

Anderson, Leila—Tell us the secret of Living! 387-90

Andrews, Edna B.—"Is this the best the Church can do?" (Tochigi), 690-1

ANKING: (See China)

Answering the call for Negro Betterment, *George A. Kuyper*, 431-4

ANVIK: (See Alaska)

Appraisal of our Philippine mission, An, *Ralston Hayden*, 619-21

"Are you bringing us the Church?" *Charles B. Colmore*, 385-6

ARIZONA:

Navajos need the Church, *Cady*, 683-6

Azariah, V. S.—Dornakal welcomes American co-operation, 178-80

### B

Bailey, Ohmer Marcus, 443

Baptisms, Percentage in U. S. and Japan, 649

Barnes, C. Rankin—A child needs your help, 766

Quoted, 368

Social workers will meet in Philadelphia, 225-6

Barnes, Gladys Wolcott—Social workers rally in Philadelphia, 367-70

Barnwell, Middleton S.—Church's opportunity in Idaho, The, 220

Bartlett consecrated in North Dakota, F. B., *William Hoster*, 4, 13-15, 36-7

Bartlett, F. B., Flying visitation of, 154

Barter, Frances E.—Cross and Crescent meet in Zamboanga, 254-6

Battle, Wallace A., 539

Benjamin, Heber C.—What shall I advertise? 125

Bennett, Hiram Rockwell—Call of Kentucky's Mountain Folk, The, I, 553-7; II, 622-6; III, 687-9

Binsted, Norman S.—On budget cuts, 142, 528

"Thou persuadest me to become a Christian," 709

Birthday Thank Offering, 227, 463

B. T. O. will benefit Japan's children, *Rudolf B. Teusler*, 227-9

Bishop of Haiti makes a prophecy, The, *Harry Roberts Carson*, 549-52

Bishops, House of, Garden City Meeting, 144, 261, 375-6

Pastoral Letter, 348

Blackford, Randolph F.—Negro welfare enlists Church cooperation, 748-9

Blind, Committee on Literature for, 118

THE SPIRIT OF MISSIONS in Braille, 258

Block, Karl Morgan, 652

Boone College builds men for God, *Frances Alice Jenner*, 519-22

Boyd, Saidee E.—Colorado folk worship 10,300 feet up, 558

Braga, Erasmo, 461

BRAZIL:

Capella do Salvador, Livramento, 187

My parish is seven hundred miles long, *Ito*, 499-500

Pioneering for Christ on Brazilian Serra, *Cabral*, 185-6

Porto Alegre, new building, Southern Cross School, 462

Quota, 782

Situation in, 111, 323, 528

Bread is the 1932 Lenten Offering theme, *John W. Suter, jr.*, 19-22

Brotherhood of St. Andrew (See Cooperating Agencies)

Brown, Edward Tanner—Kahaluu fishermen witness ordination, 391

Brown, Esther—Raleigh Community Center, 274

Brown, J. H.—"O come let us sing unto the Lord" (St. Philip's, Hawkinsville, Ga.) 645-6

Brown, Thomas Lee, 443

Bryan, John Stewart, 526

George Washington—The Churchman, 7-12

Bryant, Caroline Sibbett, 443



- Budget, Comments on, 142, 145, 190, 214, 215, 229, 262, 265, 321, 398, 399, 528, 592  
 Also 395  
*Building a Christian Nation*, 122  
 Burleson, Helen Ely, memorial chair, 700  
 Burleson, Hugh L.:  
   Easteride Imperative, An, 248  
   George Washington—"First in Peace . . ."  
   371-3  
   Iroquois Indians honored Washington, 444  
   They Saw the Star! (poem), 772  
 Burke, Clara Heintz—Twenty-five years above  
 the Arctic Circle, 349-55  
 Burroughs, Annie Gray, 443

## C

- Cabral, Americo V.—Pioneering for Christ on  
 Brazilian Serra, 185-6  
 Cady, Anne E.—Navajos of Arizona need the  
 Church, 683-6  
 CALIFORNIA:  
   St. Margaret's House, Berkeley, 111  
 Call of Kentucky's Mountain Folk, The, *Hiram*  
*R. Bennett*, I, 553-7; II, 622-6; III, 687-9  
 Campbell, Robert E., on budget cuts, 142, 399  
   On visitation, New launch takes, 618  
 Carson, Harry Roberts—Bishop of Haiti makes  
 a Prophecy, The, 549-52  
   Visits Panama Canal Zone, 586  
 Case work in parochial social service, *Catharine*  
*Sharp*, 435-41  
 Castle, Jr., William R., 652  
 Central China College, Wuchang, 713, 720  
 Chaplains in our public institutions, *William H.*  
*Jefferys*, 581-4  
 Chapman, Adelaide Seely, Recalls early Anvik  
 days, I, 633-6; II, 693-6  
 Children's Offerings an educational opportunity,  
 485-8  
 CHINA:  
   American doctors needed, 456  
   Anking, Four years' progress in Huntington,  
   16-18: St. James' Hospital, 192; W. A.  
   activities, *Monteiro*, 537-8  
   Anti-foreignism in, 52  
   Boone College builds men for God, *Jenner*,  
   519-22  
   Bulletin from Bishop Graves, 264  
   Central China College, 713, 720  
   Chapei District Chapel, 649  
   Christian work for Moslems, 457  
   China Flood—Christians succor victims, *For-*  
*ster*, 95-7  
   Chinese patient describes hospital life (St.  
   Andrew's, Wusih), *Tang*, 86-8  
   Church General Hospital, Wuchang, 112  
   Church of the Good Shepherd, Kiading, 118  
   Communism in, 192, 775  
   Conditions in central, 782; in interior, 117  
   Cuts in appropriations, 591  
   Flood relief, 49, 95-7, 425-7, 710  
   Flood refugees, Futai Yamen cares for 4,000,  
   *Huang*, 425-7  
   Fung Mei Ts'en fund, 53  
   Hsin Er's visit to St. James' Hospital, *Myers*,  
   507-8  
   Kao Li Tien Church, Shanghai, 257  
   Kiangwan Church destroyed by bombs, *Throop*,  
   285-6  
   Ku San Chapel, 257  
   Most living force today in, *Johnson*, 374  
   Recruits for, 655-6  
   Rehabilitating the flooded areas of Hunan,  
   *Tyng*, 561-6  
   Roots visits Ichang and Shasi, Bishop, 649  
   Shanghai Confirmations, 591: Diocesan mission,  
   Puchen, 258; Grace Church, 456  
   Shanghai hospital (St. Luke's) evacuates pa-  
   tients, 177; Carries on under fire, *Wilson*,  
   361-6; also 462, 592  
   Sianfu (Shensi) mission, 258  
   Sino-Japanese conflict affects missions, *Wood*,  
   216-17  
   St. Elizabeth's Hospital graduates nurses, 529  
   St. Stephen's, San-ting-ko, 399  
   Survey of Christian school children, 648  
 Vestry of a Chinese Parish, The, 570  
*Washington Post* on missionary work abroad,  
 719  
 What is the Chung Hua Sheng Kung Hui?  
*Norris*, 677-82  
 Wuchang, Day-by-day evangelism in Church  
 General Hospital, 12  
   St. Hilda's School, 325  
   Work of mercy needs building, *Mother Ur-*  
*sula Mary*, 756-60  
 Wusih, St. Andrew's Hospital, 321  
 Zangzok, 781  
 Chinese Christians succor flood victims, *Ernest H.*  
*Forster*, 95-7  
 Chinese-Japanese Conflict, Effect on missions,  
 177, 193  
 Chinese laymen tell of their faith, *Louise Strong*  
*Hammond*, 751-4  
 Chinese Parish; The Vestry of a, 570  
 Chinese patient describes hospital life, *Ohindon*  
*Yui Tang*, 86-8  
*Christian College in India, The*, Reviewed by  
*Artley B. Parson*, 44-5  
 Christian reunion, On the road to, *William O.*  
*Emhardt*, I, 428-30; II, 496-8; III, 567-70;  
 IV, 629-32  
 Christian Social Service  
 (See Departments)  
 Christmas  
   Greetings from Presiding Bishops and others,  
   765-72  
*Chung Hua Sheng Kung Hui? What is the*,  
*Frank L. Norris*, 677-82  
   Also 528  
 Church and the Crisis, The, *Lewis B. Franklin*,  
 548  
 Church Army:  
   In Dornakal, *Reffold*, 231-3  
   (See also Coöperating Agencies)  
 Church arouses Japan's social conscience, *James*  
*K. Morris*, 25-9  
 Church has a message for Kyoto weavers, *J.*  
*Kenneth Morris*, 647  
 Church Mission of Help  
 (See Coöperating Agencies)  
 Church must not stagnate—always progress,  
*Etrvin Salinas y Velasco*, 761-4  
 Church of the Air, 5-6  
 Church Periodical Club  
 (See Coöperating Agencies)  
*Church School comes to Life, The*, by Mildred  
 Hewitt (reviewed), 464  
 Church school courses, *Mildred Hewitt*, 783  
 Church Mission faces crisis, The, 141-5  
 Church's opportunity in Idaho, The, *Middleton S.*  
*Barnwell*, 220  
 Church's opportunity in Idaho today, The, *Wil-*  
*liam Hoster*, 218-24  
 Church's opportunity in Utah today, The, *Wil-*  
*liam Hoster*, 303-8  
 Church's part in Family Relations, The, *Joseph*  
*T. Ware*, 501-6  
 Church's reawakening in Wyoming, The, *William*  
*Hoster*, 161-8  
 Clark, Elizabeth Mann—Adjusting the Indian to  
 American Life, 287-90  
 Clements, Dorothy Margaret, 443  
 Cobb, Martha Alberta, 443  
 College Work:  
 (See Departments—Religious Education)  
 Collegians hold missionary conference (S.V.M.  
 Quadrennial), *Artley B. Parson*, 84-5  
 Colmore, Charles B.:  
   "Are you bringing us the Church?" 385-6  
   On budget cuts, 142  
 Colorado folk worship 10,300 feet up, *Saidee E.*  
*Boyd*, 558  
 Consecration of F. B. Bartlett, 4, 13-15, 36-7  
 Cooper, Mabel Lee—Leadership, 195-6  
 COÖPERATING AGENCIES:  
 Brotherhood of St. Andrew, 72, 131, 205, 279,  
 339, 412, 476, 541, 606, 667, 731, 796  
 Church Army, 70, 131, 205, 278, 341, 413,  
 476, 542, 604, 669, 733, 794  
 Church Mission of Help, 71, 132, 207, 277,  
 342, 413, 475, 542, 603, 668, 732, 793  
 Church Periodical Club, 68, 130, 206, 277, 340,  
 414, 477, 543, 604, 669, 733, 795



- Daughters of the King, 69, 130, 206, 276, 340, 412, 475, 541, 605, 668, 734, 793  
 Girls' Friendly Society, 69, 132, 207, 276, 339, 414, 478, 543, 603, 667, 732, 795  
 Guild of St. Barnabas, 70, 278, 477, 731  
 Seamen's Church Institute of America, 71, 133, 208, 279, 341, 415, 478, 543, 605, 670, 734, 794  
*Craftsmen All* by Edward Shillito (reviewed), 532  
 Creighton, Frank W.—Lenten Offering message, 79  
   Mexico, Comments on, 112  
   Santiago Loma, Visits, 88  
   Southern Dioceses, Visits, 324  
   To give the best gift to others, 769  
   (See also Domestic Missions)  
 Cross and Crescent meet in Zamboanga, *Frances E. Bartter*, 254-6
- CUBA:**  
 American congregations in, 711  
 Disastrous hurricane sweeps, *Townsend*, 755-6  
 Earthquake damages Santiago, 187, 264  
 Economic situation in, 782  
 Cuba hurricane, 755-6, 781  
 Matanzas, Bishop Hulse visits, 393  
 Statistics, 456
- D**
- Dagwell, Benjamin D., 526  
 Dakota Indians Present a Bishop's Chair, 700  
 Dallas, John T.—Lambeth views youth and its vocation, 98-100  
 Daughters of the King:  
   (See Coöperating Agencies)  
 Davis, Carroll Melvin, death of, 263  
 Day-by-Day Evangelism in a Chinese Hospital, 12  
 Deficiency Fund, 1932:  
   Emergency message, *Perry*, 172-3  
   (Also 326)
- DEPARTMENTS:**  
 Christian Social Service:  
   Annual conference, 225-6, 333, 367-70  
   Case work in parochial social service, *Sharp*, 435-41  
   Conference at College of Preachers, 266  
   Chaplains in our public institutions, *Jefferys*, 581-4  
   Church arouses Japan's social conscience, *Morris*, 25-9  
   Church's part in family relations, *The Ware*, 501-6  
   Negro welfare enlists Church coöperation, *Blackford*, 748-9  
   Parish Social Service Committee, 722  
   Rogation Days, *Fenner*, 266  
   Social Service Sunday, 54  
   Unemployment Bibliography, 54  
   World Disarmament Conference, 55  
   (Also 119, 194, 405, 467, 530, 594, 660, 786)  
 Domestic Missions, 51, 116, 191, 262, 324, 397, 460, 527, 593, 654, 721, 780  
 Field:  
   Every member canvass, 63-4, 123, 598, 662, 787  
   Speakers Bureau: 123, 200, 407, 727  
   Which of these shall happen? *Reinheimer*, 212  
   (Also 200, 273, 334-5, 406, 468, 535, 727)  
 Finance: 124, 201, 728  
 Foreign Missions:  
   Across the Secretary's Desk, 52, 117, 192, 264, 325, 398, 461, 528, 591, 655, 719, 781  
   With our missionaries, 53, 118, 193, 265, 326, 399, 462, 529, 592, 656, 720, 782  
 Publicity:  
   Advertising, 64, 125  
   Parish papers, 469, 661  
   Religious periodicals, 536  
   (Also 202, 272, 336, 408, 599, 726, 788)  
 Religious Education:  
   *Bread* is the 1932 Lenten Offering theme, *Suter*, 19-22  
   Church school courses, *Hewitt*, 783  
   Church school improvement, *Hewitt*, 56-7  
   Curriculum Committee, 657  
   Diocesan Leadership in, *Hewitt*, 120-1  
   Leadership in, 195-6, 267-8  
   Lenten Offering calls for sacrifice, *Hewitt*, 77-9  
   Lenten Offering, 1933, 531  
   Summer Conferences, 269  
   Vacation Church schools, 400-1  
   *Ways of the Church*, 268-9  
   (Also 327, 463-4, 593, 723)  
 Adult Education:  
   Worship, 61-2  
   (Also 121, 196, 270, 328, 401, 464, 532, 596, 659, 724, 785)  
 College Work:  
   Conferences for women, 60  
   Seminary statistics, 61  
   Secondary Schools Committee, 121  
   Tell us the secret of living! *Anderson*, 387-90  
   (Also 199, 271, 332, 404, 466, 534, 597, 724)  
 Missionary Education:  
   Building a Christian Nation, 122  
   *Litany for our nation*, 4, 62  
   *Church missionary Calendar*, 62  
   Parish Library, 62  
   *Indians Today*, 62  
   Study Program, 329  
   (Also 198, 269, 402-3, 465, 533, 597, 658, 725, 785)  
 Young People, 58, 197, 331, 403, 465, 533  
 Woman's Auxiliary:  
   Anking report, 537-8  
   Clothing boxes, 1932-3, 789  
   1931 United Thank Offering goes to work, 663-4  
   Meetings, Executive Board:  
     December (1931), 65-6; February, 203;  
     April, 409; October, 729  
   Publications, new, 66  
   Raleigh Community Center, *Brown*, 274  
   Social work in Pennsylvania, 470  
   Supply Department, *Wade*, 126  
   (Also 337, 600)  
 Department Meetings, Echoes from, 715-18  
 Diman, Ezra S., III, 443  
 Disarmament, 115, 119, 190  
**DOMINICAN REPUBLIC:**  
 St. Gabriel's Church, Consuelo, 775  
 Dornakal welcomes American coöperation, *V. S. Azariah*, 178-80
- E**
- EASTERN OREGON:**  
 Nameless thousands await the Church, *Remington*, 421-4  
 Eastertide Imperative, An, *H. L. B.*, 248  
 Ecclesiastical Relations, Commission on:  
   Federated Russian Orthodox Clubs in America, 791  
   (Also 128, 471, 602)  
 Edwards, Frances R.—Leadership, 267-8  
 Emergency message from the President of the National Council, An, 172-3  
 Emhardt, William C.—Good Friday Offering aids Near East, 157-60  
   On the road to Christian reunion, I, 428-30; II, 496-8; III, 567-70; IV, 629-32  
 European Churches:  
   Geneva, Switzerland, Emmanuel Church, 392  
   Munich, Germany, 257  
 Evangelism, Commission on, 411, 474, 540, 601, 666, 730, 790  
 Every Member Canvass:  
   Which of these shall happen? *Reinheimer*, 212  
   Church and the Crisis, *The Franklin*, 548  
   (Also 63, 123, 200, 598, 662, 787)
- F**
- Family Relations, The Church's part in, *Ware*, 501-6  
 Federated Orthodox Clubs in America, 791  
 Fenner, Goodrich R., 189, 194, 266  
 Field:  
   (See Departments)

- Finance:  
 (See Departments)
- Fond du Lac:  
 Holy Apostles' Mission, 527
- Foreign Missions:  
 (See Departments)
- Forster, Ernest H.—Chinese Christians succor flood victims, 95-7
- Fort Thompson (South Dakota) chapel consecrated, 253
- Foster, Henry, and Clifton Springs Sanitarium, 655
- Four years' progress in Anking Mission, *Daniel T. Huntington*, 16-18
- Fowler Fund, 262
- Francis, Joseph M., 589
- Franklin, Lewis B.—Christmas gifts in His name, 768  
 Church and the Crisis, *The*, 548  
 Temptation, 201
- From Buddhism to Christian Witness, *Yakabu Yamaguchi*, 299-302
- Fukui:  
 (See Japan)
- Futai Yamen cares for 4,000 flood refugees, *Hwang Swei-ch'ang*, 425-7
- G**
- General Convention:  
 Resolution on Washington Bicentennial, 8  
 National Council action on Resolutions of, 49-50
- GEORGIA:  
 St. Philip's Mission, Hawkinsville, *Brown*, 645-6  
 (See European Churches), 257
- GERMANY:  
 Gilman, A. A.—Conditions in Central China, 782  
 Girls' Friendly Society:  
 (See Coöperating Agencies)
- Good Friday Offering aids Near East, *William C. Emhardt*, 157-60  
 (Also 792)
- Goodman, Frederic W.—Point Hope Eskimos suffer misfortune, 373
- Good roads lead to Church's missions, *Charles Breck Ackley*, I, 146-50; II, 235-40; III, 291-6
- Goto, Peter K.—Ministered to Shitaya's (Tokyo) poor, 109-10
- Gozzaldi, Mary Isabella—Washington's winter in Cambridge, 317-20
- Graham-Brown has strategic post, Bishop, *Robert F. Lau*, 692
- Graves, Anson Rogers, death of, 112
- Graves, Frederick D.:  
 Anson Rogers Graves: Pioneer of the Platte, 183-4
- Graves, Frederick R.—On budget cuts, 142
- Guild of St. Barnabas:  
 (See Coöperating Agencies)
- H**
- HAITI:  
 Bishop of Haiti makes a prophecy, *The, Carson*, 549-52
- Hammond, Louise Strong—Chinese laymen tell of their faith, 751-5
- Hankow:  
 (See China)
- Hartel, Marie R., 443
- Hastings, A. Abbott, 585
- HAWAIIAN ISLANDS:  
 Easter in, 326  
 Japanese-Christian friendship, 776  
 Kahlalu fishermen witness ordination, *Brown*, 391  
 Littell dedicates Molokai mission, Bishop, *Kieb*, 155-6  
 Hawaiian Islands needs recruits, 719  
 Statistics, 1932, 585
- Hayden, Ralston—Appraisal of our Philippine mission, *An*, 619-21
- Henshaw, Edgar William, Ordination of, 391
- Hewitt, Mildred—Church school courses, 783  
 Church school improvement, 56-7
- Diocesan leadership in Religious Education, 120-1
- Lenten Offering calls for sacrifice, 77-9
- Hikone chapel consecrated, 493-5
- Historical magazine of the Church, The*, 110
- History of Indian Literature, A*, by Herbert H. Gowen (reviewed), 197
- Hobbs, G. Warfield—Christmas Brings Heaven-made news, 769  
 Laymen's foreign missions inquiry presents report, 741-2
- Holy Trinity Church, Fukui, consecrated, *Powell*, 559-60
- HONOLULU:  
 (See Hawaiian Islands)
- Hospitals:  
 Church General, Wuchang, 12, 112  
 Good Samaritan, Los Angeles, 530  
 Hsin Er's visit to St. James', Wusih, *Myers*, 507-8  
 Sagada, P. I., 41-3, 117, 489-91  
 St. Andrew's, Wusih, *Tang*, 86-88  
 (Also 321)  
 St. Barnabas', Osaka, 775  
 St. James', Anking, China, 192  
 St. Luke's, Manila, P. I., 461; 571-2  
 St. Luke's, Ponce, P. R., 53, 773-4  
 St. Luke's, Shanghai, evacuates patients, 177  
 Carries on under fire, *Wilson*, 361-6  
 (Also 462, 592)  
 St. Luke's, Tokyo, B. T. O. for, 463  
 Public health work, 627-8  
 (Also 193, 227-9)  
 Shingle Memorial, Molokai, T. H., 155-6  
 Stuck Memorial, Ft. Yukon, Alaska, 113, 350  
 Woman's Board aids Manila hospital (St. Luke's), *Phillips*, 571-2
- Hoster, William—Bartlett consecrated in North Dakota, *F. B.*, 4, 13-15, 36-7  
 Church's opportunity in Idaho today, *The*, 218-24  
 Church's opportunity in Utah today, *The*, 303-8  
 Church's reawakening in Wyoming, *The*, 161-8  
 "How good to see the people improving," 646  
 Hsin Er's visit to St. James' Hospital, *Blanche E. Myers*, 507-8
- Hulbert, Winifred E.—Indian American youth is confused, 743-7
- HUNAN:  
 (See China)
- Huntington, Daniel T.—Four year's progress in Anking mission, 16-18  
 On budget cuts, 145
- Hwang Swei-ch'ang—Futai Yamen cares for 4,000 flood refugees, 425-7
- I**
- IDAHO:  
 Church's opportunity today in, *The, Hoster*, 218-24  
 "I do the Will of Him that sent me," *Robert Nelson Spencer*, 356
- India, Burma and Ceylon, Church of, General Synod, 230, 320
- India, Christian higher education in, *Artley B. Parson*, 44-5
- INDIA:  
 Church Army in, *Refold*, 231-3  
 Dornakal:  
 American views the Church in, *An*, 181-2  
 Baptisms in, 461  
 Welcomes American Coöperation, 178-80  
 Work in, 118  
 Religious census, 392  
 Indian American youth is confused, *Winifred E. Hulbert*, 743-7  
 Indian Church welcomes American help, *Foss Calcutta*, 230
- Indians:  
 Adjusting the Indian to American Life, *Clark*, 287-90  
 Children attend Trinity Church, Wahpeton (N. D.) 654  
 Dakota Indians present a Bishop's chair, 700  
 Fort McDermitt, Nevada, mission, 460  
 Fourteen hundred gather for annual meeting, *Austin Pardue*, 616-18  
 Holy Apostles' Mission, Fond du Lac, 527



Idaho, government school in, 457  
 Iroquois honored Washington, *Burleson*, 444  
 Navajos of Arizona need the Church, *Cady*, 683-6  
 Niobrara meeting greets Presiding Bishop, *Perry*, 613-15  
 Ingley, Fred—Colorado convention address, 334-5  
 Iroquois Indians honored Washington, *Hugh L. Burleson*, 444

## Isolated:

Colorado service for, *Boyd*, 558  
 North Dakota seeks its, *Alley*, 517-18; also 712  
 "Is this the best the Church can do?" (Tochigi), *Edna B. Andrews*, 690-1  
 Ito, J. Yasoji—My parish is seven hundred miles long, 499-500

## J

## JAPAN:

All Saints' Church, Tokyo, consecrated, *Rusch*, 234  
 B. T. O. will benefit Japan's children, *Teusler*, 227-9  
 Cost of living in, 781  
 Christians in Osaka, 112  
 Church arouses Japan's social conscience, *Morris*, 25-9  
 Church has a message for Kyoto weavers, *Morris*, 647  
 From Buddhism to Christian Witness, *Yamaguchi*, 299-302  
 Future clergy in Diocese of Kyoto, 648  
 Goto ministered to Shitaya's poor, Peter, 109-10  
 Hikone Chapel consecrated, 493-5  
 "Is this the best the Church can do?" (Tochigi), *Andrews*, 690-1  
 Koriyama Church consecrated, *Madeley*, 360  
 McKim looks at his diocese, Bishop, 453-4  
 Naide (Osaka) on Budget, Bishop, 398  
 National Christian Council on Peace, 52  
 Nightingale service, 586  
*Nippon Sei Ko Kai* young men organize, 522  
 Osaka, St. Barnabas' Hospital, 775.  
 St. Luke's pioneers in public health, *Nuno*, 627-8  
*Sei Ko Kai* hath builded well in Fukui, *Powell*, 559-60  
 Tokyo:  
 St. Luke's Hospital, 193, 396, 463  
 St. Margaret's Chapel, 398  
 St. Paul's University, Tokyo, observes double anniversary, 215  
 St. Paul's University, Tokyo, baseball team, 257, 325  
 "Thou persuadedst me to become a Christian," *Binsted*, 709  
 Yagi Christians go apart on mountain top, *Nichols*, 572  
 Japanese in Brazil, 499-500  
 Japanese in the United States, 51, 495, 593  
 Jefferys, William H.—Chaplains in our public institutions, 581-4  
 Jenkins, Hawkins K.—Physical needs in Sagada overwhelming, 41-3  
 Jenkins, Thomas, quoted, 85; also 51, 187  
 Jenner, Frances Alice—Boone College builds men for God, 519-22  
 Johnson, Hewlett—Most living force in China today, *The*, 374

## K

Kahaluu (T. H.) fishermen witness ordination, *Edward T. Brown*, 391  
 Kano, H.—Japanese in Western Nebraska, 782  
 Kentucky's mountain folk, The call of, *Hiram Rockwell Bennett*, I, 553-7; II, 622-6; III, 687-9  
 Kiangwan Church destroyed by bombs, *Montgomery T. Throop*, 285-6  
 Kidde, Walter, 589  
 Kieb, James F.—Bishop Littell dedicates Molokai mission, 155-6  
 Knickerbocker, Addison E., 589  
 Koriyama Church consecrated, *W. F. Madeley*, 360

Kuyper, George A.—Answering the call for Negro Betterment, 431-4  
 Kyoto:  
 (See Japan)

## L

Lambeth views youth and its vocation, *John T. Dallas*, 98-100  
 Lascelles, Rosalie—Rural Nevada is athirst for God's word, 23-4  
 Lau, Robert F.—Graham-Brown has strategic post, Bishop, 692  
 Laymen's Foreign Missions Inquiry presents report, *Editor*, 741-2  
 Lenten Offering:  
 1932 Theme, Bread, *Suter*, 19-22; Calls for sacrifice, *Hewitt*, 77-9  
 1933, 531  
 Our Daily Bread, 101-8  
 Presiding Bishop's Message, 76  
 Creighton, Frank W., on, 79  
 Suter, John W., Jr., on, 78

## LIBERIA:

Campbell on budget cuts, Bishop, 399, 592  
 House of Bethany, Cape Mount, 393  
 New launch takes Bishop Campbell on visitation, 618  
 Pandemai Church, 649, 711  
 Ridgely, Margaretta, 455  
 Lincoln, Charles S. F., 585  
 Lindley, Grace—Jesus shows us the God of Hope, 771  
 Littell dedicates Molokai mission, Bishop, *James F. Kieb*, 155-6

## Livramento:

(See Brazil)

## Los Angeles:

St. Mary's Japanese Mission, 51  
 Lynchings, Race relations commission reports on, 168

## M

Mac Innes, Rennie, death of, 112  
 Macpherson, William R.—Work in Anchorage, 43  
 Marriage, Canon on, 194  
 Mason, W. Roy—Twenty-fifth anniversary, 654  
 Matsui consecrates Tokyo Church, Bishop, *Paul Rusch*, 234  
 McCalla, Thomas G. C.—There is no Corn in "Little Egypt," 89-94  
 McCarthy, Juan, death of, 112  
 McComas, Joseph Patton—Washington, The Churchman in New York, 81-3  
 McKim, John, looks at his diocese, 453-4  
*Men of Conviction* by Henry Bradford Washburn, (reviewed) 330  
*Men Who Stood Alone*, Mary Jenness, (reviewed) 268  
 Mexicans in United States, 51  
 MEXICO:  
 Church must not stagnate—always progress, *Salinas*, 761-4  
 Creighton visits, Bishop, 112  
 Neighboring villages (Xolox and Los Reyes) plan new Church, 22  
 Santiago Loma, 88  
 (See also Salinas y Velasco, Efrain, 441)  
 Milton, William H., 525  
 Missionary Bishops, List of, 760  
 Missionary Education:  
 (See Departments)  
 Missionaries:  
 From New Jersey, 376  
 From Province III, 427  
 From Province VII, 296  
 New, 442-3  
 Mohammedan Missions:  
 Cross and Crescent Meet in Zamboanga, *Bartter*, 254-6  
 In China, 457  
 MOLOKAI:  
 (See Honolulu)  
 Monteiro, Margaret K.—Anking W. A. report, 537-8

- Morehouse, Frederick C., 492  
 Morris, James K.—Church arouses Japan's social conscience, 25-9  
 Church has a message for Kyoto weavers, 647  
 Mosher, Gouverneur F.—On budget cuts, 215  
 Most Living Force in China Today, The, *Hewlett Johnson*, 374  
 Mother Ursula Mary, O. S. A.—Wuchang work of mercy needs building, 756-60  
 Moulton, Arthur W.—Utah coal region challenges Church, 30-2  
*Mountain Province Churchman*, P. I., 648  
 Myers, Blanche E.—Hsin Er's visit to St. James' Hospital, 507-8  
 My parish is seven hundred miles long, *J. Yasoji Ito*, 499-500

## N

- Naide, P. Y.—On budget cuts, 398  
 Nameless thousands await the Church, *William P. Remington*, 421-4  
 National Accredited Leaders Association, 463  
 National Council:  
 Annual report, 1931, 591  
 Church's mission faces crisis, The, 141-5  
 Deficiency Fund, 1932, 459  
 Echoes from Department meetings, 715-18  
 Emergency message from the President of the, 172-3  
 Meeting of House of Bishops with, 261  
 Meetings: December (1931), 47-50; February, 189-90; April, 261, 395-6; October, 715-18  
 Members, Class of 1934, 525-6; Class of 1937, 651; Provincial, 589-90  
 Message to the people of the Church, 704-5  
 Personnel, 47-8, 525-6, 651-2, 589-90  
 Resolution on mission schools, 654; also 115, 323, 779  
 Navajos of Arizona need the Church, *Anne E. Cady*, 683-6  
 Near East, Good Friday Offering Aids, *Emhardt*, 157-60  
 Graham-Brown has strategic post, Bishop, *Lau*, 692  
 Neblett, Ann Manson, 443

## NEGROES:

- Answering the call for Negro betterment, *Kuyper*, 431-4  
 At Eastover, Upper South Carolina, 593  
 Fourth Province conference of clergy, 776  
 In South Florida, 593  
 "O come let us sing unto the Lord," *Brown*, 645-6  
 Okolona Industrial School's thirtieth anniversary, 788  
 Provincial Conference of Church workers, 780  
 Negro welfare enlists Church cooperation, *Randolph F. Blackford*, 748-9  
 Neighboring Mexican villages (Xolox and Los Reyes) plan new church, 22

## NEVADA:

- Boulder City, 396  
 First ordination in sixteen years, 654  
 Fort McDermitt mission, 460  
 Hawthorne, St. Philip's-in-the-Desert, 780  
 Humboldt and Pershing Counties athirst for God's word, *Lascelles*, 23-4  
 Jenkins confirms two Indian women, Bishop, 187  
 Lovelock, Mission of St. Francis, 258  
 Nixon, Mission of St. Mary the Virgin, 257  
 Never have I seen such a doctor! *Lee L. Rose*, 489-91

Newbold, John S., 652

New Jersey in Church's foreign service, 376

## NEW MEXICO:

- Glencoe Mission, 51  
 Nichols, Shirley H., on budget cuts, 321, 528  
 Consecrates Hikone Chapel, Bishop, 493-5  
 Yagi Christians go apart on mountain top, 572  
 Niobrara Deanery statistics, 618  
 Niobrara meeting greets Presiding Bishop, *James DeWolf Perry*, 613-15  
 Nippon Sei Ko Kwai young men organize, 522  
 Nobes, Clifford E. Barry, visits Suyo, P. I., 777 (Also 443)

Norris, Frank L.—What is the *Chung Hua Sheng Kung Hui?* 677-82

## NORTH DAKOTA:

- Bartlett consecrated in, F. B., *Hoster*, 4, 13-15, 36-7  
 Bartlett flies, Bishop, 154  
 Seeks its isolated, *Mildred Alley*, 517-18 (Also 712)  
 Nuno, Christine M., St. Luke's pioneers in public health, 627-8

## O

- "O come let us sing unto the Lord," *Ven. J. H. Brown*, 645-6  
 Offerings—an educational opportunity, 485-8  
 Olsson, Joseph Emanuel, 442  
 Olympia Japanese missions, 495  
 On the road to Christian reunion, *William C. Emhardt*, I, 423-30; II, 496-8; III, 567-70; IV, 629-32  
 OSAKA:  
 (See Japan)  
 Our church in the hills of Virginia, *Elizabeth E. Winegar*, 357-60  
 Our Daily Bread (See Lenten Offering)  
 Overseas missions welcome new workers, 442-3

## P

## PANAMA CANAL ZONE:

- Bishop Carson visits, 586  
 Pardue, Austin—1,400 Indians gather for annual meeting, 616-18  
 Parishes, Self-supporting, 527  
 Parker, Philip S., 526  
 Parson, Artley B.:  
 Christian higher education in India, 44-5  
 Collegians hold missionary conference (S.V.M. Quadrennial), 84-5  
 Pastoral Letter, 348  
 Patten, Jr., Z. C., 652  
 Peace, George Washington, on, 444  
 Penick, Edwin A., 589  
 Perry, James DeWolf:  
 Christmas Greeting, 765  
 Emergency message, 172-3  
 Lenten Offering message, 76  
 Letter to F. B. Bartlett, 14  
 Niobrara meeting greets, 613-15  
 What is the measure of a man's religion? 151-4  
 Wisdom that shall dispel confusion, The, 5-6

## PHILIPPINE ISLANDS:

- Appraisal of our mission, An, *Hayden*, 619-21  
 Commemoration of Edward Allen Sibley, 713  
 Cross and Crescent meet in Zamboanga, *Bartter*, 254-6  
 "How good to see the people improving," 646  
 Manila, St. Luke's Hospital, 461  
 Manila, St. Luke's Training School for Nurses, 456  
*Mountain Province Churchman*, 648  
 Never have I seen such a doctor! *Rose*, 489-91  
 Sagada Hospital, 117  
 Men offer services building dispensary, 776  
 Physical needs overwhelming, *Jenkins*, 41-3  
 Suyo, Missionary visits, 777  
 Toward a native ministry in the, 386  
 Woman's Board aids Manila hospital (St. Luke's), *Phillips*, 571-2  
 Phillips, Mrs. E. J. L.—Woman's Board aids Manila hospital (St. Luke's), 571-2  
*Philosophy of life that works*, A, 712  
 Physical needs in Sagada overwhelming, *Hawkins K. Jenkins*, 41-3  
 Pioneering for Christ on Brazilian Serra, *Americo V. Cabral*, 185-6  
 Point Hope Eskimos suffer misfortunes, *Frederic W. Goodman*, 373  
 Porteous, Duncan Grant, 191  
 Powell, Cecelia R.—*Sei Ko Kwai* hath builded well in Fukui, 559-60  
 Power of God in Washington's Life, The, *Louis C. Washburn*, 249-53  
*Present day summons to the world mission of Christianity*, The, John R. Mott (reviewed), 124  
 Presiding Bishop (See Perry, James DeWolf)



Procter, William Cooper, 526  
 Province VII in Church's Foreign Service, 296  
 Province III, Some missionaries from, 427  
 Publicity (See Departments)  
**PUERTO RICO:**  
 "Are you bringing us the Church?" *Oolmore*,  
 385-6  
 Church is power house of Ponce Hospital, 773-4  
 Native leadership growing in, 508  
 Ponce, St. Luke's Hospital, 53  
 Severe hurricane lashes, 697-9  
 Winter conference of Church workers, 259

## R

Race relations, commission on, Lynching report,  
 168  
**Radio:**  
 Broadcast by Bishop Perry, 5-6. (See also  
 Church of the Air, The)  
 Nameless thousands await the Church, *Rem-  
 ington*, 421-4  
 Retired priest broadcasts to children over  
 KTAB, 774  
 Read a Book, 124, 197, 268, 330, 464, 532, 656  
 Recreation—An unemployment relief problem, 467  
 Reese, Frederick F., 50  
 Refford, A. E.—With the Church Army in Dor-  
 nakal, 231-3  
 Rehabilitating the flooded areas of Hunan, *Wal-  
 worth Tyng*, 561-6  
 Reifsnider, Charles S.—On budget cuts, 214  
 Reilly, Margaret L., 442  
 Reinheimer, Bartel H.:  
 Christmas hallows human relationships, 770  
 1932 Emergency Fund, 273  
 Which of these shall happen? 212  
 Religious Drama Competition, 328  
 Religious Education (See Departments)  
 Remington, William P.—Nameless thousands  
 await the Church, 421-4  
 Retired priest broadcasts to children over KTAB,  
 774  
 Riddell, Harriet, death of, 264  
 Ridgely, Margaretta, 455  
 Roberts, John, 455, 654  
 Rogation Days, *Goodrich R. Fenner*, 266  
 Rogers, Warren Lincoln, 525  
 Roots, Logan H.—On budget cuts, 190  
 Rose, Lee L.—Never have I seen such a doctor!  
 489-91  
**Rural:**  
 Churches in Sacramento, 777  
 Conference, 530  
 Nevada is athirst for God's word, *Lascelles*,  
 23-4. (See also Isolated, Ministry to)  
 Rusch, Paul—Matsui consecrates Tokyo church.  
 Bishop, 234

## S

**SACRAMENTO:**  
 Church in rural areas, 777  
 St. Luke's (Tokyo) pioneers in public health,  
*Christine M. Nuno*, 627-8  
 St. Margaret's House, Berkeley, Calif., 111  
 St. Paul's, Tokyo, observes double anniversary,  
 215  
 Salinas y Velasco welcomed, Efrain, 441  
 Salinas y Velasco, Efrain—Church must not stag-  
 nate—always progress, 761-4  
**Sanctuary:**  
 Litany of Labor, A, 114  
 Litany for our nation, A, 46  
 (Also 188, 260, 322, 394, 458, 523, 587, 650,  
 714, 778)  
 Sanford, Louis Childs, 589  
 Sanford, Louis C.—Comity in San Joaquin, 593  
**SANTO DOMINGO:**  
 Workers needed, 461  
 Schmuck, Elmer N.—Church's Task in Wyoming,  
 163  
**Schools and Colleges:**  
 Bishop Payne Divinity, Petersburg, Va., 602  
 Boone, China, 519-22  
 Central China College, Wuchang, 713, 720  
 Ft. Valley High and Industrial School, Georgia,  
 473, 665  
 Hoffman-St. Mary's Mission, Tenn., 665

Okolona Industrial School, Mississippi, 67,  
 473, 788  
 St. Hilda's, Wuchang, China, 325  
 St. Mark's, Nenana, Alaska, 52  
 St. Paul's, Tokyo, Japan, 215  
 St. Paul's, Tokyo, baseball team, 257  
 Southern Cross, Porto Alegre, Brazil, 462  
 Survey of domestic missionary schools, 49-50  
 Valle Crucis (North Carolina), 456  
 Voorhees School, Denmark, S. C., *Kuyper*,  
 431-4  
 (Also 338, 473, 602)  
 Seamen's Church Institute of America (See Co-  
 operating Agencies)  
*Sei Ko Kwai* hath builded well in Fukui, *Cecelia  
 R. Powell*, 559-60  
*Selected Speeches of Booker T. Washington*,  
 (Edited by E. Davidson Washington) (re-  
 viewed), 656  
*Service Book for Schools*, 187  
 Severe hurricane lashes Puerto Rico, 697-9  
**SHANGHAI:**  
 (See China)  
 Shanghai Hospital (St. Luke's) carries on under  
 fire, *James M. Wilson*, 361-6  
 Sharp, Catharine—Case work in parochial social  
 service, 435-41  
 Sherrill, Henry Knox, 589  
 Shingle Memorial Hospital, Molokai, T. H., *Kieb*,  
 155-6  
 Sibley, Edward Allen:  
 Death of, 52  
 Commemoration of, 713  
 Sibley, Harper—American views the Church in  
 Dornakal, An, 181-2  
 Silver, H. Percy, 651  
 Sino-Japanese conflict affects missions, *John W.  
 Wood*, 216-7  
 Sister Anna Grace, 442  
 Sister Magdalene in Haiti, *Carson*, 549-52  
 Social Service Sunday, 54  
 Social workers rally in Philadelphia, *Gludys Wal-  
 cott Barnes*, 367-70  
 Social workers will meet in Philadelphia, *C. Ran-  
 kin Barnes*, 225-6  
 Social work in Pennsylvania, 470  
**SOUTH DAKOTA:**  
 Dakota Indians present a Bishop's Chair, 700  
 Fort Thompson Chapel consecrated, 253  
 Fort Thompson, confirmation of David Clark,  
 397  
 1,400 Indians gather for annual meeting, *Par-  
 due*, 616-18  
 Niobrara meeting greets Presiding Bishop,  
*Perry*, 613-15  
 Mobridge, St. James' Church, 457  
**SOUTH FLORIDA:**  
 Negro missions in, 593  
**SOUTHWESTERN VIRGINIA:**  
 Conference of associate missions, 721  
**Southern Mountains:**  
 Call of Kentucky's Mountain Folk, The, *Ben-  
 nett*, I, 553-7; II, 622-9; III, 687-9  
 Good roads lead to Church's missions, *Ackley*,  
 I, 146-50; II, 235-40; III, 291-6  
 Our Church in the hills of Virginia, *Winegar*,  
 357-60  
 Workers' conference, 321  
 Spafford, Gladys, 51  
 Speakers Bureau (See Departments)  
 Spencer, Robert Nelson:  
 "I do the Will of Him that sent me," 356  
 "This is the most valuable of all," 213-5  
 "Ye have not yet resisted unto blood," 297-8  
**SPRINGFIELD:**  
 There is no corn in "Little Egypt," *McCalla*,  
 89-94  
 Sprouse, Claude W., 589  
 Stabler, W. Brooke, Resignation, 595  
 Staplin, Hazel Marie, 443  
**Stewardship:**  
 "I do the Will of Him that sent me," *Spencer*,  
 356  
 "This is the most valuable of all," *Spencer*,  
 213-5  
 "Ye have not yet resisted unto blood," *Spencer*,  
 297-8  
 Stewart, George Craig, 651



- Student Lenten Offering, 1932, 59, 466  
 Student Volunteer Movement, Quadrennial Conference, Buffalo, *Parson*, 84-5  
 Sturgis William C., Compiler offering envelope messages, 485-8  
*Sun Yat-sen*, by Henry Bond Restarick, 321  
 Suter, John W., jr.:  
   *Bread is the 1932 Lenten Offering theme*, 19-22  
   Christmas makes all things new, 766  
   Lenten Offering message, 78

## T

- Taitt, Francis M., 589  
 Talbot, Mrs. Ethelbert W., 442  
 Tang, Chindon Yui—Chinese patient describes hospital life, 86-8  
 Tasman, Eric M., 189  
 Tax exemption, Electricity, 649  
 Taylor, Malcolm S., Director of Evangelism, 411  
 Tell us the secret of living! *Leila Anderson*, 387-90  
 Tennessee, missions in, 146-50  
 Teusler, Rudolf B.—B.T.O. will benefit Japan's children, 227-9  
 TEXAS:  
   El Paso, St. Anne's, 191  
   El Paso, St. Clement's Church, 593  
 Thanksgiving Proclamation of George Washington, 708  
 There is no corn in "Little Egypt," *Thomas G. O. McCalla*, 89-94  
 They Saw the Star, *H. L. B.*, 772  
 "This is the most valuable of All," *Robert Nelson Spencer*, 213-15  
 Thomas, William M. M.—On budget cuts, 229  
 Thompson, Anne Kathleen, 711  
 "Thou persuadest me to become a Christian," Norman S. Binsted, 709  
 Throop, Montgomery H., 455  
 Throop, Montgomery H.—Kiangwan Church destroyed by bombs, 285-6  
 Todd, F. Creswick—Puerto Rico Church workers' conference, 259  
 TOHOKU:  
   (See Japan)  
 TOKYO:  
   (See Japan)  
 Townsend, John H., jr.—Disastrous hurricane sweeps over Cuba, 755-6  
 True Sunshine Missions, California, 397  
 Tucker, Rt. Rev. Henry St. G., 525  
 Twenty-five years above the Arctic Circle—*Clara Heintz Burke*, 349-55  
 Tyng, Walworth—Rehabilitating the flooded areas of Hunan, 561-6

## U

- Unemployment Bibliography, 54, 190  
 Unemployment relief problem, An, 467  
 United Thank Offering:  
   St. Margaret's Chapel, Tokyo, 398  
   New leaflets, 537  
   For 1931 goes to work, 663-4  
 UPPER SOUTH CAROLINA:  
   Eastover, 593  
 UTAH:  
   Coal region challenges Church, *Arthur W. Moulton*, 30-2  
   Church's opportunity today in, *Hoster*, 303-8  
   Whiterocks, hailstorm, 775  
   Helper, *Moulton*, 30-2

## V

- Vacation Church school, 400-1  
 VanKeuren, Floyd, quoted, 367  
 Van Kleck, Mary, quoted, 369  
 Voorhees School celebrates Founder's Day, 338

## W

- Wade, Theodora K.—Supply Department, 126  
 Wallen, Ellen Louise—Munich, Germany, Memorial, 257  
 Ware, Joseph T.—Church's part in Family Relations, The, 501-6  
 Washburn, Louis C.—Power of God in Washington's Life, *Edna M. G. Phillips*, 122-3

- Washington Bicentennial:  
 Christ Church, Alexandria, Va. (photo), 33  
 Christ Church, Philadelphia, 140  
 Church school participation, 327  
 George Washington—"First in Peace . . .", *Burleson*, 371-3  
 General Convention Resolution, 8  
 Iroquois Indians honored Washington, *Burleson*, 444  
 Power of God in Washington's Life, The, *Washburn*, 249-53  
 President Washington with his family (Savage engraving), 170  
 Thanksgiving Proclamation, 708  
 Washington—The Churchman, *Bryan*, 7-12  
 Washington—The Churchman in New York, *McComas*, 81-3  
 Washington, George (Stuart portrait), 420  
 Washington on Peace, 444  
 Washington's winter in Cambridge, *Gozzaldi*, 317-20  
 What is the measure of a man's religion? *Perry*, 151-4  
 Proclamation of Thanksgiving, A, 708  
 Washington—The Churchman, George, *John Stewart Bryan*, 7-12  
 Washington—The Churchman in New York, *Joseph Patton McComas*, 81-3  
 Washington—"First in Peace . . .", *Hugh L. Burleson*, 371-3  
 Washington's winter in Cambridge, *Mary Isabella Gozzaldi*, 317-20  
 Westcott, Foss—Indian Church welcomes American help, 230  
 WESTERN NEBRASKA:  
   Church population, 392  
   Japanese in, 593  
 WESTERN NORTH CAROLINA:  
   Influence of schools, 397  
 WEST TEXAS:  
   Rio Grande Valley, 460  
 What is the measure of a man's religion? *James DeWolf Perry*, 151-4  
 Which of these shall happen? *Bartel H. Reinheimer*, 212  
 Whittlesey, George Hargreaves, 264  
 Who? What? When? 55, 133, 201, 280, 337, 346, 418, 482, 546, 610, 674, 738  
 Wisdom that shall dispel confusion, The, *James DeWolf Perry*, 5-6  
 Wilson, James M.—Shanghai Hospital (St. Luke's) carries on under fire, 361-6  
 Winegar, Elizabeth E.—Our church in the hills of Virginia, 357-60  
 With the Church Army in Dornakal, *A. E. Refold*, 231-3  
 With Our Missionaries (See Departments)  
 Woman's Auxiliary (See Departments)  
 Woman's Board aids Manila hospital (St. Luke's), *Mrs. E. J. L. Phillips*, 571-2  
 Wood, John W.:  
   Christmas—manifested in neighborly living, 767  
   Sino-Japanese conflict affects missions, 216-17  
 World Day of Prayer, 126  
 WUCHANG:  
   (See China)  
 Wuchang work of mercy needs building, *Mother Ursula Mary, O.S.A.*, 756-60  
 WUSIH:  
   (See China)  
 WYOMING:  
   Church's reawakening in, *Hoster*, 161-8  
   Church's task in, *Schmuck*, 163

## Y

- Yagi Christians go apart on mountain top, *Shirley H. Nichols*, 572  
 Yamaguchi, Yakabu—From Buddhism to Christian Witness, 299-302  
 "Ye have not yet resisted unto blood," *Robert Nelson Spencer*, 297-8  
 Yen, Benjamin—Succors waifs left helpless by flood, 710  
 Yen, W. W., 117  
 Young People (See Departments)

## Z

- ZAMBOANGA:  
 (See Philippine Islands)

# THE SPIRIT *of* MISSIONS

The Red Man Faces Modern Life

*Elizabeth Mann Clark*

From Buddhism to Christian Witness

*Yakabu Yamaguchi*

On  
Whitsunday

PRAY and GIVE

*for the*

Missionary Life  
and Work

*of*

Your Church

ALSO IN THIS ISSUE

The Story of the  
Church in Utah

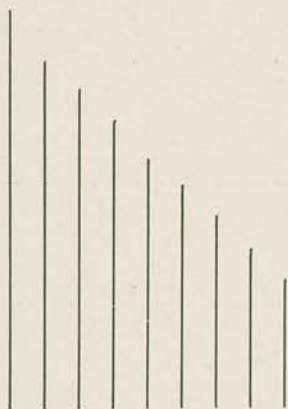
Missionary Education  
Program for 1932-33

The National Council  
and Its Departments

Eight Pages of Pictures



## There is NO DEPRESSION



... for those who enjoy the benefits of an annuity.

Annuities are of particular advantage to persons of mature years who wish to be free from the worries occasioned by an irregular income derived from an investment in bonds or stocks.

... and for those without dependents, too much cannot be said for this arrangement of finances.

For full information, address

### **The Church Life Insurance Corporation**

20 EXCHANGE PLACE

NEW YORK, N. Y.

A Subsidiary of The Church Pension Fund.

## ***A BEQUEST TO THE CHURCH PERPETUATES YOUR SERVICE***

**I**N making bequests it is most important to give the exact title of the Society, thus: I GIVE, DEVISE AND BEQUEATH TO THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, 281 FOURTH AVENUE, NEW YORK, N. Y., FOR THE USE OF THE SOCIETY.

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among the Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

Notice should be given concerning wills admitted to probate whenever they contain bequests to this Society, and information of such bequests should be communicated to the Treasurer without delay.

**LEWIS B. FRANKLIN, Treasurer**  
**281 Fourth Avenue New York, N. Y.**

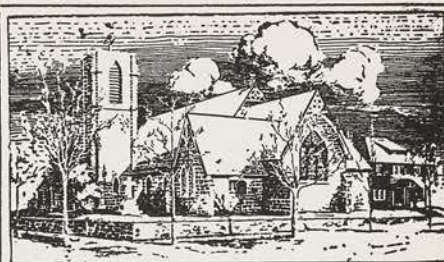
# Nashotah House

Founded in 1842

THEOLOGICAL SEMINARY  
and  
COLLEGIATE DEPARTMENT

Academic Year Begins  
September 29th

For particulars address The Dean  
NASHOTAH HOUSE, NASHOTAH, WIS.



Grants, Gifts and Loans  
**American Church Building Fund Commission**  
281 Fourth Avenue New York

## The General Theological Seminary

CHELSEA SQUARE NEW YORK CITY

The only Seminary under control of the General Convention. Regular course students, after first year, may specialize in certain departments and may attend certain courses at Columbia or New York Universities with consent of the Dean and Faculty.

Address, THE DEAN  
1 Chelsea Square New York City

## Episcopal Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University.  
For Catalog, address THE DEAN

## THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Undergraduate and Graduate Courses  
Privileges at University of Pennsylvania  
Address: THE DEAN

42nd and Locust Streets Philadelphia

## The New York Training School for

**Deaconesses** Prepares Women for Service in the Church as Deaconesses, or as Trained Workers in Parishes, Rural Districts, and Mission Fields. The course includes Field Work in both Religious Education and Social Service.

Address Deaconess Dahlgren or Deaconess Gillespy  
St. Faith's House, 419 West 110 St., New York

## THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA

Address, THE DEAN  
Theological Seminary, Alexandria, Va.

### NOTICE OF CHANGE OF ADDRESS

Should be mailed to THE SPIRIT OF MISSIONS, 281 Fourth Avenue, New York, N. Y., by the fifteenth of the month preceding the date of issue desired sent to new address.

Name .....

Present Address .....

Beginning with.....issue, change to:

New Address .....

City ..... State .....

(If clergyman) Status..... Parish.....

THE SPIRIT OF MISSIONS, May, 1932. Vol. 97. No. 5. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Editorial, subscription and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. Publication office, 100 Liberty Street, Utica, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 35c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917, authorized on July 16, 1928. Printed in U. S. A.



## New HARPER Books

### Selected Prayers of Bishop Brent ADVENTURES IN PRAYER

Edited by S. S. Drury

All who knew Bishop Brent were conscious of the importance he placed on the effectiveness of prayer. Prayer to him was not only a means to more effective personal living, but was as well an extraordinary force for creating good. Here are his choice prayers. \$1.25

### Dr. Fosdick's First Book in Five Years AS I SEE RELIGION

By Harry Emerson Fosdick

An acknowledged leader of modern religion in America, Dr. Fosdick here gives a brilliant redefinition of what the intelligent person of today can believe—written with his characteristic clarity and frankness. \$2.00

### IF I HAD ONLY ONE SERMON TO PREPARE

Edited by Joseph Fort Newton

Twenty-three of America's leading clergymen tell frankly, intimately and informally how they collect their sermon material, organize it into preachable form, make use of the scripture, schedule their writing, etc. \$2.50

HARPER & BROTHERS

49 East 33rd Street,

New York

Our Goal . . .

## The Control of Cancer

ADVANCES in knowledge of the nature of cancer and of its early symptoms have greatly increased chances of successful treatment. Surgery and radiation are the only recognized forms of treatment for cancer.

For free information  
write to

AMERICAN SOCIETY FOR  
THE CONTROL OF CANCER  
34 East 75th Street, New York

## St. Christopher's A Church Boarding and Day School

Richmond, Virginia

Healthful, beautiful, and historic surroundings.  
Boarding Department Limited to 50 pupils.

RATE \$650

Reduction to sons of clergymen and missionaries.  
Illustrated catalogue on request.

Rev. C. G. Chamberlayne, Ph. D., LL. D., Headmaster



R. GEISSLER INC.  
450 SIXTH AVE. NEAR 10th ST. NEW YORK

### Church Furnishings

IN CARVED WOOD AND  
MARBLE · BRASS · SILVER  
FABRICS + WINDOWS

## CHURCH TRAINING AND DEACONESS HOUSE

DIOCESE OF PENNSYLVANIA

offers a two-year course preparing women  
for Church work.

For detailed information apply to  
MISS ETHEL M. SPRINGER, Dean  
708 Spruce Street Philadelphia



MENEELY BELL CO  
TROY, N.Y. AND  
220 BROADWAY, N.Y. CITY.  
**BELLS**

## First-Hand Information Direct from the Field

Really to know what your Church is doing abroad, you must read one or more of the unpretentious little papers published in our overseas missions. *Why not subscribe to the paper of your favorite mission and of the mission with which you are least familiar?*

THE ALASKAN CHURCHMAN (Quarterly, \$1.00 a year), The Rev. Michael J. Kippenbrock, Cordova, Alaska.

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

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

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

THE HAWAIIAN CHURCH CHRONICLE, (\$1.00), Emma Square, Honolulu, T. H.

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

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

# The Spirit of Missions

WILLIAM E. LEIDT  
Associate Editor

THE REV. G. WARFIELD HOBBS  
Editor

KATHERINE HORE  
Retired

Vol. XCVII

MAY, 1932

No. 5

## CONTENTS

Frontispiece: The Rt. Rev. Ernest M. Stires, D.D.....	284
Kiangwan Church Destroyed by Bombs..... <i>The Rev. Montgomery H. Throop</i>	285
Adjusting the Indian to American Life..... <i>Elizabeth Mann Clark</i>	287
Good Roads Lead to Church's Missions: III..... <i>The Rev. Charles Breck Ackley</i>	291
Province VII in Church's Foreign Service.....	296
"Ye Have Not Yet Resisted Unto Blood"..... <i>The Rt. Rev. Robert Nelson Spencer</i>	297
Where Not to Cut Your Budget.....	298
From Buddhism to Christian Witness..... <i>The Rev. Yakabu Yamaguchi</i>	299
The Church's Opportunity in Utah Today..... <i>William Hoster</i>	303
Eight Pages of Pictures from the Field.....	309
Washington's Winter in Cambridge..... <i>Mary Isabella Gozzaldi</i>	317
Indian Church Meets in General Council.....	320
Jottings from Near and Far.....	321
Sanctuary of the Church's Mission.....	322
Read a Book.....	330
Who? What? When.....	337

## THE NATIONAL COUNCIL

The National Council..... 323

### DEPARTMENTS

Domestic Missions.....	324
Foreign Missions.....	325
Across the Secretary's Desk.....	325
With Our Missionaries.....	326
Religious Education.....	327
Adult Education.....	328
Missionary Education.....	329
Young People.....	331
College Work.....	332
Christian Social Service.....	333
Field.....	334
Publicity.....	336

### AUXILIARIES

The Woman's Auxiliary.....	337
American Church Institute for Negroes....	338

### COÖPERATING AGENCIES

Brotherhood of St. Andrew.....	339
The Girls' Friendly Society.....	339
The Daughters of the King.....	340
The Church Periodical Club.....	340
The Church Army.....	341
Seamen's Church Institute of America.....	341
Church Mission of Help.....	342

SUBSCRIPTION PRICE: \$1.00 a year in advance, postpaid in the United States and dependencies. Postage to Canada or Newfoundland 35 cents a year extra. For other countries 50 cents should be added for postage.

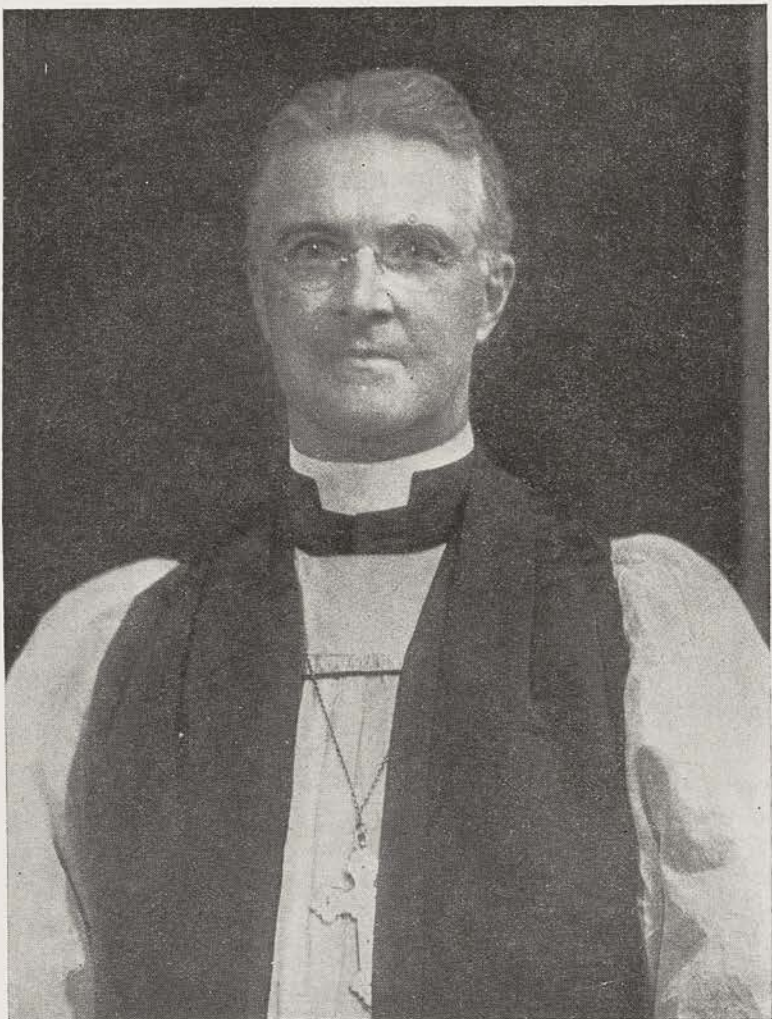
CHANGE OF ADDRESS must reach us by the 15th of the month preceding issue desired sent to new address. Both the old and the new address should be given when requesting change.

Treasurer of The National Council, Lewis B. Franklin  
281 Fourth Avenue, New York, N. Y.

REMITTANCES should be made payable to THE SPIRIT OF MISSIONS, preferably by check or money order. Currency should be sent by registered mail. Receipt sent when requested. Please sign your name exactly as it appears on your present address label.

ADDRESS COMMUNICATIONS TO THE SPIRIT OF MISSIONS, Church Missions House, 281 Fourth Avenue, New York, N. Y.





**T**HE HOST OF Garden City meeting of the House of Bishops, April 26-28, the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island and member of the National Council

# The Spirit of Missions

VOLUME XCVII  
No. 5



MAY  
1932

## Kiangwan Church Destroyed by Bombs

Mission established in 1868 and recently strengthened by erection of a new church was in center of heavy Sino-Japanese fire

*By the Rev. Montgomery H. Throop*

*Missionary in China since 1907*

WE WERE EAGER to know what had happened to St. Paul's Church, Kiangwan. The church had been completed but a few years ago (1924) and as Kiangwan, the most important town on the short railroad line between Shanghai and Woosung, was the strategic point in the most easterly line held by the Chinese troops in February and was the scene of the heaviest fighting, we were apprehensive.



The opportunity came early in March. Accordingly early one morning, accompanied by the Rev. Cheu Li, whose home is in Kiangwan, and the catechist stationed there, Mr. Tsu Yuin-tsang, we set out from St. John's University. A pass being necessary, we went first to the Municipal Building, opposite Holy Trinity Cathedral. There hundreds of Chinese residents of Chapei were standing in line waiting for passes to permit them to return home and bring out their furniture and other belongings. A police constable noticing my clerical collar conducted me to the commissioner-in-charge, who made out a pass without delay. He advised

me that it should be endorsed by the Japanese naval authorities at the end of North Szechuen Road. Our progress there was slow. Cautiously we moved between the two rows of vehicles ranked on the two sides of the road and through the swarms of rickshaws, horse-carriages, motor cars, and trucks pushing in both directions. Arrived at headquarters, Captain Baron Samejima referred me to the admiral at the North Station.



This meant retracing our steps for several miles amid various difficulties. The ordinary roads were blocked off by walls of sand bags, barbed wire, and sentries with fixed bayonets. The detour led through streets largely blocked with fallen bricks and charred timbers, over trenches partly filled in, and around bomb holes in the pavement. The houses in that district were either completely razed or mere empty shells.

About a block from the North Station a sentry stopped me gruffly, and, despite my pass and explanations, seemed ready



## THE SPIRIT OF MISSIONS

to take my head off. Fortunately I kept smiling and repeating the name of Captain Samejima, and eventually he let me by. At the North Station a civilian interpreter escorted me to the admiral, who was seated at a table on one of the station platforms. When he heard of my destination he expressed regret that his men had been obliged to bomb it, and personally scribbled a permit to visit the church on the back of my municipal pass. I was also given a formal military pass. Thus equipped we again set forth. Sentries challenged us from time to time but our passes were correct and we had no trouble.

When we reached the site of St. Paul's Church, we were amazed. There was nothing but a huge hole surrounded by debris! The concrete pillars which had stood around the outside had fallen outwards. Blocks of masonry as big as a dining room table were tossed here and there inside and out. Looking down to the center of the church was like looking down into the crater of an extinct volcano. Above the chancel a section of the roof timbers rested on a pile of wreckage from which emerged the bishop's chair almost intact!

Poking about among the bricks and tiles I found myself just above the wardrobe which had stood in the vestry and was now split open. Burrowing, I reached down and managed to extract the white and the purple stoles and the alms basin. But no trace could be found of the handsome brass candlesticks and the altar cross. Probably they had been taken away as souvenirs before the building was destroyed.

From the church we went to the Industrial Home for Widows, crossing dugouts and trenches along the railway line constructed by the Chinese defense forces. The home was standing but badly damaged by artillery fire. We entered the office through a hole in the wall four feet wide. When people move back to Kiangwan again, it will be possible to repair the Widows' Home and to use the hall for church services until the church can be rebuilt.\*

Of the ordinary residences in that neighborhood, about one-third were completely destroyed. Of the remainder very few had not been injured more or less seriously.

\*At the present rate of exchange about four thousand dollars will be needed for this purpose.



RUINS OF ST. PAUL'S CHURCH, KIANGWAN, CHINA  
Remains of this church (built in 1924) after recent bombardment as seen from the chancel end. Replacement will cost about \$4,000



# Adjusting the Indian to American Life

Future welfare of the Red Man demands that old ideas and methods give way to a larger coöperation between Mission and Government

By Elizabeth Mann Clark

*Missionary, Educator, and Author*

INDIAN CHILDREN of school age numbering 103,000, are growing up in the sparsely settled districts of our frozen prairies, our remote mountains, and our almost limitless stretches of desert. Until very recently practically all Indian children were educated in boarding or day schools maintained by the federal Government or by the Churches.

Now the policy of the Government is to get every little Johnnie Hawk and Mary Eagle into public school, back home with father and mother and the whole family. Already thirty-eight thousand Indian children are attending public school. This again makes possible a child-centered home, a home-centered community, a community interested in the state, the nation, and the whole world. Government boarding schools for smaller children are gradually being discontinued. During this period of adjustment to public schools which naturally will last for some years, mission schools of the old boarding type also will have to be modified to meet the needs of a new day and to fit into a gen-

eral program. The Church has never been able to run enough well-built, well-equipped schools on its budgets, but why should it spend money for desks, black-

boards, school books, furnaces, teachers, when State systems assisted by federal grants and private foundations can do this better and more effectively? Why Rosenwald schools in the South and not on Indian reservations? Why Jeannes agents in the southern states and not some similar workers in the West?

I recently visited the five thousandth Rosenwald school at Greenbriar, Virginia. Not anywhere on the prairie reservations is there a similar public school built with public and private funds. The missionaries will have to coöperate with the public school and teach the adult

Indians about them.

Today in almost every section of reservation country these schools only have poor buildings, inadequately trained teachers who often have attitudes of disdain towards their jobs; undernourished, handicapped children. All this missionaries living on the field can help change in a few years through active coöperation

*THE announcement that the American Indian will be one of two topics recommended for study during the coming year (1932-33) gives a peculiar timeliness to this discussion of Indian education. Mrs. Clark, who was a contributor to "Building a Christian Nation", has also prepared the leaders' manual on "Facing the Future in Indian Missions." (See pages 330-31).*

*Mrs. Clark combines in a unique degree the point of view of the modern educator with a thorough understanding of the American Indian of today. A graduate of Randolph Macon Woman's College and Teachers' College, Columbia University, Mrs. Clark, since her marriage in 1918, has lived on the Crow Creek Reservation, South Dakota, with her missionary husband, the Rev. David W. Clark, Dean of Niobrara. And it was on this reservation at Fort Thompson that the Crow Creek Dormitory was begun.*

*As Mrs. Clark's article indicates, she also is thoroughly familiar with the aims of the Bureau of Indian Affairs.*



## THE SPIRIT OF MISSIONS

with the educational division of the Indian Bureau and their State Department of Education. It will not take another generation; we can do it in the twinkling of an eye if each group will share its knowledge for the service of all and fit itself into one unified program. The missionaries on the ground have a wealth of knowledge, knowledge gleaned from sixty years of close experience. They have a tremendous contribution to make in this adjustment of educational aims and methods. It is their part to put their intimate knowledge of the Indian into usable form for the educators; to interpret the new way to the Indians; and to help the Indians to use their own local schools. Once public schools become established the management of them will rest entirely with the local group. This can mean either development or disaster for the whole community group, both adults and children.

Indian children need the type of public school which will fit them physically, mentally, socially, and spiritually for individual achievement and for participation in their community enterprises, the nation and the world. Such educational oppor-

tunities few reservation communities understand or appreciate and the task of helping to build up proper public schools is a strain which any experienced missionary would shun if he could.

The fundamental reason why Indian children must go to public school is to avoid racial segregation; it does as much for the white children in the community as it does for the Indians. It is the only way that we can bring all children to participate together in the community group. The public school on the reservation must follow State standards and State curriculum, adjusted to the needs of the rural situation.

Reservations need a strong rich elementary school, two years of high school offering a course that will include broad vocational training, which will train for general living, such as training in attitudes towards home life and country living, and enough knowledge of other vocations to provide guidance for future occupational selection rather than definite training in any one vocation. After these two years high school on the reservation, white and Indian children will benefit by contacts away from the reservation. There are town high schools and non-reservation Government boarding schools, which will offer real vocational training. Possibly a very few Church schools could provide preparation for those Indian students who desire a college education. It would be best if these were schools which both white and Indians attended together. Never should there be a course of study which closed the door of opportunity into the next higher school.

Educators who have tried and discarded this system say that its harm lies in the contamination of the social attitudes of Indian children by the whites with whom they associate in the schoolroom and on the playground. This is a very real handicap; but that community with all its social evils is the community of which the child is a part; after we have done all we can to build up the spiritual fortifications of the child, we cannot save him further from his own community associations. Our mission work must in-



THE OLD DAYS ARE GONE  
Descendants of this stalwart warrior seek help  
in making adjustments to modern life



## ADJUSTING THE INDIAN TO AMERICAN LIFE

clude the stimulation of public opinion to improve the opportunity of the socially neglected white child in reservation areas so that he will become a desirable companion for the Indian child.

Besides teaching the children, a public school on the reservation gives to the parents much that they lost in their own school life and a community program that builds with the school will give them real adult education. They want it.

More than buildings and curriculums, the new program calls for just one thing—teachers to know people, teachers to make their homes on the reservations, teachers to plan for the community, teachers trained to make available to others in reports and conferences their practices and their programs. This position of public school teacher is a new field for missionaries; for only persons with vision and consecration can be happy in this isolated work.

**T**HE REGULAR public school instruction will take care of the mental and intellectual training of the children, while the missions can definitely contribute as their part the plans for social, moral, and religious training. The method of teaching social and moral values will have to be one that fits into the local community situation. As one way of meeting the local situation a dormitory method has been worked out in South Dakota. In no country of tremendous distances, extreme weather conditions, and bad roads can little children get from home to school every day. A dormitory near the public school can temporarily overcome the handicap of distance. Good roads are going to be built soon but even they can not change the weather. The dormitory can give the opportunity for social and Christian education. A Christian dormitory on the reservation does not take the child far away from his home; his home and the dormitory become like one home. The parents come into the dormitory at any hour, the mothers planning and sewing on the children's clothes, the fathers working at repairs or painting the building or sawing wood, and little brothers

and sisters visiting. The children go home for week-ends and holidays, or the parents come in to go to church with them and to spend Sunday. The parents pay in cash or labor or produce for part of the children's board. Thus, while no parent will ever pay a Government institution for care of his child, he will pay into his own Church treasury.

In the dormitory we have the best place ever provided in any Indian school system for giving Indian men and women responsible positions and for training them in those positions. Every position, house-mother, cook, janitor, laundress, is important missionary work for giving social, moral, and religious education. When a laundress realizes this challenge she grows to meet the responsibility. When a dormitory is maintained by the Church, white and Indian children can live together, thereby engendering a great mutual love and respect, with resulting benefits of value to life on a reservation.

No Church can at present stretch its funds over enough good mission schools. The Roman Catholic Church tries to do it and does do it on a larger scale than any other Christian body. There is



CROW CREEK DORMITORY GIRLS  
Under the Church's care they are being prepared to take their place in American life



## THE SPIRIT OF MISSIONS

always room in their schools for another child, while we turn away hundreds of our own Indian children each year, only to force them into these Roman Catholic institutions. As the reservation Government boarding schools are discontinued a larger part of the appropriations for Indian mission schools might be allocated for dormitories. More individual lives can thereby be strengthened by the same amount of money. Besides supporting dormitories, some of the funds liberated might be used for scholarships to help young men and women in the expensive field of higher education. They need special help if they are going to be leaders in building Christian communities.

The missionary can help, too, in educating public opinion regarding the development of the maladjusted Indian child. More than any other one class this group needs help. They are handicapped not only by low mental grades and physical defects but by malnutrition and a language difficulty so great that when they reach the sixth grade they cannot understand the textbooks. There must be an adjustment teacher in all this new school program, someone who will see further than a low I.Q. and overcome whatever the handicap is. Principals write to me from boarding schools and say, "Send me the girl, or boy, whom we can train to be a leader." The handicapped are running wild on the reservations today without schooling of any kind, growing up into criminals. The other day a well-known educator put it this way: One evening a man looked across a beautifully appointed dinner table and said to his hostess, "Your roses are remarkable. They must have had every care that a wise gardener can give."

"Yes," she said, "they have had everything, but every flower in our garden has everything given to it that science and care know how to provide. These big red roses are gorgeous and grow into wonders; the little yellow roses will always be little yellow roses; but we try to make them just the best little yellow roses it is possible for them to be."

Any new plan must have as a part of it a definite program for religious education that begins on the reservation with the child in the home and elementary school and continues until school days in vocational or academic boarding schools are finished. When a religious education program begins with the little children on the reservation, we can count on the help of the parents. They can give to their children the great depth of spiritual understanding which is with Indians, far more than with white people, a functioning characteristic. We should definitely build on this characteristic and work with the parents for its development in the children. Every program of religious education also should relate to it the work of the various character-building organizations which are today as much a part of our United States educational system as the schools. The 4-H club work, the Young Citizens League, the Boy and Girl Scouts, the Junior Red Cross, the Y. M. and Y. W. C. A. have in the last few years sought out work with Indian children. To have every one of these come into the child's program as a separate organization will upset that child's attitudes and loyalties.

By giving up our Indian mission boarding schools we may be losing one of our trade marks on the field, a thing that stands for the work of our group in a community. The missionary must literally work himself out of a job. This newer type of coöperation is successful only when people think that they have worked out these changes entirely on their initiative. Our contribution in a co-operative program that provides for the real education of Indian children is of more value than our identity. If missionaries need no longer build and run school plants, they are still needed to help the Indian in this newest adjustment to white ways, a changed educational program where the center shall again be the local unit and the home; to help young men and women in their endeavor for a higher education; and to build the social, moral, and religious part of the educational program.



# Good Roads Lead to Church's Missions

Motoring-with-a-purpose, Dr. Ackley visits outstanding Negro institutions and many places of interest in this Washington bicentennial year

By the Rev. Charles Breck Ackley, S.T.D.

Rector, St. Mary's Church, Manhattanville, New York

## PART THREE

*A month devoted to motoring-with-a-purpose comes to a close in this third article by Dr. Ackley. The enterprise undertaken in cooperation with THE SPIRIT OF MISSIONS thoroughly demonstrated the pleasures and benefits which all Churchmen can derive from a purposeful motor trip (or a single ride) devoted to collecting domestic missions.*

*From time to time THE SPIRIT OF MISSIONS will publish other suggestive articles on opportunities for collecting missions. In the meantime consult your rector or bishop for possible visits in your own and neighboring dioceses. But start your collection now!*



**I**N RALEIGH, North Carolina, we sought out St. Mary's School and Junior College, one of the finest Church schools in America. We found it on one of the city's broad avenues, its grounds beautiful and dignified, the fine old trees furnishing a charming setting for the academic buildings.

The main hall has a fine row of columns across the front approached by a broad flight of steps. This building has the look of quality. The reception room with high ceilings, polished floors, great wall mirrors, and paintings lend an air of grandeur, almost palatial. There is not too much furniture, a grand piano and a few handsome chairs, while on one side is a large oil painting depicting the first

Confirmation of the girls of the school. Such a room cannot but make its impression on a girl just entering. The other buildings are in keeping. There is a good gymnasium, swimming pool, library, many practice rooms. These last, a long double row of little rooms just big enough for a piano and the piano stool, where the girls practice, impressed me especially. Think of twenty pianos all going at once! Of course we were assured that the rooms were all sound-proof! But imagine (if you can) twenty young pianists in all stages of proficiency from finger exercises to a Liszt *Rhapsody*, all practicing at the same time.

The hospitality of the Rev. and Mrs. Warren W. Way was not only a delightful experience but it gave us the key to the exceptional social atmosphere of the school. The classrooms and study halls bespoke the distinctly academic work while the art studio and auditorium gave us some idea of the cultural side. Most impressive of all was the simple but beautiful evening service in the chapel. It made us feel that this was indeed a Church school!

Here in Raleigh, we came in actual contact for the first time with the work our Church is doing for the Negroes in the South. We first visited St. Agnes' Hospital, the only hospital open to colored people in Raleigh. The main building is old but the wards are adequate and the hospital well supplied.

It is a wonderful thing to have such hospitals in the South. We who live in the North are so used to seeing colored patients in all our public hospitals, that



## THE SPIRIT OF MISSIONS



ELEMENTARY CABINET MAKING  
Future craftsmen receive vocational training in  
St. Paul's, Lawrenceville

we hardly realize that it is only into such hospitals as this that Negroes are admitted. Here was one poor little fellow about five years old who had eaten lime, thinking it was sugar. Then there were the little twins who had just come into the world; their mother was in an adjacent ward, a hopeless cardiac case. In another ward was a young man who had been swept off from the top of a swift moving truck by a telephone wire that hung too low over the road. There they were in clean white beds, being cared for by Raleigh doctors who give their services freely and by the young colored nurses in training.

The nurses' training school is much better housed in a newer building, while the nurses' home is a most attractive place.

Just beyond the hospital is the Bishop Tuttle School for training social workers. A very real picture of what the school is doing can be seen in the present tasks of last year's graduating class: four are with the Associated Charities of Washington; one is in a school for delinquents in Delaware; one is in the Church Army; another is an executive secretary for child

placement in Richmond; two are nurses, one under Archdeacon Baskerville and the other at Voorhees School; and finally one is a field worker under the Woman's Auxiliary.

On this same campus is St. Augustine's School and College. In 1930, members of the graduating class, for the first time, were awarded college degrees. If the colored people are to have their own people as teachers, some of them at least must be college graduates. The attainment of collegiate standing for St. Augustine's is very largely the fruit of the efforts of its president, the Rev. E. H. Goold, always a wise and zealous leader to whom the institution owes much of its development. For a northern man to go South and work among the people of another race and have the confidence of both the white people and the colored people, is a rare achievement in itself but at the same time to develop a great institution of learning, is a monumental work.

The college chapel is a gem, one of the most perfectly proportioned churches in America. The new Benson Library is a very good building and now houses 11,300 volumes, while the circulation reaches nearly seven thousand, an indication of how much the library is used and of the need for more books. Special collections in the library include a department of medical books widely used by nurses in training and a collection of Negro literature which is one of the finest in the country.

The American Church Institute for Negroes which stands back of this work receives the major part of its financial support not from the North but from the white people of the South.

**F**ROM RALEIGH IT is only about two or three hours drive north to Lawrenceville, Virginia, where there is another outstanding institution of the American Church Institute for Negroes, St. Paul's Normal and Industrial School.

This school, which prides itself on being open and in session three hundred and sixty-five days in the year, has some seven hundred pupils in the regular school



## GOOD ROADS LEAD TO CHURCH'S MISSIONS

and as many more in the summer session. There is a great diversity of age in the regular school, as they have not only the normal school students but all the lower grades for the practice classes. In fact all the surrounding districts use St. Paul's School rather than maintain inferior district grade schools. Most of the older girls are in the normal school as are also a considerable number of the young men. But a goodly number of the latter are in the trade and industrial departments. Here they are trained in farming, all lines of building, everything that goes into the making of a house from drawing the plans to the putting on of the last coat of paint, masonry, plumbing, carpentry, plastering, steamfitting. In the shop you see sections of a house made to exact size and showing everything that goes into the construction of that particular part. Here are the lower steps of a winding stairway, the post, banister, and steps all complete. There is the corner of a house with its walls, beams, and roofing all complete.

But the test is, can these men go out and engage in real house building? It is well known that these students are much in demand and on leaving school earn from \$150 to \$300 a month in their trades. But perhaps the best answer is that St. Paul's own new dormitory building for girls was built from top to bottom by the students. It is a fine four-and-a-half story modern, fireproof, brick building. Outside contractors looked askance at the proposal to build such a structure with student mechanics, but the result has amply justified the decision. The chapel which contains some very good iron work in the chancel and choir floor, was also built by the students.

Farming at St. Paul's, both scientific and practical, is carried on, on the school's sixteen hundred acre farm. Other departments include printing, where the school publications are produced; tailoring, home economics, and countless others.

It is claimed that this is the largest missionary and educational work under the auspices of the Church. And this great work has developed from very small

beginnings under the guidance of its founder, the Rev. James S. Russell.

The story of how he began the work with a little parochial school held in the vestry room of a little mission church, how he acquired the first bit of land on his own personal note without a dollar in hand, and how little by little the work has grown and is now carried on by Dr. Russell's son, is an absorbing romance. For well over forty years Archdeacon Russell labored in this field with the results that we see today. Not only has there been built up a great educational institution but the work of this school has transformed the whole neighborhood. The old cabins have given way to good farm houses, farms have been successfully worked, and gradually bought so that today some seventy thousand acres are owned by the colored people of this neighborhood.

The impression you carry away is that





## THE SPIRIT OF MISSIONS



IN RALEIGH, THE BISHOP TUTTLE TRAINING SCHOOL WAS VISITED  
A real picture of what this school is doing is reflected in the wide range of social welfare activities in which graduates are engaged in strategic Southern communities

here is a school which is preparing its students for the avenues of life that will be open to them—prepared for living to its best the life which they will be called upon to live; ready to make the best use of their opportunities. Many educators are questioning the way we are training many of our youths for walks of life for which they are not fitted and have not the necessary background. Many a good farmer, mechanic, and carpenter has been ruined by trying to fit him for some walk in life for which he has no vocation and in which he will never be successful. If this be true of boys and girls in general, and who have no limitation of opportunity, it would seem to be still more true of these boys and girls whose opportunities will be limited. But the American Church Institute for Negroes seems to be following the wise plan of fitting most of its students for the walks of life which will be open to them, and (as at St. Augustine's) training a smaller number for higher educational work as the opportunities develop in their own race.

**T**HE DIRECT ROUTE north is through Richmond, the City of Monuments. Here the traditions center around the personalities of Robert E. Lee and Jefferson Davis and the Confederacy. These seem to center naturally in the Confederate White House, which is now a museum.

There is enough to see in Richmond to merit a long stay—the public markets, the quaint old houses with balconies decorated with ornamental iron work, and the many statues, the newer residential part and the beautiful country estates out near the Country Club. And while one is out this way it is worth while to go a little farther to visit the Richmond University.

There are two shrines which every one must visit who comes to Richmond. The first is that of Edgar Allan Poe. This is said to be the oldest house in Richmond and for that reason has been taken as a Poe memorial and museum, although he never actually lived in it.

More interesting still, for many people, is old St. John's Church where Patrick Henry made his famous speech. When the colored sexton recited that speech ending with the memorable words, "give me liberty or give me death," one would have had to have been cold indeed and dead to all patriotism not to have felt a thrill. In the churchyard is the simple grave of Poe's mother, the young actress of whom he was so proud to have been the son.

Again the most direct route north is U.S.1, but by following 13 in a north-easterly direction we were able to visit the birthplaces of both Lee and Washington. The Lee birthplace, recently pur-



## GOOD ROADS LEAD TO CHURCH'S MISSIONS

chased by an historical association for maintenance as a national shrine, is a large, odd-looking house with four groups of chimneys, each group having four chimneys connecting by a sort of railing. The surrounding country is flat and not very attractive.

In contrast to this is the beautiful site of Washington's birthplace on a high promontory overlooking the Potomac River. In many ways the actual sight is finer than Mount Vernon. The tall white shaft which formerly marked the site of the house where Washington was born, has been moved and now stands at the end of the long roadway leading into the reservation. On the site of the original house a replica has been built and is now open.

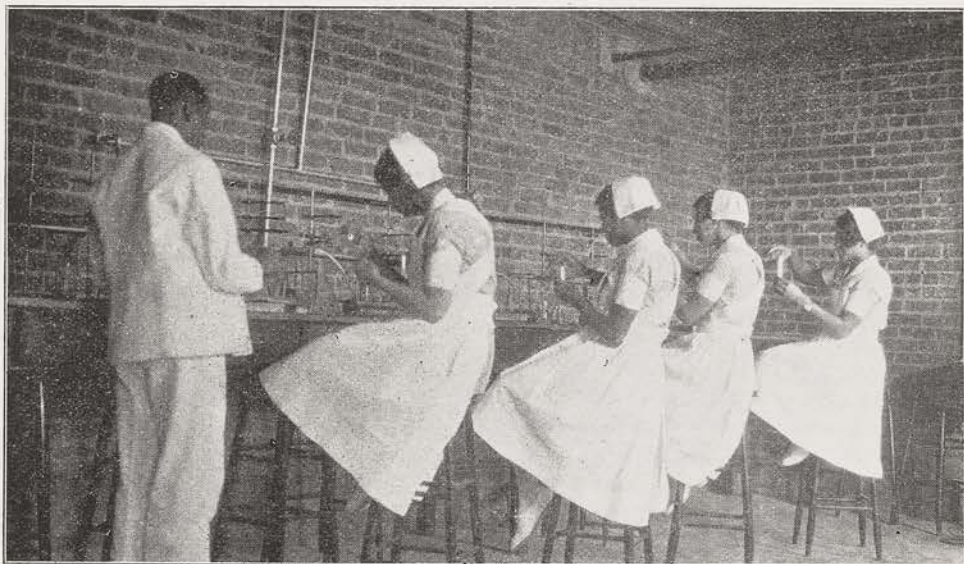
**F**REDERICKSBURG HAS many places of historical interest. After attending Sunday morning service in Fredericksburg we went on toward Alexandria, intending to visit Mount Vernon in the afternoon. But we found that Mount Vernon is closed on Sundays. So we went on into Washington, and reached the Cathedral of St. Peter and St. Paul in time for

the late afternoon service and to see the sun set from Mount St. Alban.

The next morning we made a brief visit to the Virginia Theological Seminary in Alexandria, passing on the way the new George Washington National Masonic Memorial Temple on Shooters Hill. It is said that this location was the one chosen by both Madison and Jefferson for the national capital, but as George Washington had quite extensive real estate holdings in Alexandria he would not listen to that city being chosen as the national capital lest this should enhance the value of his property.

From the Masonic Lodge we went to old Christ Church, where Washington was a communicant and where Robert E. Lee was confirmed. Then following what we might call the wheel tracks of Washington's carriage, we rode out to Mount Vernon. Here, as in Washington, we had all visited several times before and as every one else has, it is not necessary to describe. By five in the afternoon we were at Annapolis, just in time for the afternoon drill.

Resuming our northward, homeward trek, we reached Baltimore just after the



SCIENCE LABORATORY, ST. AUGUSTINE'S COLLEGE, RALEIGH, N. C.  
The only school of collegiate rank affiliated with the American Church Institute for Negroes, St. Augustine's owes much of its development to the wise and zealous leadership of the Rev. E. H. Goold



## THE SPIRIT OF MISSIONS

sun had set and were promptly lost. If any one can find his way around in this city he should devote the rest of his life to this pursuit, he has a vocation, a genius that should not be wasted. And if any one can drive a car through the streets of this famous city and not have an accident, he has a charmed life.

It is always well to locate a good hospital as soon as you drive into a strange city, so the next morning we set out to visit Johns Hopkins Hospital, and later Johns Hopkins University, the cathedral grounds, old St. Paul's, and the interesting old rectory nearby.

And now our holiday drew to a close; we hurried northward, pausing here and

there for a moment to visit some place of especial interest. Northward we went through New Castle, where we lunched in the old courthouse and visited Immanuel Church with its historic Communion vessels wrought by one of America's earliest silversmiths; Wilmington and the Old Swedes Church built in 1698, where for many years my great-uncle, the Rev. Charles Breck, was rector; Valley Forge and home to New York.

Thus we completed a memorable vacation, one which we hope many other Churchmen will embark upon as the lure of collecting domestic missions leads them more and more to motor-with-a-purpose.

## Province VII in Church's Foreign Service

Fifteen sons and daughters of the Church in the Southwest have responded to a variety of missionary calls from the Orient and Alaska

### FROM THE DIOCESE OF ARKANSAS

THE RT. REV. LOGAN H. ROOTS, D.D. (1896), Little Rock Hankow, China

### FROM THE DIOCESE OF DALLAS (TEXAS)

GRAFTON BURKE, M.D., F.A.C.S. (1908), Dallas Hudson Stuck Hospital, Fort Yukon, Alaska  
MRS. ETHELBERT TALBOT (1931), Fort Worth Shanghai, China

### FROM THE DIOCESE OF KANSAS

HAZEL M. STAPLIN (1931), Wichita Hudson Stuck Memorial Hospital, Fort Yukon, Alaska

### FROM THE DIOCESE OF MISSOURI

MAURICE E. VOTAW (1922), Columbia St. John's University, Shanghai, China

### FROM THE MISSIONARY DISTRICT OF NEW MEXICO

ESTELLE O. WILCOX (1929), Farmington St. John's-in-the-Wilderness, Allakaket, Alaska

### FROM THE MISSIONARY DISTRICT OF OKLAHOMA

HELEN DOYLE (1928), Oklahoma City Sendai, Japan  
MABEL R. SCHAEFFER (1921), Tulsa St. Margaret's School, Tokyo, Japan

### FROM THE MISSIONARY DISTRICT OF SALINA

MARGARET JULEFF COLES (1930), Hayes St. Andrew's Priory, Honolulu, T. H.  
VIOLET CAREY COLES (1931), Hayes St. Mary's Hall, Shanghai, China

### FROM THE DIOCESE OF TEXAS

THE REV. EDWARD R. DYER (1911), Port Arthur Holy Cross Mission, Wusih, China  
THE REV. MICHAEL J. KIPPENBROCK (1928), Austin St. George's Mission, Cordova, Alaska  
THE REV. EDWARD G. MULLEN (1929), Waco Holy Trinity Mission, Zamboanga, P. I.  
GERTRUDE SUMNERS (1931), Austin St. Agnes' School, Kyoto, Japan  
SARAH G. WHITE (1931), Waco St. Luke's Hospital, Tokyo, Japan

†This is the eleventh of a series showing whence our missionaries come. The twelfth will appear in an early issue.

## "Ye Have Not Yet Resisted Unto Blood"

Today missionary giving sheds no blood; but are we confessing defeat, are we quitting the field before we have made a real sacrifice?

By the Rt. Rev. Robert Nelson Spencer, D.D.

Bishop of West Missouri

IN THESE DAYS when some of us are fearful that we shall have to retrench, I should like to give the Church a slogan. Or is it an accusation that I would make, an indictment of our timidity? It is from the Epistle to the Hebrews, and it is this: "*Ye have not yet resisted unto blood!*" It is a ringing challenge that no man dares to retreat, to confess failure, until he has done something that has drawn blood! Say what we will, figure as we will, take into account as we will this "depression," still it remains true that we have not drawn blood!

I am using the word blood, of course, metaphorically. It has been said that "the blood of the martyrs was the seed of the Church." And that was no metaphor. That was literally true. Today missionary giving sheds no blood. The most that it can mean is some personal sacrifice in the terms of money. In these times it may mean a real sacrifice. I can conceive that it might mean a very real surrender on the part of parishes and dioceses this year, if they are to pay their quotas, or even to pay what they paid last year. Very well, Are they prepared to do that? Are they retrenching before they have done that? Are they confessing defeat—a defeat that will be felt all along the line of the Church's great Cause—are they quitting the field before they have made a real sacrifice? If so, I say that this sentence from Hebrews rebukes us before high heaven: "*Ye have not yet resisted unto blood!*"

I will say more than that, which is far less than that. "*Ye have not yet resisted*

*unto sweat!*" Perhaps I ought to apologize to Episcopalians for using the word "sweat." It is not a pretty word. It does not exactly fit a people whose Book of Common Prayer contains the most chaste English in the world. It does not exactly fit a people who, being numerically few, control, we are told, one-tenth of all the wealth of America. Our people do not belong to the "sweated classes." People who work for them sweat, but they do not. In this they are not as their Lord, a workingman, who must have toiled very hard. Yes, and who sweated great drops of blood to push the missionary cause across the moon-bespread path of Gethsemane. Let me use the word "sweat" then metaphorically again. "*Ye have not yet resisted unto blood.*" No, ye have not yet resisted unto sweat. You have not warmed up in this fight until there comes from your pores the real evidence that you have put all your might to it.

But, perhaps, "sweat" is too strong a word for us, as, most certainly, "blood" is too strong a word for us by far. I remember in prep school, when we were trying to translate a Greek campaign into English, there was a nice, lady-like man. This man was translating a passage which told of the labors of the horses with the bemired chariots. He translated: "The horses perspired." The teacher fixed him with a terrible look and said, "Mr. B—, ladies perspire, horses sweat."

It is a terrible thing to say to a people who are falling down in their missionary giving, but truth demands that we say it: "*Ye have not yet resisted unto perspiration!*" You are not yet mildly moist in a business that drew actual blood, aye,



## THE SPIRIT OF MISSIONS

that drew blood until all the crimson fountains had been drained, that bled to death the glorious company of the apostles, the goodly army of martyrs, and, once, the holy Church throughout all the world. Think of it! Have we resisted these "cuts" we make in the life of mission stations, hospitals, and schools, by "cutting" the choir which sings that *Te Deum*? Hear them: "The noble army of Martyrs praise thee!" Yes, but the noble army of martyrs does not praise *us*. It condemns us. It condemns us, because we care more for a silvery soprano note than we care for the moan in a child's diphtheric throat, at the gate of a mission hospital we have suffered to fall. Oh, I bring no charge against music budgets in our parishes. I do assert that we could have far costlier music than we do have, and that we could pay the parish quota in full, without blood or sweat or even perspiration. I say, "Do not cut your parish budget one cent until you have perspired." But I must also say: "Do not cut your missionary budget until you have perspired."

It would be funny, if it were not so tragic, the language that we take upon our lips when we talk of the missionary cause. We sing of His blood-red banner that streams afar, and our banner—Has it anything blood red on it? No. Has it any sweat on it? Oh, no! Has it per-

spiration on it? Oh, no! Dean Inge says of that hymn I have suggested that, while the true missionaries climbed the steep ascent, we follow in the train. "Yes, if the train has a Pullman."

All of our missionary talk is tuned to the ideals of men and women who went on sandaled feet, and we go in costly automobiles. It is tuned to the measures of men and women who partook of their Holy Communion in windy groves or dark, underground caves; and we kneel in sanctuaries domed with splendor. And we fail, wherever we do fail, because there is such a chasm between our ideals and our actual accounting to those ideals. I am not suggesting that we lower our ideals, confess that the Great Commission is forever too high for us, and sink into the unmarked grave of that doomed Church in North Africa that died of missionary amnesia ages ago. No, let us not surrender the ideal. Let us not say that the Great Commission was spoken by Dying Lips in vain. Let us not, for God's sake, and for our soul's sake, for Rowe's sake and for Graves' sake, for Campbell's sake—let us not confess defeat until we have resisted unto blood, or sweat, or perspiration!

This is the second of three short meditations on Christian stewardship by the Bishop of West Missouri. The final article will appear in an early issue.

### Where Not to Cut Your Budget

EVERYBODY IS SCANNING budgets, hoping to stop this, to drop that, to chop the other. It is proving woefully easy to drop subscriptions to magazines and papers. Reports from every side tell of mounting distress on the part of the whole cultural press.

Thus far *THE SPIRIT OF MISSIONS* has been encouragingly fortunate. There is a shrinkage in our army of more than forty thousand subscribers, but it is a small one. May we urge that only the most dire extremity prompt failure to continue to take and to read the cultural press, more particularly the religious press, and most particularly the missionary organ of our Church, *THE SPIRIT OF MISSIONS*.

*THE SPIRIT OF MISSIONS* wishes at this time also to extend its grateful thanks for the splendid manner in which Lenten subscriptions and renewals have sustained the fine record of the past.



# From Buddhism to Christian Witness

Converted in boyhood, Yakabu Yamaguchi early found his vocation. Always attracted by the needy, he has wrought a fine work in Senju

*By the Rev. Yakabu Yamaguchi*

*Priest-in-charge, Christ Church, Senju, Japan*

**H**OW DID I BECOME a Christian?

As my parents were wealthy we lived in a big house and had plenty of servants. My nurse, a very earnest Buddhist, took me constantly to the temple, where I heard such vivid stories of the Buddhist hell that when I saw my father asleep he seemed like one dead and a terrible fear of death for him and separation from loved ones came over me. Again and again at night I would awake screaming and crying and when my parents came to comfort me I never could manage to explain to them.

My nurse's father was a Japanese wine dealer. We frequently visited his shop, where I always was given wine to drink. Young as I was, I soon found that when I drank wine, I became drowsy, had no fears, and went to sleep quickly. More and more I asked him for wine and as he was very fond of me, he gave me all that I wanted. Consequently by the time I was ten years old I was drinking a bottle a day and before I was twelve I was a slave to drink. Every day I called at the shop, tucked my bottle of wine under my arm, and went off to school.

My great ambition at this time was to be a soldier. When news reached Japan of the Spanish-American War, I ran away from home hoping somehow to get into the army. I reached Formosa, where I was stopped by my parents. But refusing to return home, I joined the post office staff in Formosa and learned telegraphy. I had a wonderful time accompanying the soldiers from one mountain post to another and though I was but a lad of fifteen they were always kind to me and never led me into any mischief. All my money went in drink and at the end of

my term of service I came back to Kobe with very little in my pocket.

The very day I landed a great international exhibit in Osaka was about to close. Eager not to miss it I went straight to Osaka. Near the entrance gate was a big place with banners out and music going on inside the tent where the Osaka Christians were conducting united evangelistic meetings. I entered. After writing down my name and address I was introduced to a priest of the Nippon Sei Ko Kwai.

I had never heard a word of the Christian religion before. But the message of Christ went home to my heart and before long I was baptized. I gave up drinking and though I had a hard fight, my new found faith in God as Father, and in Jesus as Saviour, enabled me to conquer my appetite. From the first God gave me two words for my Christian life—Witness and Service.

At first all was joy in my new life but after a time, as I began to realize my many sins, a few doubts began to creep into my heart. As I progressed in the Christian life I found more and more faults that needed to be conquered; I felt bewildered and troubled. I began to drink a little again and finally in desperation I determined to end the struggle by jumping into the sea. Then I heard a sermon on the healing of the lame man; suddenly for the first time I realized the meaning and the power of the Cross. From that moment I had victory and power. Instead of being a lame, halting Christian I could leap and run and walk and sing for joy like the man healed at the temple gate. From that day to this there has been no going back, no fear, and no doubt.



## THE SPIRIT OF MISSIONS



NURSERY CHILDREN. CHRIST CHURCH CRÈCHE, SENJU

For nearly twenty years Mr. and Mrs. Yamaguchi have worked with the poor laboring people of Senju, ministering especially to their children with encouraging results

Becoming a Christian meant complete separation from my family. No longer could I look to any relative for sympathy or help; henceforth I looked only to my heavenly Father for sustenance and guidance. I began at once to tell others how faith in Christ changes one's whole character and outlook; gives one new courage and purpose. As I had always wanted to be a soldier I now took up the Cross and enlisted under Christ's banner. And what a glorious fight it has been!

Determined to become a Christian worker, I entered Osaka Theological School under Bishop McKim, then a missionary priest in that city. The course completed I went to Tokyo to help one of the clergymen.

The poor always attracted me and I soon began to search out the needy people in the great manufacturing district of Senju. I took rooms in a little house and began to go in and out among these people, mostly factory workers. Their pay is small and generally the women carry

on all sorts of side industries in the home: making shoe strings, bands for dresses, cloth shoes. The cotton factory employs two thousand girls; the cloth factory for the arsenal, three thousand girls; the paper mill two thousand men, while other thousands work in the rubber factory, gas works, machine shops, slaughter houses, tannery, and other factories in this section. As long as they have work and are free from sickness in the family they can get along.

As a rule the people are hard working and honest but there is considerable drinking and there are always those who, because of drink, inefficiency, or illness, sink down to the lowest level and find it almost impossible to rise up again. Not far from here is a tenement where eighty families are living, each in a three-mat room, nine by six feet. Here in indescribable sanitary conditions the whole family has to sleep, eat, and live. Yet the pathetic struggle of these people to keep clean and to sacrifice for their children is amazing. It is for these children that



## FROM BUDDHISM TO CHRISTIAN WITNESS



DENTAL EXAMINATION IN THE NEWLY OPENED DISPENSARY

The many types of ministry now carried on by Christ Church demand the services of ten workers, all Japanese Christians. Mrs. Yamaguchi is in the center

Christ Church has lately opened a dispensary.

A little group of converts gathered around me. They helped with the preaching and the children's meetings but it was some time before we won the confidence of the neighborhood. A fine Christian doctor became interested in the work and he gave me five hundred yen (about \$250) to put up a building. We rented the land and by doing most of the work ourselves managed to erect a good sized house. Into this place I brought my bride, who for nearly twenty years has been my beloved co-worker. A Christian of the third generation, she comes from a well-known family, related to Count Itagaki and to that famous Christian Kenkichi Kataoka, for many years chairman of the Diet. An alumna of St. Margaret's School, she is a member of the first class to graduate after St. Margaret's became a fully licensed high school.

Into this house in the slums of Senju we came. There was no glass in the

windows; we had to put up sheets of oiled paper to keep out the wind and snow. There were no electric lights, no water, or other conveniences, and as our salary was only twelve dollars a month we lived on poor rice, beans, and pickles.

Hardships? No, we did not think so. We were young, strong, and happy in the service of Christ. For sheer joy we sometimes danced around the room. From the first we determined not to look to anyone but God to supply our needs—our *needs*, not our wants, for, of course, our desires for equipment for the work are many and varied.

Every night after preaching and visiting we worked in our house just as our neighbors did, making bands for dresses. Sometimes I pulled a cart along the street in order to increase our income and help to buy the necessary things for our work. Friends became interested, and we were able to open our kindergarten, which under my wife's trained direction has developed into a fine school. We began with only four children but by the



## THE SPIRIT OF MISSIONS

end of the first year there were thirty. Now applications for admission are made a year in advance, while the school itself is considered a model settlement and crèche in suburban Tokyo. Not, of course, as regards equipment, for our rooms are small, our playgrounds inadequate, and we have little but kindness, cleanliness, and good teaching to offer the children, but in character building and widespread influence in their homes.

Gradually our mission has become a center of light and witness for this whole town of sixty thousand people. The mayor, the councillors, the police, and the people themselves, all value our work highly. Even the Buddhist priest sent his children to the kindergarten. And I have been made a member of the governing and investigating committee for the poor of Senju. No longer is Christianity feared and hated here; it is honored and respected.

There is no hospital in this town and very few doctors. Last summer through the help of many devoted friends we began a small dispensary in a tiny rented house which I cleaned, reboarded, and prepared myself. My wife's uncle, who was a doctor, left us all his medical apparatus, and my wife's younger brother, an earnest Christian doctor, gives three afternoons a week to this work.

Only the very poor are admitted to the dispensary. Each one has a card signed by the police and myself, as I know all their homes. Over one hundred sick children are seen here every week and medicine and bandages are given free of charge. They are very poor, these folk, but just to show their thankfulness they often put a cent or two into the thank offering, which in a month sometimes amounts to ten dollars.

A Christian Japanese lady knowing the plight of these sick children is giving fifty bottles of milk a day to help the poorest ones. It is food more than medicine these children need. One child's heart and kidneys were in very bad condition from eating rice with only salt sauce, as his family had no other food to give him. He was swollen in every part of his little

body, but through the nourishing food we could give him along with milk, he was soon entirely well. It is wonderful to see how the children gain in weight and vigor with even one bottle of milk a day.

How is the work supported? All our workers, of whom there are ten, are keen Christians making one big family. My salary as priest-in-charge is provided by the Diocese of Tokyo. The Tokyo municipal and county authorities and the Imperial Household Department grant us the equivalent of five hundred dollars a year as a slight recognition of official appreciation and approval of our work. The Woman's Auxiliary of the Church of the Holy Trinity, a small and constantly changing group of kind American and English women, gives us thirty dollars a month, and the S. P. G. Girls' School sends us about forty dollars at Christmas time to help in our work with the aged poor. Thus we receive about one thousand dollars a year.

All kindergarten children who can, pay seventy-five cents a month and bring their own lunch but there are many who cannot pay anything. Some who leave their children in the crèche try to pay ten sen (five cents) each day.

All of this work is carried on under very adverse conditions. We have no proper chapel and are obliged to conduct all our services, meetings, and the Sunday school in the kindergarten room, where the simple little altar is screened off by sliding doors and only opened for services. Nevertheless the Church has won the heart of the whole neighborhood and many have received here a new vision of God and a new purpose in life. The mission numbers over eighty baptized persons, of whom twenty-five are communicants. They contribute regularly about twenty-five dollars a month to the work of the Church. About one hundred children, many of whom are graduates of our own kindergarten, come to the Sunday school. Those who seek Baptism become keen, steadfast Christians, ready for witness and service.

Two pages of pictures of the magnificent work described here will be found on pages 312-13,



# The Church's Opportunity in Utah Today

The spirit and policy of Bishop Tuttle in laying Church's foundations, adapted to current conditions, dominate work of Bishop Moulton

By William Hoster

Editorial Correspondent, THE SPIRIT OF MISSIONS

*THIS is the last of three articles on some phases of the Church's work in the West which Mr. Hoster undertook at the request of the Editors of THE SPIRIT OF MISSIONS. Like the earlier articles on Wyoming and Idaho, the present story deals with our work in a great domestic missionary district—Utah, a district intimately associated with some of the Church's best loved pioneers, and one in which the unique character of its population gives the Church an unparalleled opportunity today.*

THE APPROACH TO Salt Lake City is through a wilderness of sage brush, arid desert, and rugged mountain country. You have been riding for long hours with spirits akin to the desolation about you when suddenly, from the top of a butte, through an opening in a bit of scraggly pine, or at the turn of a corner around a granite barrier, a fair vista looms magically before you—green fields bathed in golden sunshine, grazing cattle, farm houses, churches, and, in whatever direction the eye is turned, thousands of the spiral-like and lovely poplar trees, one of the marked characteristics of the entire Utah scene. Then, rising like a mirage on the far horizon, Salt Lake City: the Mormon Temple, towering above skyscrapers; the State University, white and glistening on the hillside; the State Capitol, banks, commercial houses, picturesque homes, belching smelters—all dissolving into a vast tapestry seen through a Whistler-like purple haze—a magic city set down in the valley of Great Salt Lake like some fabled city of the past, in the center of a barren waste.

From where you stand a prehistoric ancestor once looked out upon the expanding waters of the lake now sleeping placidly fifteen miles beyond. Along the sides of the cliffs which hedge in the city are still discernible the deep scars left by the glaciers of the Ice Age as they swept northward thousands of years ago. The waters receded, and there remained this valley, stark and forbidding, until less than a century ago Brigham Young led his followers into Zion. It was upon this vision of a city literally risen out of the desert that Daniel Sylvester Tuttle looked when, on the morning of July 2, 1868, he approached Salt Lake in a stage coach.

There were hostile Indians about. He had left New York six weeks before. At North Platte, on the advice of General Sherman, he had bought rifles and engaged in target practice. Departing from North Platte on the first train out of that town over the still uncompleted Union Pacific railroad, he crossed "Old Muddy" on a flat boat, boarded the coach on the far shore, and, tarrying a few days in Denver, on July 2, finally reached his destination.

No adequate understanding of the problems of the Church in Utah, in the entire Rocky Mountain region, for that matter, is possible without a knowledge of the backgrounds which the personality and labors of Daniel Sylvester Tuttle afford. The Salt Lake City which he entered that July morning was not the Salt Lake City which Brigham Young had found. Similarly the Salt Lake City of today is not the city which Bishop Tuttle first beheld. He cleared the trail, and led the way.



## THE SPIRIT OF MISSIONS



WIDE AREAS OF UTAH ARE WITHOUT THE CHURCH'S MINISTRY

**T**HE TASK of extending God's Kingdom in Utah is laborious and exacting. The State has an area of approximately eighty-five thousand square miles, with a population of over a half-million, of whom at least sixty per cent are Mormons—a fact which must constantly be remembered in considering the Church's task in

Utah. Generally mountainous with an average elevation of 6,100 feet above sea level, only a small part of Utah's vast area is under cultivation (312 square miles). The remainder comprises those sections in which are stored the vast ore and coal deposits and the timber resources which make Utah potentially one of the

## THE CHURCH'S OPPORTUNITY IN UTAH TODAY

wealthiest States in the Union. Even now it is comparatively sparsely settled, the average being about seven persons to the square mile. There are twenty-nine counties in the State, in only eighteen of which has the Church organized work, due to the isolated conditions and the lack of missionary funds to extend the work throughout the district. Wherefore, much more than Paris is France; London, England; or New York, the United States; Salt Lake City, with its 150,000 inhabitants, is Utah. Here are the headquarters of the Church of the Latter Day Saints, which continues today, as from the time of its establishment, to exercise a dominant influence in the State. Salt Lake is the spiritual, cultural, and financial center of Utah.

These details considered there is nothing discouraging in the state of the Church in Utah. The exact figures are: communicants, 1,860; baptized persons, 2,861. In each instance these figures show a constant increase from year to year. There are twenty-four parishes and missions in the district, manned by a staff of thirteen clergy. The distinctly evangelistic work ranges from St. Mark's Cathedral and St. Paul's Church in Salt Lake City, with 524 and 323 communicants respectively; St. Andrew's, Eureka, with 350 communicants, and the Church of the Good Shepherd, Ogden, with 164, down to small missions and preaching stations scattered throughout the State. Notable among these is the work among the Utes at Randlett and Whiterocks.

At Helper, in the central part of the State, there has recently been undertaken a work of great promise in what is declared to be the largest fuel deposit in the world. Nine billion tons of coal are in sight around Helper, and the large and growing mining camps in the vicinity demand all that is provided for in the plans for Helper which have heretofore been outlined in *THE SPIRIT OF MISSIONS* (January, 1932, page 30).

These parishes and missions, with their congregations, constitute the nucleus around which the Bishop of Utah, the Rt. Rev. Arthur W. Moulton, amid the

arduous difficulties of isolated populations, great distances, and inadequate funds, is laboring to build-up the Church in Utah. Everywhere there is manifest a loyal, courageous spirit. The two congregations in Salt Lake City are especially progressive and forward looking. St. Mark's Cathedral, founded by Bishop Tuttle, is the first church built in Utah.

**E**VANGELIZATION, OF COURSE, is the keynote of the work in Utah. Under Bishop Tuttle's policy education was made to go hand in hand with evangelization:

Our school work was plainly Church work. As Americans and as Churchmen we did the right thing to take hold of school work in Utah. Even some of the orthodox Mormons sent their children. They said they wanted their children to get a good education and they declared that our schools were the best places in the territory for them to get this education.

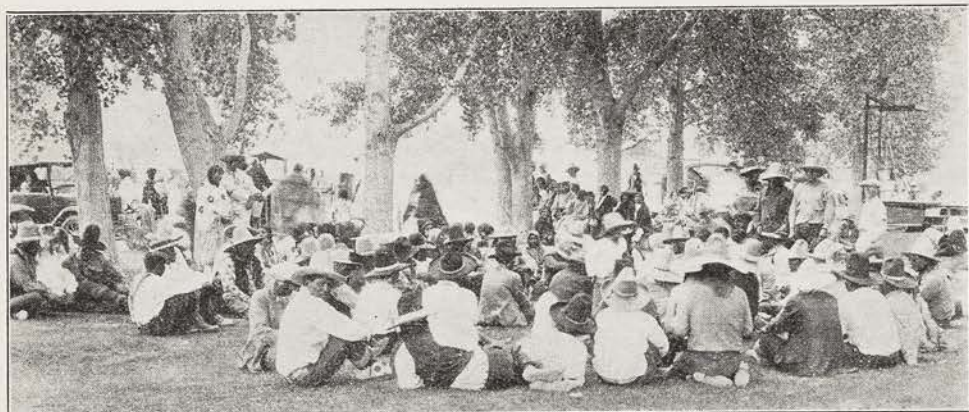
Three Church educational institutions flourished in Salt Lake City in his day: St. Mark's Day School for boys and girls, St. Mark's School for girls, and Rowland Hall, a boarding school for girls. There were also schools at Ogden, Logan, Plain City, and Corinne. When the Bishop left Utah he was able to say:

Our schools are to be ranked among the redeeming, regenerating, and disenthraling influences which have changed the fanatical, oligarchic community of 1867 into the American Utah of today.

Of these earlier institutions only Rowland Hall remains. The pioneer school of Utah, it has been enlarged to meet a greatly extended field of usefulness, and is one of the most aggressive, efficient educational institutions in the Far West. Its courses range from kindergarten through high school, whence the students enter college; and it is evidence of the high standards maintained in Rowland Hall that two of its students recently won competitive scholarships in Barnard College, New York. School work being Church work, chapel service is a fixed feature of its curriculum. The sole test for entrance is character; and included in its student body, which is recruited from a dozen adjoining States are, now as



## THE SPIRIT OF MISSIONS



UTE INDIANS GATHER AT HOLY SPIRIT MISSION, RANDLETT  
The Church's work at both Randlett and Whiterocks is doing much to adjust this sturdy Indian tribe to conditions of modern American life

always, not a few representatives of Mormon families.

In Salt Lake City, also, is St. Mark's Hospital, the first hospital established in the region between the Mississippi River and California. Its training school for nurses was also the first institution of its kind in this region. Bishop Tuttle, who founded St. Mark's, April 30, 1872, himself answered the question, "Why a Church Hospital?" thus:

I was sick and ye visited me. In all ages and countries the Christian Church, in loyalty to Him, has given much thought and care to hospitals.

In the early days there were only three physicians in Salt Lake City to care for a population of twenty thousand. Bishop Tuttle and the Mormons cooperated in looking after the sick and injured until the growth of railways and mining operations, with frequent accidents demanding surgical care, made action necessary. St. Mark's, like St. Luke's in Tokyo, began operations in a one-story shack. Its progress upward has been continuous. The first hospital in the field; its founder well-beloved in the community; its sixty years of benevolent activities, directed especially toward the care of toilers, St. Mark's Hospital is today linked inextricably with the work of the Church in Utah. It is one of the chief assets of the Church in the State.

Here is a hospital with 150 beds, a staff of fifty doctors (serving without compensation), and an equal number of young women, many of them Mormons, constantly in training as nurses, whose life centers about the chapel where the daily service for the staff is always crowded. It is estimated that annually St. Mark's renders free service valued at \$150,000. This in large measure is made possible by voluntary contributions, and the maintenance of beds by most of the big railway, oil, and mining corporations in the surrounding territory.

But today St. Mark's has outlived its restricted brick structure on the outskirts of Salt Lake City, constantly menaced by disaster. Not more than two hundred yards distant from the hospital stands the plant of one of the great transcontinental oil companies. Three times within the past few years fires, a constant hazard in an oil region, have forced a hasty evacuation of the institution. Another fire, or the explosion of one of the many oil tanks, might easily result in tragedy.

The immediate need, of course, is a new building for which an admirably adapted, well-located site has been found.

Finally in Salt Lake City there is the Emery Memorial House, a well appointed gathering place for the students at the State University.

"We feel," says Bishop Moulton, "that



## THE CHURCH'S OPPORTUNITY IN UTAH TODAY

wherever there is an educational institution the Church should be represented."

Emery House, located immediately opposite the campus of the University of Utah, serves a highly useful purpose as study hall, restaurant, and recreation hall for college students. No sectarian lines are drawn, and here again it is to be noted that many of the sons of Mormon families make use of this Church's institutional facilities.

ONE FEELS THAT this, and other efforts of Bishop Moulton, to maintain contact with the youth of his district is probably the most significant and promising of his varied activities. They include a Young People's Fellowship which is actively at work, with Mormon young women included in its forward looking activities. There is also an efficient Woman's Auxiliary whose efforts will be of great assistance in the achievement of the ends toward which Bishop Moulton is working.

In the final analysis it is with the young people that the future of the Church in Utah rests. Looking back over his years here, Bishop Tuttle summarized his view of the Utah field:

With polygamy abjured, the great evil working today in and through Mormonism is priestly domination . . . . Mormon priestly domination is un-American and anti-American. By all Americans it should be firmly opposed. But let the instruments and weapons of opposition be reason, argument, education, enlightenment, influence, persuasive truth. In my years of contention with the Mormons I did not feel at liberty to use any other weapons.

It is gratifying and helpful to be able to quote beside this statement the tribute which was paid to Bishop Tuttle by official Mormonism upon his departure from the State. Fully advised of his attitude toward the Church of the Latter Day Saints, when he left Utah to assume charge of the Diocese of Missouri, the Salt Lake City *Daily Evening News*, the Mormon newspaper, said:

Kind, courteous, and urbane, yet dignified and firm in his demeanor, he has made friends among people of various shades of opinion. Although very pronounced in his opposition to the Mormon faith, he has not acted as an enemy to the Mormon people . . . . Bishop Tuttle, by his constant courtesy, has gained the esteem of the Mormon people without losing the respect of his own class and communion . . . . We bid the gentleman farewell with the best wishes for his welfare.

This six point policy upon which Bishop Tuttle shaped his course as



A RECENT CONFIRMATION CLASS, ST. PAUL'S CHURCH, SALT LAKE CITY  
In the heart of the city's residential district, St. Paul's is making a fine contribution to the religious life of the community. Bishop Moulton is at the right.



## THE SPIRIT OF MISSIONS

Bishop of Utah is that which, in all its essentials, has been the guiding policy of his successors. There is every reason to believe that no less than what was said of him would be said of Bishop Moulton today should duty call him elsewhere. While the cleavage between the Christian faith and the Mormon Church continues, there is an urbane and tolerant spirit of friendliness and goodwill between the leaders of the two bodies which maintains always the open door between them. It is the spirit which enabled the Mormon authorities a few years ago to extend the hospitality of their Tabernacle to the missionary mass meeting held in connection with the convocation in Salt Lake City of the Synod of the Eighth Province, at which the President of the Mormon Church delivered an address of welcome; and which evokes frequent invitations to visiting bishops of our Church, (occasionally accepted) to preach in the Tabernacle.

It is true that the Mormon Church, as an organization, remains in faith, doctrine, and discipline what it was in Bishop Tuttle's day. But he saw before his departure the abjuration of polygamy which, he noted incidentally, was never a part of fundamental Mormon doctrine. He witnessed, also, the Mormon adoption of our methods of education, of hospitalization, sanitation, hygiene. Thus early he saw his six-point program bearing fruit. What, then, of the future?

First, in the long history of the Church in Utah there is no record of a single communicant of this Church having been won to Mormonism. On the other hand, it is not an exaggeration to say that there is a long list of Mormons who have been baptized and confirmed in the Episcopal Church. Through the years we have seen Mormon children educated in our schools and trained in St. Mark's Hospital. There are many Mormons of the younger generation enrolled in the Young People's Fellowship. A goodly portion of our active Church workers come from families of established Mormon background. The process still continues.

The problem which is to be decided in Utah in the not very distant future is

whether Mormonism, as a religious body, can withstand the disintegrating influences which are steadily enveloping it. Financially, and as a business institution, it bears favorable comparison with the great corporations of the country. Spiritually it is standing still. That is not strange. There is a rigid fundamentalism about the Mormon doctrine which never changes; which cannot change unless it be to crumble and collapse. As an inevitable consequence there is today an uneasy stirring among the great mass of Mormon youth in Utah against the materialistic and repressive teachings of their Church. Mormon youth are unmistakably indicating that there is something lacking in present day Mormonism; they are seeking, demanding, a better, a more rational and human doctrine of life.

A sturdy effort is being made by the hierarchy to combat this tendency by putting renewed stress on the fundamental teachings in the Mormon schools and colleges, as opposed to the scientific courses in the public schools. But in the meantime it is quite clear that the "open mind" which has been aimed at from Bishop Tuttle's time, through the ministrations of Bishops Leonard, Spaulding, and Jones, and down to the vigorous and enlightened administration of Bishop Moulton, is beginning to materialize. There is still, unquestionably, loyalty among the rank and file of Mormons, its youth included; the latter are not yet fully convinced that their Church cannot be modernized. But the next generation will realize it.

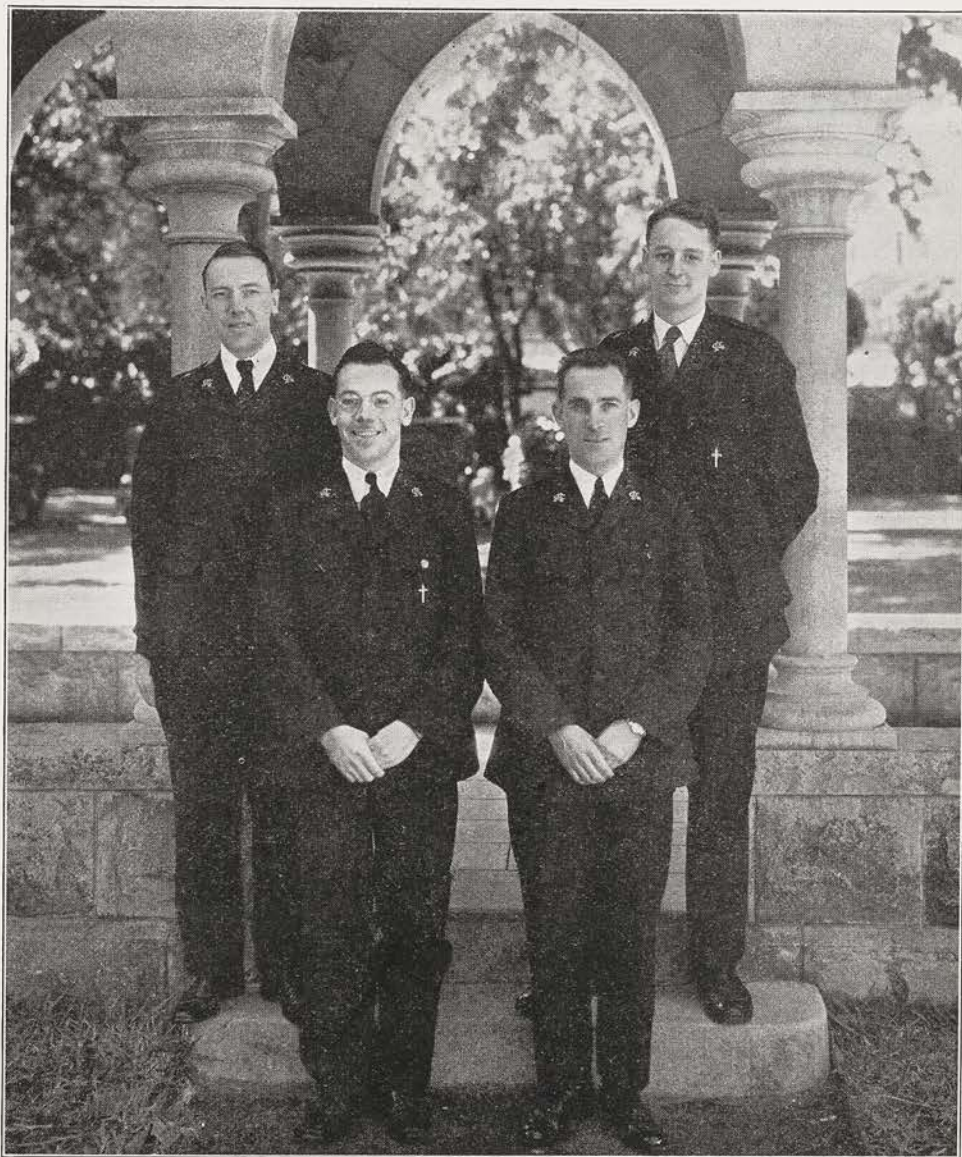
Unless in the meantime sustained and determined effort is made to reach these fine, upstanding types of young American manhood and womanhood with a reasonable and rational concept of Christianity, the drift toward atheism and agnosticism will be natural and certain. Many of them are already looking toward the Episcopal Church with friendliness and sympathy because of our long history of friendly, constructive approach. It will be this Church's responsibility and opportunity to find the way to meet their spiritual needs.



# The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



## CHURCH ARMY CAPTAINS IN THE HAWAIIAN ISLANDS

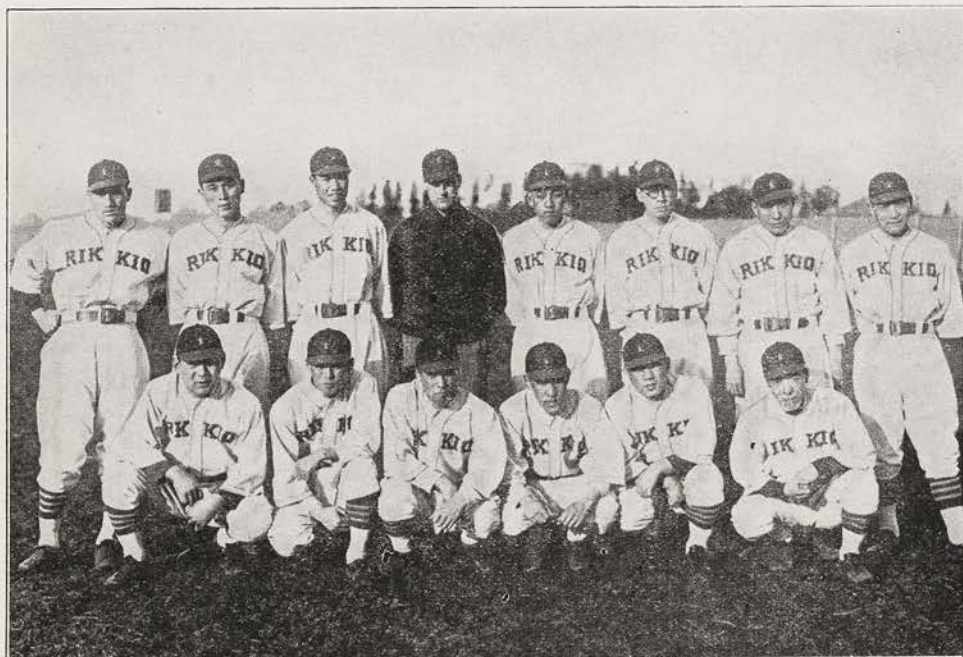
Assigned to work on the Island of Hawaii these four lay evangelists (reading from left to right), William A. Roberts, Henry Hamilton, George A. Benson, and William E. Bramwell, are doing an effective work in the rural districts





**TEXAS PARISH BELIEVES IN APPEARANCE PUBLICITY**

Members of a Church school class of St. James' Church, Del Rio, plant a California redwood tree as a part of a landscaping scheme to beautify the parish property. The Rev. Harold C. Jones is the rector



**ST. PAUL'S UNIVERSITY BASEBALL TEAM VISITS THE UNITED STATES**

1931 intercollegiate champions of Japan, this team arrived in Seattle late in April to play a series of games with American undergraduate teams including one with St. Stephen's College, Annandale, N. Y.





FRIENDS OF NEGRO EDUCATION PARTICIPATE IN VOORHEES SCHOOL CEREMONIES

Bishop Finlay (second from right) lays cornerstone for new St. James' Industrial building, as part of Founder's Day exercises. Others in the group are the Rev. G. L. Paine, the Rev. R. W. Patton, and the Rev. W. H. Milton (See page 338)



BOY SCOUT TROOP 262 AT EASTER SCHOOL, BAGUIO, P. I.

A sturdy group of Igorot boys whom the Church, through the ministry of the Rev. Robert F. Wilner, principal of Easter School, is helping to become useful Christian leaders of their own people



# Christ Church is Center of Light and Witness for People of Senju, Japan



## ACTIVITIES AT CHRIST CHURCH, SENJU

- A. The dispensary serves a people entirely without other hospital facilities.
- B. The Rev. and Mrs. Yakabu Yamaguchi with their staff of Japanese Christian workers.
- C. Christian doctors hold regular clinics for the children of the neighborhood.
- D. Two Japanese Christian doctors who give their services to the Mission.
- E. Milk is distributed to the poor. A Japanese Christian gives fifty bottles daily.
- F. Happy moments in the playground.
- G. The Rev. and Mrs. Yakabu Yamaguchi, who have ministered for nearly twenty years to the poor of Senju.
- H. The day nursery starts many a child on the Christian way of life.
- I. Sacks of rice ready for distribution to needy.  
*Mr. Yamaguchi writes of his work on p. 299*





CHRISTIANS AT KAPANGAN, PHILIPPINE ISLANDS

Bishop Mosher made his first official visit to this congregation in January. The man kneeling at the right has given a site for the chapel provided by an Advance Work gift from the Missionary District of Salina



A TYPICAL HOME IN THE RURAL DISTRICTS OF PORTO RICO

Everywhere the people are asking for the Church. In the district near Quinta Tranquila, a mission was recently organized on a large *hacienda*, where the manager and his daughter are interested in the Church's Mission





APPALACHIAN SCHOOL, PENLAND, PRESENTS *SLEEPING BEAUTY*

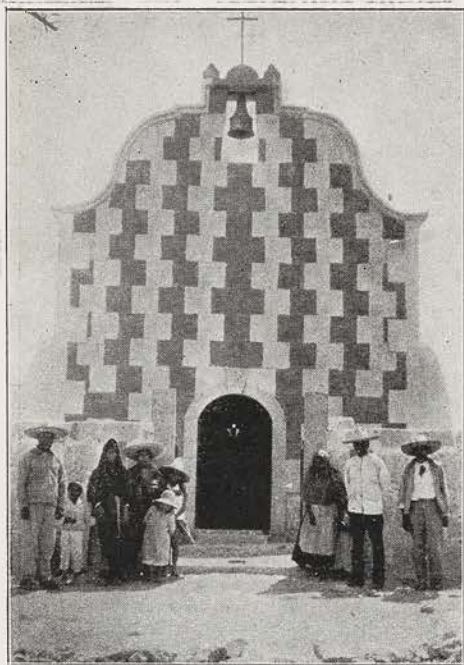
The part of the bad fairy was portrayed by a mountain girl, who recently completed the work of three grades in one year. Dr. Ackley described the work of this school in the April *SPIRIT OF MISSIONS*, page 236



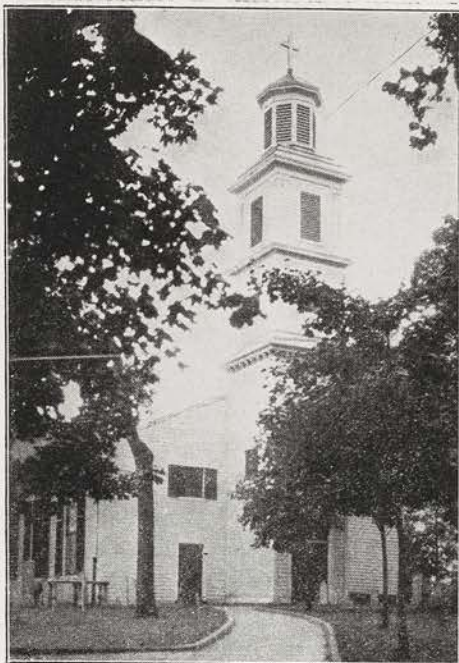
THE NATIVE VILLAGE AT SITKA, ALASKA

Seven days' journey from Seattle, and one and a half days from Juneau, Sitka is off the beaten track of travel. Here the Church has St. Peter's-Mission-by-the-Sea in charge of Mrs. E. M. Molyneux





**SANTIAGO LOMA CHURCH, MEXICO**  
This substantial building was dedicated by Bishop Creighton on a recent visit.



**ST. JOHN'S CHURCH, RICHMOND, VIRGINIA**  
An historic spot visited by Dr. Ackley (see page 294)



**PATIENTS OF THE HOUSE OF HOPE HOSPITAL, NOPALA, MEXICO**  
Senora Sara Q. de Salinas with two of her patients. The boy's right foot was injured by a falling stone, while the old lady, ninety years old, is recovering from injuries sustained while climbing over a fence



# Washington's Winter in Cambridge

Absence of a clergyman led Washington to urge upon Congress better provision for chaplains. Attended services conducted by lay reader

By Mary Isabella Gozzaldi

*Historian, Christ Church, Cambridge, Massachusetts*

IT IS SUNDAY NOON July 2, 1775. General Washington, newly appointed Commander-in-Chief of the Continental Army, is coming along Tory Row in Cambridge, ending his long journey from Philadelphia. He sees the good people walking home from the meeting-house in the College Yard, for today there is no service in Christ Church, the church built by those who now side with the King. All the parishioners have fled except the patriot John Pigeon. Captain Chester's company, from Weathersfield, Connecticut, is using the church for their barracks. The pipes of the fine organ, which came from England, and even the window-weights have been melted for bullets.

As the cavalcade enters the town they experience their first contact with the horrors of war. The first house they see is Elmwood, whence come the groans of men wounded at Bunker Hill, for the builder of the house, Lieutenant-Governor Thomas Oliver,\* has taken refuge in Boston, where he is

civil governor, and it is now a military hospital. Perhaps some of the less severely wounded are on the lawn to see their officers enter.

**M**AY, spanning the period between the anniversary of the inauguration on April 30, 1789, of General Washington and the observance of Memorial Day, May 30, will witness a quickened interest in the Washington Bicentennial.

Virtually in the heart of Washington's own country, the Cathedral of St. Peter and St. Paul in our national capital is taking an active part in the observance of the Bicentennial. In addition to a wide range of special commemorative services the cathedral has issued several significant publications: "George Washington as a Christian and Churchman" by the Rev. Edward Slater Dunlap, (pamphlet, 18 pp., 15 cents); "Washington Historical Map" (lithographed in color, \$1); and "The Cathedral Age" (especially the Easter 1932 issue, 50 cents). Orders for these materials should be sent to the Curator's Office, Washington Cathedral, Mount Saint Alban, Washington, D. C.

THE SPIRIT OF MISSIONS, which is co-operating in the Bicentennial observance, would call attention, also, to the opportunities to participate in this event afforded to Church schools. (See page 327).

The road down which Washington is coming is the trail of the earliest settlers from Charlestown to Watertown, part of which is locally called Tory Row. It now turns slightly to the left and brings him to Cambridge Common, where for the first time he sees part of the army under his command. Perhaps here, under the tree which so many years bore the name of the Washington Elm, the retiring commander, General Artemus Ward, may have waited to greet the new officers. It had been intended to parade the soldiers with fife and drum

but it has been given up on account of the pouring rain, and there is no ceremony either today or the next day, such as tradition so vividly portrays of Washington on a white horse drawing his sword and taking command of the army. No diary or letter bearing this date speaks of any ceremony, though several mention

\*First Senior Warden of Christ Church.



## THE SPIRIT OF MISSIONS



CHRIST'S CHURCH, CAMBRIDGE, AS IT WAS IN WASHINGTON'S TIME  
On the New Year's Eve, 1775. General Washington, accompanied by Mrs. Washington, worshiped in this building, which is still standing and caring for a large congregation

that the Commander-in-Chief inspected the soldiers in the rain on Monday.

Skirting the Common, Christ Church will be pointed out to Washington and he will be told that close to it in the old burial ground lie the men who were killed on April 19 on the Lexington road. At length they draw up before the president's house in the College Yard, where the Provincial Congress has quartered Generals Washington and Lee, one room being reserved for President Langdon, who on the evening of June 16, offered prayer for the soldiers ready to march to fortify Bunker Hill. It is a modest house compared with those of the Tories.

But the president's house was not fit for headquarters, and Washington asked for other quarters. On "July 8 the Committee of Safety directed that the house of Mr. John Vassall, ordered by Congress for the residence of General Washington, should be immediately put in such condition as may make it convenient for the purpose."

From this date until Boston was evacuated, eight dreary months later, this was the home of Washington. In the

letters written from this house we read of the cares which oppressed him, desertions of his soldiers, discord among his officers, disappointments of many kinds. It is said that he laughed only once during those trying days and that was when he saw from a window General Israel Putnam galloping up to the door with a Negro wench behind him, but it was no laughing matter; the woman had been captured bearing dispatches from his trusted medical director, Dr. Benjamin Church, to the British general in Boston, betraying his plans.

When it was certain that the siege would last all winter he sent for Mrs. Washington to join him. She was escorted from Mount Vernon by her son, John Parke Custis, and his wife and Washington's nephew, George Lewis. Mrs. Washington made the journey in a chariot drawn by four horses mounted by colored postillions in scarlet and white livery. She reached Cambridge on December 11.

As Christmastide drew near they must have missed the Church services and the festivities to which they had always been accustomed in Virginia. In this Puritan



## WASHINGTON'S WINTER IN CAMBRIDGE

town no notice was taken of the festival, either in the meeting-house or the homes. Captain Chester's company had vacated Christ Church. It was cleaned and put in such order as was possible and on Sunday, the last day of the year, divine service was celebrated there. Unfortunately there was no clergyman to officiate. The first rector, the Rev. East Apthorp, was in England, and his successor, the Rev. Winwood Sargeant, with his wife was being persecuted in the wilds of Maine. In these circumstances Mrs. Washington asked Colonel William Palfrey to conduct the service, of which he wrote in a letter to his wife:

What think you of my turning parson? I yesterday, at the request of Mrs. Washington, performed divine service at the church in Cambridge. There were present the General and lady, Mrs. Gates, Mrs. Custis, and a number of others, and they were pleased to compliment me on my performance. I made a form of prayer instead of the prayer for the King, which was much approved.

I gave it to Mrs. Washington at her desire, and did not have a copy, but will get one and send it to you.

The prayer of Colonel Palfrey was:

O Lord our heavenly Father, high and mighty, King of kings and Lord of lords, who hast made of one blood all the nations upon earth, and whose common bounty is liberally bestowed upon thy unworthy creatures; most heartily we beseech thee to look down with

mercy upon his Majesty George the Third. Open his eyes and enlighten his understanding, that he may pursue the true interest of the people over whom thou in thy Providence hast placed him. Remove far from him all wicked, corrupt men, and evil counselors, that his throne may be established in justice and righteousness; and so replenish him with the grace of thy Holy Spirit, that he may incline to thy will and walk in thy way.

Have pity, O most merciful Father, upon the distresses of the inhabitants of this western world. To that end we humbly pray thee to bless the Continental Congress. Preside over their councils, and may they be led to such measures as may tend to thy glory, to the advancement of thy true religion, and to the happiness and prosperity of thy people. We also pray thee to bless our provincial assemblies, magistrates, and all in subordinate places of power and trust. Be with thy servant the Commander-in-Chief of the American forces. Afford him thy presence in all his undertakings; strengthen him that he may vanquish and overcome all his enemies; and grant that we may in due time be restored to the enjoyment of those inestimable blessings we have been deprived of by the devices of cruel and bloodthirsty men, for the sake of thy Son, Jesus Christ our Lord. Amen.

In spite of Colonel Palfrey's creditable performance, Washington must have felt the incompleteness of a service without a clergyman, and on the same day, perhaps immediately after the service, wrote to Congress, officially recommending better provision for chaplains in the American army.



HARVARD COLLEGE IN THE DAYS OF THE REVOLUTION

Reproduced from an engraving by Paul Revere, this view of Holden Chapel, and Hollis, Harvard, Stoughton, and Massachusetts Halls, was a familiar scene to Washington in the winter of 1775-6



## THE SPIRIT OF MISSIONS

It is quite possible that service was read in Christ Church on other occasions but Washington and his officers, when not hindered by military duties, went on Sundays to worship in the meeting house in the College Yard. We have two records of his attendance there: December 3, when the Rev. Abiel Leonard preached, and on March 17, a few hours after the news that the British were leaving Boston, when the same minister "preached a sermon in the audience of his Excellency, the General, and others of distinction, well adapted to the interest of the day."

This historic meeting house, built in 1757, has gone, but Christ Church remains today outwardly as Washington saw it, except that a bay has been inserted giving it the length of the original plan.

The interior is changed. Modern pews have replaced the square pews, only the two on each side of the middle aisle nearest the door recall the time when the tithing men sat there and tapped those who slept with their long wands. A quartette choir no longer sings in the organ loft over the door. The large round-arched windows filled with panes of clear

glass remain, but a stained glass window over the altar was placed there only some seventy years ago. Choir stalls have taken the place of the large square paneled reading-desk in which the clerk used to sit and lead the responses and from which the wine-glass pulpit rose that was occupied by the officiating clergyman. The great pillars, once the trunks of noble trees, still support the roof and the same chants and prayers ascend to heaven that the builders heard. The pew Washington used in Christ Church is not absolutely known, but a hundred years ago a man who said that he saw him there pointed out the pew at the head of the left hand side aisle as the one he occupied.

General Washington thought parties, card playing, and such frivolities unsuitable for the serious war days, but Mrs. Washington persuaded him to celebrate the anniversary of their wedding on Twelfth Night by a reception which was attended by the officers and their wives, and the patriotic ladies and gentlemen of the neighborhood. So in March, 1776, Washington's stay in Cambridge and his association with Christ Church came to an end.

### Indian Church Meets in General Council

THE SOUTH INDIA movement toward Church unity took a step forward when the General Council of the Church of India, Burma, and Ceylon, meeting February 3-7 in special session in Calcutta, discussed the matter in the light of communications received from the Lambeth Conference of 1930, and voted general approval of the scheme, provided certain changes were made in its present form.

The scheme now goes to the diocesan councils of India's thirteen organized dioceses (a fourteenth diocese has not yet attained voting status), for action, and will come again, for final approval, to the next General Council meeting in 1935.

Meanwhile, for the other groups interested, three of the four Wesleyan councils

have approved, and the fourth probably will; and in the South India United Church (Congregational and Presbyterian) six out of nine councils have so far voted approval.

It is thus possible that the scheme might be inaugurated in 1936, but those who know most about it seem to think that a few years more will be required before there is that real measure of agreement which would justify the inauguration of the experiment.

The Council was attended by thirteen diocesan bishops (the see of Lahore being vacant) and one assistant bishop, the lately consecrated Assistant Bishop of Lahore, Bishop Bannejee; forty-four priests, and thirty-nine lay representatives, an increasing number being Indians.





## Jottings from Near and Far



RECENTLY A WAY opened to secure a heating plant for St. Andrew's Hospital, Wusih. For twenty-five years, Dr. Claude M. Lee and his associates have carried on without what every hospital in a cold climate considers to be essential. Dr. Lee writes:

Dr. Pott and I are grateful beyond words for the gift. There is nothing which will add so much to the comfort of the patients and staff. It is most encouraging to us all to have the continued support of the Church at home, especially at this time of great business depression. Such a gift as this one represents a very real interest in mission work. We have a most satisfactory staff who are doing splendid work. We can never any day of the year supply all the patients who want to come in with beds. If this is a sign of a healthy medical work, we are most robust.



A CONFERENCE of the Episcopal workers in the Southern Mountains was held in St. John's Church, Knoxville, Tennessee, Tuesday, March 29. A missionary service on Easter Monday night opened the conference, which was attended by about twenty-five of our mountain workers.

The speakers were the Rt. Rev. H. P. Almon Abbott, the Rev. Franklin J. Clark, Secretary of National Council, Spencer Miller, jr., Consultant on Industrial Relations, Department of Christian Social Service, and the Rev. John N. Atkins, of Sewanee. During the day opportunity was afforded our missionaries to report on and consult concerning their work. An executive committee was appointed which, under the chairmanship of the Rev. George P. Mayo of the Blue Ridge Industrial School, will serve as a correlating agency for our entire mountain work.

During the two days following our

workers joined with the mountain workers of all kinds in a general conference. Mr. Spencer Miller was the principal speaker at this conference.



THE BISHOP OF KYOTO, the Rt. Rev. Shirley H. Nichols, says:

Reduction in appropriations means hardship for individuals and serious damage to work. This is most regrettable just when the Christian message and Christian work are especially needed. The American staff, in spite of ten per cent reduction in salaries, have promised personal gifts to lessen the damage done to the work by reduced appropriations.



THE YALE UNIVERSITY PRESS has issued a new volume by the retired Bishop of Honolulu, the Rt. Rev. Henry Bond Restarick, entitled *Sun Yat-sen*. As every one knows Sun Yat-sen spent his early years in the Hawaiian Islands and for a time attended Iolani School in Honolulu. It is with these years that Bishop Restarick concerns himself in the present volume, the scope of which is ably analyzed by Kenneth Scott Latour-ette, Professor of Missions in Yale University, in a preface to the book:

Bishop Restarick has not attempted to write Sun Yat-sen's biography. He has modestly contented himself mainly with gathering material concerning Dr. Sun's earlier years. He has, to be sure, included a brief summary of the already well-known facts about Dr. Sun's career after the Revolution of 1911. This, however, is chiefly for readers to whom these may not already be familiar. The great value of the book lies in the diligence with which information has been collected from those who knew Dr. Sun intimately before the time when, in 1911, he suddenly rose to world-wide recognition. Most of this . . . has never before appeared in print. More than any other we now have, the book throws light on the influences which shaped Dr. Sun in his youth and early manhood.



## SANCTUARY

*PROVE me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.*

WITH ASCENSION DAY, Whitsunday, and Trinity Sunday, the month of May is one of the richest in the Christian year. Whitsunday brings the culmination of the special effort to secure funds for the Church's work throughout the rest of 1932. Then, with Trinity Sunday, begins the long season that leads to next Advent.

All thoughtful Church people will take a long look forward and get well in hand their plans for the autumn, that in the Church year which begins next Advent Sunday, November 27, the whole work of the Church may go forward, ready to redeem some of the lost opportunities of these recent months, reestablished more securely than ever before, fully supported, equipped for advance.

"Prayer is such deep desire for good that it shall realize its hope in action." Let us give validity to our prayers by making the most careful preparation to bring about the results we pray for.

GRANT, O LORD, that in this hour of difficulty thy Church may be so aroused to loyalty and sacrifice that in meeting the present crisis we may be led on to larger and worthier service, through Jesus Christ our Lord.

ALMIGHTY GOD WHOSE blessed Spirit alone can give us the vision of great undertakings and the power to accomplish them, to all Christians give grace, we beseech thee, that we may see the glory of the work which thou dost commit to us, and in the strength which thou suppliest may labor for its fulfillment, through Jesus Christ our Lord.

### A PRAYER FOR PEACE

[Found among the papers of the late Dr. F. J. A. Hort of Cambridge University, and printed in *The Shanghai Newsletter*.]

THOU IN WHOSE hand are the hearts of all thy creatures, shed abroad thy peace upon the world. By the might of thy Holy Spirit quench the pride and anger and greed which cause man to strive against man and people against people. Lead all nations in the way of mutual help and good will, and hasten the time when the earth shall confess thee indeed for its Saviour and King, and no evil deeds of man shall defile thy glorious creation, through Jesus Christ our Lord. Amen.



# 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.  
*First Vice-President*

II  
FINANCE  
PUBLICITY  
FIELD

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

BISHOP AND MRS. PERRY reached New York safely on April 19 after a momentous six weeks' visitation of our several churches in Europe. Beginning with Dresden, Bishop Perry visited Munich, Paris, Florence, Rome, Nice, and Geneva, and spent a final week in London conferring with leaders of the Church of England. Bishop Perry conferred with the Archbishop of Canterbury at Cannes. Everywhere the Bishop found satisfactory conditions with evidences of gratifying progress in leading centers of our work. These visitations are financed by a bequest of the late Bishop Williams of Marquette.

\* \* \*

JUDGE PHILIP S. PARKER of Boston will rejoin the National Council at its April meeting as successor to Dr. Burton Mansfield of New Haven, who after more than forty years of service in the Board of Missions and the National Council, resigned to the very great regret of his colleagues. Judge Parker was a member of the National Council from 1922 to 1925, continuing thereafter as an additional member of the Department of Missions, a work in which he is tremendously interested. Needless to say a cordial greeting awaits Judge Parker.

\* \* \*

THESE LINES ARE written in advance of the meeting of the National Council. The dates set for joint meeting of National Council and House of Bishops in

the last week of April are long after this issue of THE SPIRIT OF MISSIONS must go to press. Hence this May issue brings no word of decisions reached either by the National Council or the House of Bishops or by both bodies functioning as a conference.

The Editors of THE SPIRIT OF MISSIONS take this opportunity to urge readers to follow closely the Church weeklies and thus at the earliest possible moment learn the result of these highly significant gatherings.

\* \* \*

WILL EACH READER of THE SPIRIT OF MISSIONS note that Whitsunday, May 15, brings a challenge to him and her? This is the day set by the National Council as the latest when offerings are to be made toward the \$400,000 needed to balance even a crippled budget during the last six months of 1932. Will not every reader make sure that he or she has given as generously as may be to this specific object? Under ordinary circumstances you are reading the magazine at some moment during the first fortnight of the month. We are taking for granted that there is still time to inform yourself and to determine that you, for one, propose to be loyal to the heroes and heroines of the past who have built the present missionary establishment. Will you not join with *The Church at Work* in believing that, "They built for God. Their work today is a first charge against our last cent."



# Domestic Missions

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

I HAVE LONG LOOKED forward to a visit to some of our Negro churches and parochial schools in southern dioceses. After completing arrangements with the bishops concerned, I visited six dioceses early in March and had the pleasure of meeting many of our colored clergy and, in some instances, their vestrymen and congregations.

On March 3, with Bishops Tucker and Goodwin and the Rev. G. MacLaren Brydon present, I had a most helpful conference with a group of colored priests of the Diocese of Virginia in the Mayo Memorial House, Richmond. The same night a well attended Negro mass meeting was held in St. Philip's Church, Richmond. In addition to St. Philip's, I visited the Osgood Memorial, St. Augustine's, and the John Moncure High School at Miller's Tavern.

In Southern Virginia, Bishop Thomson accompanied me on a well planned itinerary beginning at the Bishop Payne Divinity School and including visits to St. Stephen's, Petersburg; St. James', Warfield; St. Paul's, Lawrenceville, where there was a conference with the colored clergy; St. Mark's, Bracey; Trinity, Boydton; St. Paul's, Union Level; St. James', North Emporia; St. Mark's, Suffolk; St. James', Portsmouth; and St. Augustine's, Newport News.

The Ven. J. H. Brown was my guide in the Diocese of Georgia, taking me to St. Augustine's Church, Clinic and School; St. Stephen's, Savannah; and St. Bartholomew's, Burroughs.

In the Diocese of Upper South Carolina, with the Rev. Sanders R. Guignard and the Ven. J. B. Elliott, I visited St. Anne's Mission, New Brookland; St. Thomas', Eastover; St. Anna's, Liberty Hill; and St. Luke's, Columbia.

With the Rev. H. J. C. Bowden, I visited St. Mark's, Wilmington, Diocese of East Carolina, and the Brooklyn Mission.

At St. Cyprian's, New Bern, there was a congregational meeting. From New Bern the Rev. R. I. Johnson motored me to St. Augustine's, Kinston, and St. Joseph's, Fayetteville, from whence the Rev. J. W. Heritage took me to Raleigh. In Raleigh I visited the Bishop Tuttle Memorial Training School, St. Augustine's College, and St. Ambrose Church.

The trip ended at Henderson, North Carolina, where we have the Church of the Resurrection and an exceptionally fine parochial school under the direction of Mr. George C. Pollard. From Henderson I visited St. Cyprian's, Oxford, where the Rev. F. H. U. Edwards took pride in showing me his beautiful colonial church.

I came home impressed with the earnestness of our colored clergy, and the loyalty and devotion of our colored congregations. Some were a bit discouraged at the lack of interest in their problems and work; but the majority, grateful for the support of bishop and diocesan authorities, are zealously working to hasten the day when the Episcopal Church will be *the* Church for the colored people. Great credit is due our Negro clergy for their accomplishments and fine spirit. Upon them, more than upon anyone else, depends the success of our colored evangelistic work.

\* \* \*

THE APPALACHIAN SCHOOL, Penland, North Carolina, suffered a great loss in March in the death of Miss Psyche Webster, its devoted principal. Miss Webster was a trained nurse, and in addition to her many duties as principal of the school, found time to visit isolated mountain homes and minister to the sick and suffering. She was loved by them, as well as her more immediate school family. Although Miss Webster was at Penland only two years, she leaves the indelible impress of an outstanding piece of missionary work.



# Foreign Missions

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

## Across the Secretary's Desk

IF ANY FRIENDS have been apprehensive with regard to the possibility that the floods which rose in the Yangtze valley last summer may have undermined the foundations of our buildings at St. Hilda's School, Wuchang, and especially of its beautiful chapel, they will be interested to know that Bishop Roots has had an examination made of the St. Hilda's buildings. The report states that there are no signs of any settling of the wall or any cracks in them. It is to be hoped that the unusual occurrence of an earthquake reported in Hankow on April 5 did not extend across the river to Wuchang. As no cable message has come from Bishop Roots since the earthquake, it is fair to assume that no damage has been done.

\* \* \*

A NUMBER OF professional baseball players belonging to both the National and American Leagues, visited Japan in the autumn of 1931 and played several exhibition games. Japan has taken to baseball in an astonishing way. The Intercollegiate League games are among the most exciting in Tokyo. When St. Paul's University won the baseball championship for the Empire in October, Bishop McKim, Bishop Reifsnider, and all the members of St. Paul's faculty were elated.

Just before the professional players left Japan, their representative made a gift of yen 1,500 to the Junior Sanitary Corps, an organization of boys in the eleven Japanese government schools in Kyobashi ward, Tokyo. This is the ward which the city government of Tokyo has designated as a health demonstration center under the direction of St. Luke's Hospital. The Junior Sanitary Corps was organized by St. Luke's. Its purpose is to awaken an understanding among the young, not only of the importance of or-

dinary sanitary and hygienic measures, but of the value of preventive medicine in the fight against such diseases as tuberculosis, trachoma, and the infectious diseases of childhood, such as diphtheria, whooping cough, and scarlet fever. It is hoped to give the young members of the organization an early sense of personal responsibility in preventing the spread of such diseases when they themselves contract them.

It is also hoped to instill in the minds of the children a general knowledge of the prolific causes of ill health. Members of the corps will be pledged to take inoculations for diphtheria, scarlet fever, and smallpox; to have their teeth examined and treated, and to undergo a general physical examination once each year, a report on which will be submitted to the individual child's parents or guardian. The teeth and general physical examinations will be given free of charge.

\* \* \*

THE NEWS OF the unsatisfactory financial condition which the missionary work of the Church is facing, has reached far away Tanana in the center of Alaska. Promptly there comes from Deaconess Sterne, a personal offering which she calls her Christmas offering and which she makes without regard to the ten per cent reduction in her income.

The winter of 1931-32 has been a hard one for the Tanana Indians. They were not able to make any Christmas offering for themselves as heavy snows and scarcity of fur-bearing animals made the winter catch a poor one. The little money they have had has gone to buy food for their families and their dogs. Nevertheless, Deaconess Sterne planned for an Easter offering from the people of the Church of Our Saviour, as well as for an additional offering on Whitsunday in order to keep step with all the congrega-



## THE SPIRIT OF MISSIONS

tions in the United States who respond to the request of our Presiding Bishop for an offering, on that date, to make unnecessary further reductions in the 1932 budget.

\* \* \*

FROM ENGLAND comes a message written by a retired member of the staff of the Diocese of North Tokyo, in the days when North Tokyo comprised all northern Japan. This correspondent says, "How grieved I am to hear how badly the mission has been hit by the hard times, and to ask you to accept this infinitesimal drop as a token of gratitude for the many kindnesses I have received from the mission in past days." The gift is for £3. Is it infinitesimal? I know it comes from a very slender income. Moreover, only a moment's calculation is necessary to remind one's self that if one-third of our communicants gave what this retired missionary has given, the Church would have not \$400,000 but \$4,000,000 to meet the deficiency! If one-third of our communicants, on an average, gave as much per year as this retired missionary has given, there never would be a deficit and no necessity for a deficiency fund.

\* \* \*

BISHOP THOMAS, returning to Brazil after the General Convention, reports that he finds "our work progressing very nicely, though there are many problems really difficult of solution. In fact the work has grown in some places to such an extent that we are feeling more than ever the need of extra workers, Brazilian as well as foreign."

\* \* \*

NINETEEN-HUNDRED-THIRTY-ONE was a year of severe economic depression in the Hawaiian Islands, but spiritually the Church moved forward. Bishop Littell's annual report for 1931 shows an increase in confirmations of sixteen per cent over 1930 and an increase in baptisms of almost thirty-one per cent.

Seven hundred and ninety-two persons received the Holy Communion at the Easter day services in St. Andrew's Cathedral, Honolulu. There were four celebrations beginning at six o'clock, two in

Hawaiian and two in English. In addition all of the Honolulu Church schools had a united service for the presentation of their Lenten Offerings. At the evening service the Knights Templar attended in a body. The announcement of Easter services in the Episcopal churches in Honolulu papers gave ten different centers, ranging from the Cathedral to the Seamen's Church Institute chapel.

\* \* \*

ONE OF OUR retired missionaries and his wife, who have served in the domestic and foreign fields for a lifetime, cordially accept the reduction of ten per cent in the modest retiring allowance they have been receiving from the Department. They say:

We are happier to be associated with all the rest of those whose salaries or allowances have been reduced than to be put on a separate basis. We gladly share the burden. It will make the sledding a little harder, but we'll find something to do without, and hope the Head of us all will accept it as our part in the general sacrifice.

### *With Our Missionaries*

#### CHINA—ANKING

Mrs. Daniel T. Huntington and children have joined Bishop Huntington in Wuhu.

#### CHINA—SHANGHAI

Dr. Ellen Fullerton, Miss Caroline Fullerton, and Miss Laura Wells left Shanghai March 3, on furlough, returning by way of Genoa.

Mr. M. P. Walker and family sailed on furlough, via Europe, March 3.

Mrs. John W. Nichols arrived in California March 8. Mrs. Nichols is home on sick leave.

#### DOMINICAN REPUBLIC

The Ven. and Mrs. William Wylie have returned to this country.

#### JAPAN—KYOTO

Miss Edith Foote, who is on furlough, expects to arrive in New York the middle of April.

#### JAPAN—TOKYO

Mr. Paul Rusch has arrived in this country to arrange the pilgrimage of the Brotherhood of St. Andrew.

Miss Bessie McKim, on regular furlough, has joined Mrs. McKim in Honolulu.

#### PHILIPPINE ISLANDS

The Rev. and Mrs. George C. Bartter sailed on regular furlough, via Europe, April 15.

#### PORTO RICO

Dr. Leigh Stoek of St. Luke's Hospital, Ponce, has arrived in New York.



# Religious Education

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

DOES YOUR PARISH subscribe to *Findings*? What happens to the copy? Is it read only by the person to whom it is addressed, and then discarded? Or does it perform its maximum service? Here is an outline of the material in the April number, and suggestions as to how you might use it:

*Are the teachers in your parish being trained?*

The Very Rev. Maurice Clarke, dean of St. Paul's Cathedral, Marquette, Michigan, calls attention, in his article *Teaching Teachers*, to the fact that despite our various teacher-training agencies only a small percentage of our teachers receive any training. His article is addressed to the rector, but it ought to be passed on to the Church school superintendent and teachers.

If the rector decides to undertake a program of teacher training he might use this article as a basis for presenting the subject at the teachers' meeting, reading extracts from it and discussing with the group plans which can be carried out in this particular parish. After the meeting extracts can be reprinted in the parish bulletin, followed by an announcement of the program of teacher training which will be undertaken in the parish.

*Are there any parents in your parish or community who are skeptical about sending their children to Church school?*

There is no doubt that we are living in an age of confused thinking. Parents who are not quite sure of their own religious beliefs are wondering whether they ought to "indoctrinate" their children. Professor Dun's article, *Talks to Mothers: Do We Want Religious Education for Our Children?* will help to clarify their thinking.

*Are you planning to promote all your Church-school pupils at the June Commencement?*

The rector, director of religious education, and superintendent, will be inter-

ested in Miss Hewitt's article, *Promoting Your Pupils*. This article is an extract from Chapter X of Miss Hewitt's new book, *The Church School Comes to Life* (Macmillan, \$2.50). The article might be used as the basis of discussion at a teachers' meeting when commencement plans are being formulated.

*Are you sometimes bewildered by technical terms?*

Mrs. Arthur T. Brown, in *A Seven-Year-Old Looks at the Bible*, shows how a mother took advantage of the "interest motive" to introduce her seven-year-old daughter to the Bible. This article, written in narrative form, makes interesting reading for teachers and parents who do not get much out of technical discussions. If you have a parents' group in your parish, the article could be read and discussed at a meeting.

*Did you ever discover that one of your pupils had lied to you?*

Mrs. Harry J. Cording recounts the experience of a Church school teacher who faced this situation. Teachers will be interested in her problem and her conclusion. The article could be discussed at a teachers' meeting, where it might serve to bring up similar problems in your teachers' experience and lead to further discussion at later meetings of the group.

If your parish is not a subscriber to *Findings* (published quarterly, 50 cents a year), a sample copy may be secured upon request to Mrs. R. B. Kimball, 281 Fourth Avenue, New York, N. Y.

## WASHINGTON BICENTENNIAL

THE YEAR 1932 is being observed throughout the United States as the bicentennial of the birth of George Washington. The celebration, which was appropriately begun on February 22, will extend, by presidential proclamation, until Thanksgiving Day. It is fitting that at some time during this period our



## THE SPIRIT OF MISSIONS

Church schools shall take part in this national celebration. The Church makes provision for the observance of a number of our national holidays—Memorial Day, Labor Day, and Thanksgiving Day—and one of these might be made an occasion for focussing attention on Washington's contribution to Church and State. Schools which have a summer session may wish to develop a program or unit of work on this theme in connection with the observance of Independence Day.

The Department of Religious Education has prepared suggestions for leaders and members of Church schools which are interested in working out such a plan. A copy of these suggestions, in mimeograph form, will be sent to you upon request.

### RELIGIOUS PLAY COMPETITION

**T**HE MOREHOUSE Publishing Company, assisted by the Commission on Religious Drama of the Department of Religious Education, is conducting a competition for religious plays and dramatic services suitable for presentation in Church or parish house.

Three prizes will be awarded by Morehouse Publishing Company:

First prize.....	\$50.00
Second prize.....	\$25.00
Third prize.....	\$10.00

Judges will be members of the Commission on Church Drama and Pageantry, of which the Rev. Phillips E. Osgood is chairman, in consultation with the officers of Morehouse Publishing Company. The winning manuscripts will be published by Morehouse Publishing Company. The right to publish any other manuscripts submitted, on a royalty basis, is reserved. For further information, write to the Morehouse Publishing Company, 1801 Fond du Lac Avenue, Milwaukee, Wisconsin.

### NATIONAL COUNCIL PUBLICATIONS

**T**HE FOLDER WHICH lists the publications of the National Council is now republished in a new form. Hitherto it has been simply a list of the publications, with the price when there is a price charged. The new edition gives a few

words of description of each book, pamphlet, or leaflet listed. It is hoped that this change will lead to a wider knowledge and use of the publications of all the Departments of the National Council.

### Adult Education

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

**A** VERY INTERESTING and original program of adult religious education has been carried through during Lent of this year by the Michigan diocesan Religious Education Department in Detroit. It should be possible for other dioceses or for groups of city churches to appropriate some of the ideas used in Detroit.

Organized some years ago under the name of the Round Table Fellowship, it has become a prominent feature in the Lenten life of Detroit. The sessions held on five Monday evenings in Lent begin with fifteen minutes of quiet in the Y.W.C.A. chapel. This is followed by a supper at six o'clock. At seven o'clock all members of the Fellowship gather in the large auditorium for an address on some topic of immediate interest. The subjects dealt with by several of the speakers this year had to do with international affairs.

Two series of classes follow: the first from eight to eight forty-five and the second from eight fifty-five to nine forty. The subjects of study reveal the breadth of interest of the makers of the program. In the first hour groups met in these three classes:

1. Highlights in the Development of Religious Thought, The Very Rev. Kirk B. O'Ferrall, St. Paul's Cathedral.
2. A World Tour with a Geographer, Professor Samuel Van Valkenburg, Ph.D., College of the City of Detroit.
3. Parenthood, Mrs. Helen G. Hogge, Psychiatric Social Worker, Mental Hygiene Clinic, Highland Park Schools.

The courses given in the second period were of equal interest:

1. Standards of Value in Reading Fiction, Professor John Lewis Brumm, Head



## THE NATIONAL COUNCIL

of Department of Journalism, University of Michigan.

2. Modern Values from the Bible, The Rev. William R. Kinder, St. Joseph's, Detroit.

The sessions were all held at the Detroit Y.W.C.A. because of its central location and its suitable accommodations. A registration fee of one dollar was charged to cover expenses.

The total number of people registered is over six hundred each year, and the average attendance each Monday evening is about four hundred and fifty.

Because of the varied nature of the program it has been possible to attract a considerable number of people who have no immediate contact with the Episcopal Church. The Round Table Fellowship thus does good missionary work. It is also educational in the best sense of the word in that it deals with the problems of vital interest that people have and shows the Christian approach to these problems.

Such success as the Detroit Round Table Fellowship has had could be made possible only by the combined support of the parishes of the city. It is encouraging to see that such boldness and faith have been justified.

### Missionary Education

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

**D**URING THE PAST few months the eyes of the whole world have been on China. We are realizing something of the tremendous forces at work there and something of the great problems involved. There is no more interesting subject for study anywhere today than China—the contemporary of Chaldea, Babylonia, Egypt, Greece, and Rome—in transformation, for China's future development will vitally affect the whole world. If her problems are not rightly solved all mankind will suffer.

For nearly one hundred years the Episcopal Church has been at work in China, being one of the first Christian bodies to undertake work there. What is our Church doing? Is Christianity in any

way responsible for the changes reshaping China? What is the future outlook for Christianity in China? If our work has been successful, is it not time that the Chinese Church was able to take care of itself? What does China herself think about it?

These are some of the questions we are to think about as we study China next winter. For this study there are many interesting and up-to-date helps which are described below.

Many groups (and the number is constantly growing) wish to study two special topics a year, perhaps one in Advent and one in Lent. For such groups, and also for those who may prefer a domestic subject, we are also recommending a study of the American Indian.

This year we have been reading and thinking about the Indians in our study of Building a Christian Nation. Some of us are keenly interested in studying further how the Church may help the Indian to bring in his contribution to our common Christian life. There is excellent material ready to help us to a better understanding of the American Indian.

For each course we are urging the use of the new textbooks issued by the Missionary Education Movement, and have not prepared additional textbooks of our own. These books, written by experts, have been carefully reviewed by our officers who are members of the Board of Managers and of the Educational Committee of M.E.M. We have, however, prepared helps which will enable us to understand and appreciate the part our own Church is taking in China and in the work among the American Indians. Such helps are listed below.

Three members of our Church have had an important additional part in the preparation of the Indian material. Bishop Burseson has written the introduction to *Facing the Future in Indian Missions*; Mrs. David W. Clark, one of our missionaries in South Dakota, has prepared the leader's manual; and Miss Winifred Hulbert has written the textbook for young people, *Indian Americans*.



## THE SPIRIT OF MISSIONS

### Read a Book

**MEN of Conviction** by Henry Bradford Washburn. (New York, Scribners, 1931) \$2.50.

A preëminent American interpreter of Church history through the lives of the men who contributed to the making of that history, Dean Washburn has in the present volume drawn graphic pictures of six leaders of Christian thought and action—Athanasius, Benedict of Nursia, Hildebrand, Francis of Assisi, Ignatius Loyola, and Pius IX. Projected against the background of an introductory autobiographical chapter, each subject considered lives again for the reader. For those who are hazy or uncertain as to the purpose and accomplishments of Athanasius or Francis of Assisi or Loyola, *Men of Conviction* will resolve the difficulty. Not only does Dean Washburn make these men understandable to men of the twentieth century, but he makes clear how vitally applicable to us all today are the living values which he has found in their lives.

### MATERIALS ON CHINA

*Living Issues in China* by Henry T. Hodgkin. (Cloth \$1; paper 60 cents.)

This textbook has been prepared under the auspices of the Missionary Education Movement and has been accepted by us as our textbook. Dr. Hodgkin, the author of *China and the Family of Nations*, was a missionary physician in Szechuan for a number of years; afterwards he was the secretary of the National Christian Council of China. Well qualified to deal with this subject, he writes with keen insight and appreciation of the great problems which confront China, and the part which the Christian Church has had and may have in shaping the new China.

*Leaders' Manual on Living Issues in China.*

Class leaders will need this help, which is now being prepared by the Secretary for Missionary Education. It will be ready in June and will probably cost about twenty cents.

*China Handbook.* (In preparation.)

This is one of the series of *Handbooks on the Missions of the Episcopal Church* published by the National Council. Newly revised and brought up to 1932, it is indispensable for those who wish to know what our Church is doing in China. The book is well illustrated.

*Reading Course on China.* (In preparation.)

This is a pamphlet introducing and reviewing a few of the most recent books on China. It is intended to supplement the study course, or can be used by individuals who cannot attend classes and who wish guidance in their reading and thinking on China.

*China Today.* (Free.)

A leaflet summarizing the present situation in which the Church in China finds itself, with its resources and outlook.

*Teaching Pictures on China*, a new set of eight pictures 11 x 14. (50 cents.)

*Life in China Post Cards.* (Six in set, 30 cents.)

*Lantern Slide Lectures.* (Rental \$2 each per use.)

Four sets of slides with accompanying lectures presenting the work in the Dioceses of Hankow, Anking, and Shanghai, and St. James' School, Wuhu. Reservations should be made well in advance of the date required through the Lantern Slide Bureau, 281 Fourth Avenue, New York, N. Y.

*Wall Map of China*, showing important mission stations, 36 x 46 inches. (60 cents.)

*Large Outline Map of China*, 26 x 32 inches. (25 cents.)

*Small Outline Map of China*, 11 x 14 inches. (25 cents per set of twelve.)

### AMERICAN INDIAN MATERIALS

*Facing the Future in Indian Missions* by Lewis Meriam and George W. Hinman, with an introduction by Hugh Latimer Burleson. (Cloth \$1; paper 60 cents.)

The recommended book for our study of the American Indian. It is in two parts: the first consists of six chapters by Mr. Meriam, who had charge of the Indian survey made about five years ago and whose book, *The Problem of Indian Administration*, is a detailed report of this survey. Mr. Meriam deals with the present condition of the Indian and the new attitude taken by the Government toward the Indian. He discusses the important needs in the field of social service and education. The second part by Mr. Hinman shows what the Christian Churches are doing to meet the Indian situation, and so treats the subject from the Church's point of view.



## THE NATIONAL COUNCIL

*Leader's Manual* to accompany *Facing the Future in Indian Missions* by Elizabeth Mann Clark.

Mrs. Clark is the wife of the Rev. David W. Clark, Dean of Niobrara, and together they have been engaged in Indian mission work for many years. Her helps contain simple suggestions for a six session course based on modern educational methods. There are also hints for practical help to the Indians and suggested outcomes which the group may hope to achieve. It is indispensable to leaders.

*Reading Course on the Indians.* (In preparation.)

This is similar to the reading course on China and is intended to introduce individual readers to the best books on the American Indian.

*Indians Today.* (Free.)

One of the Today Series of free pamphlets published by the National Council. It gives in brief form the story of some phases of the Church's work in the Indian field.

*Teaching Pictures on the Indians:* A set of eight pictures 11 x 14 inches (50 cents.)

*Indians of the Southwest Picture Sheet.* (25 cents.)

*American Indian Picture Sheet.* (25 cents.)

*Lantern Slide Lectures.* (Rental \$2 per use.)

A set of 77 lantern slides with accompanying lecture telling of the work among the Indians. Reservations should be made well in advance of date required through the Lantern Slide Bureau, 281 Fourth Avenue, New York, N. Y.

It will be readily seen that there is an abundant material for the study of two great subjects. All materials may be ordered from The Book Store, 281 Fourth Avenue, New York, N. Y.

Books may also be borrowed from the Church Missions House Library. The service of the library is available to all Churchmen everywhere. Books are loaned for two weeks at no charge except payment of postage both ways.

Next month I shall suggest some books on both topics, China and the American Indians, suitable for collateral or supplementary reading. In the meantime I shall be pleased to make suggestions upon request, or to supply further information about these recommended courses.

## Young People

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

THE ANNUAL Corporate Communion of the National Federation of Episcopal Young People will be celebrated on Whitsunday, May 15. Have plans been made in *your* parish for this observance?

\* \* \*

AT THIS SEASON of the year it seems appropriate for us to think about what we are going to do this summer. In this connection I would like to recommend Archibald Rutledge's splendid book *Peace in the Heart* (Doubleday, Doran, \$2.50). There is one chapter in this book called Life's Extras which gives such vivid pictures of those things we encounter every day that it is well worth reading. In making our summer plans we should be aware of those things that make up "life's extras," and think more seriously than ever before about going to a Church summer conference. There are excellent ones in every part of the country, and by writing to the Department of Religious Education or consulting with your diocesan education secretary you can obtain all the necessary information.

\* \* \*

THE DIOCESE of Louisiana announces the publication of a new young people's handbook, copies of which may be obtained at twenty-five cents each from the Louisiana Lending Library, 1125 Washington Avenue, New Orleans, La.

The Province of Sewanee has again forged ahead to contribute a new handbook to the Church. The older handbook of the Fourth Province was almost a pioneer in its field and has been used extensively throughout the Church. The new and revised handbook, prepared under the supervision of George Henry, provincial president of the young people, will be available soon.

The National Commission on Young People's work is now preparing a revised handbook which will be ready for distribution in September.



## THE SPIRIT OF MISSIONS

### College Work

The Rev. W. Brooke Stabler, *Secretary*

**P**ERSONAL *Evangelism* by the Rev. A. C. Zabriskie is highly recommended as a most valuable aid to religious work in college communities, and as a basis for study. It may be secured from Chas. L. Story Company, Wilmington, Delaware, for 10 cents a copy or in quantities of twenty-five or more at the rate of \$8 a hundred.

To indicate its scope we give the chapter headings:

Personal Evangelism—Need of World.  
Personal Evangelism and the Church.  
Personal Evangelism—an Inevitable Corollary of Christianity.  
Preparation of Self.  
Further Implications of Self-Commitment.  
Discipline.  
Personal Evangelism Through the Parish.

#### NEW LEAFLETS

**T**HE DEPARTMENT of Religious Education has just published two new leaflets:

1. *Our Ministry to Women Students* by Leila Anderson, Associate Secretary for College Work in the Eighth Province.

2. *Secondary Schools of the Protestant Episcopal Church.* This bulletin gives the basic information about the boarding and day schools of our Church, and should prove useful to parents.

Copies are free and may be secured from The Book Store, 281 Fourth Avenue, New York, N. Y.

#### SUMMER CONFERENCES

**T**HE FOLLOWING ARE a few of our Church leaders who will participate in interdenominational summer conferences: The Rt. Rev. E. M. Cross, the Rt. Rev. R. E. L. Strider; the Rev. Messrs. Churchill Gibson, Bradner Moore, A. L. Kinsolving, C. Leslie Glenn, Moultrie Guerry, Thomas Wright, Henry Lewis, Carter Harrison, Charles Cadigan, John Bryant, Robert Fay, W. Brooke Stabler; Mr. Coleman Jennings; Deaconess Anna

G. Newell; the Misses Leila Anderson, Ellen Gammack, Hope Baskette, Katharine Grammer, and Sallie H. Phillips.

For a list of these conferences see the April SPIRIT OF MISSIONS, page 271.

#### SUMMER COURSES

**A** SPECIAL COURSE on Religion in Higher Education for those engaged in religious work with college students will be given at Union Theological Seminary, July 5-August 12. This course will be led by Prof. Willard E. Uphaus of Yale Divinity School, with Winnifred Wygal of the National Student Council, Y.W.C.A., and Raymond C. Culver, executive secretary of the Pacific Northwest Field Council, Y.M.C.A., as his associates.

Through the generosity of the Hazen Foundation a special fund has been made available to aid a limited number of college and university teachers and administrators, university pastors, and Christian Association secretaries, to meet a portion of their expenses. For further information write at once to Prof. Bruce Curry, Union Theological Seminary, Broadway at 120th Street, New York, or to the Secretary for College Work.

#### INSTITUTE OF ORIENTAL STUDENTS

**A**T BRENT HOUSE, in Chicago, Illinois, will be held September 6-13 an institute of Oriental students for a study of human relations. Each year this institute has proven of increasing usefulness and it is now called to the attention of those ministering in college and university centers with the request that Mrs. George Biller be notified if they wish any Oriental students in their respective communities to avail themselves of this privilege. The address is Brent House, 5540 Woodlawn Avenue, Chicago, Illinois.

#### AN OUTSTANDING BOOK

**J**ESUS *Came Preaching* by George A. Buttrick (New York, Scribner's, \$2.50) will be of indispensable help to many student chaplains. It is likewise recommended for all young men who are thinking of the ministry.



# Christian Social Service

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

**ON TO PHILADELPHIA!**  
This call can now be sounded because arrangements are all complete for the twelfth Episcopal Social Work Conference to be held at Hotel Pennsylvania, Philadelphia, May 13-17. Like the huge National Conference of Social Work, of which it is an associate group, it is anticipating that its 1932 meeting will establish a new attendance record. The nearness of Philadelphia to the center of Church population seems to assure this.

The program is one to attract the interest not only of Churchmen professionally engaged in social work who may be attending the National Conference, but of parish clergy, deaconesses, parish visitors, Woman's Auxiliary social service secretaries, volunteers in City Mission work and Church workers generally. Two special sessions are arranged for Church women respectively engaged in promoting the programs of the Church Mission of Help and the Girls' Friendly Society.

One of the most appreciated annual features of the conference is the service of preparation for its Corporate Communion. The conductor of this service will be the Rev. D. Wilmot Gateson.

A unique contribution to this year's conference is that arranged by the Department of Christian Social Service and Institutions of the Diocese of Pennsylvania in the form of an inspection trip of certain social agencies and institutions of the Church on Saturday, May 14. Starting in buses from St. James' parish house after the annual breakfast, delegates will be taken to St. Barnabas' House, the Episcopal Hospital, the Harrison Home, and Christ Church Hospital. At noon the party will be entertained for luncheon at the Church Farm School, Glen Loch. The afternoon stops will include the Seamen's Church Institute, City Mission headquarters, and St. Martha's House.

The president of the 1932 conference is the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service. Its first vice-president is Miss Mary S. Brisley, executive secretary of the National Council Church Mission of Help. George R. Bedinger, executive secretary of the Public Charities Aid Association of Pennsylvania, is the second vice-president. The secretary is the Rev. P. R. Stockman, superintendent of the Seamen's Church Institute, Philadelphia.

Copies of the printed program may be obtained from the Department.

\* \* \*

**T**HERE ARE EIGHTY-TWO agencies and institutions for child-caring maintained by the Episcopal Church in this country. And they are caught in a peculiar way between the upper and lower millstones of the present economic situation.

On the one hand they are faced by an increased demand for admissions. The relatives of orphaned children find they can no longer carry the additional burden, and turn in despair to the Church home.

On the other hand these child-caring institutions are suffering from a decrease of receipts, or, as it might almost be described, a three-fold decrease of receipts. There is a marked falling off of private contributions, which at best are a variable source of revenue. Second, there is a disturbing decline of income from invested funds. Third, there is a lessened amount of board money received from relatives and friends of children in the homes.

The boys and girls who live in these Church homes have found therein the sense of security lost by them when the breaks in their own homes occurred. If Churchmen come to realize the full situation faced by the trustees and managers of these homes, they will rise generously to meet that situation.



# The Field Department

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

*IN his address at the last convention of the Diocese of Colorado, the Rt. Rev. Fred Ingley made the following appeal to the wardens and vestrymen of that diocese. In the Church in the United States there are 3,620 organized parishes and 3,954 mission churches, which would indicate that there are no less than fifty thousand laymen serving on vestries or executive committees. In view of the present fiscal difficulties involving the parishes, the dioceses, and the general Church, the message of the Bishop Coadjutor of Colorado constitutes a ringing summons to this great force of commissioned lay officers to prepare for duty in the Every Member Canvass of November, 1932.*

**I**N A DAY WHEN millions of men are without employment and are hunting jobs that never seemed so elusive, I would remind you that there is no unemployment in Church work; that we have more to do than ever before. In fact, this is the time to ask ourselves what we are here for. Or, as one vestryman put it to me lately, "What is the job of a parish anyhow?" I take pleasure in making reply. Whether a congregation numbers twenty communicants or two thousand, the task is identical. Let me tell you what every congregation must be about constantly if it is to make good:

1. It must demonstrate and cultivate spiritual values.
2. It must leaven the community and thereby invite and justify support from the community.
3. It must extend its influence to the uttermost parts of the earth.

I am thinking about that magnificent body of men found in all parts of the diocese. I mean wardens, the vestrymen, and the members of the Bishop's committee. How much I have come to value their friendship and coöperation! They

want to know what is expected of them, and I shall try to give them the answer.

The first duty of the parish is to demonstrate and cultivate spiritual values. You know without my telling you how necessary that function is. We are today paying the price of having failed right there. The world of which we are a part has been allowed to exalt material things above spiritual things. It has ignored the Gospel of Christ and regarded money as more important even than morals. Our civilization has proved itself to be stupid, selfish, and covetous. Think, for example, of a surplus of wheat, corn, and cotton, while millions of people face suffering and want for lack of those very commodities! And the God in whose hand our breath is, and whose are all our ways, we have not glorified. Hence my emphasis on the first duty of the parish as the demonstration and cultivation of spiritual values. This involves regularity of public worship, and especially at the Holy Communion. For how can we grow in grace, if we neglect the means of grace? Nothing encourages a parson so much as the constant and unflinching presence in the pews week after week of his wardens and vestrymen. The priest has a right to expect this from the men who have been honored by the parish with the position of lay leadership. In fact, an ancient canon of the Church senses this obligation, when it says that it is the duty of the wardens and vestrymen to see that every parishioner comes to church every Lord's Day. While the Master himself has said, "Whosoever will confess me before men, him will I confess before my Father which is in heaven."

The second obligation of a parish is to leaven the community and thereby invite and justify support from the community. Certainly the community must be a better place in which to live because an Episcopal Church is located there. If



## THE NATIONAL COUNCIL

that be true, men on the outside will wish to support our ministrations and will send their children to our Church schools, even though they do not go themselves. Because the vestry is responsible for the temporalities by which the Church property is maintained and the necessary salaries are paid, a thorough Every Member Canvass each year seems a necessity. Let those who decry the Every Member Canvass, kindly rise up and suggest something better. The canvass cannot succeed, in fact it must fail of its purpose, unless every member, friend, and adherent of the Church is personally seen and given the opportunity of making a regular subscription for Church support. Too often the last ten per cent are not visited, because the effort to keep at it until the last man is seen is too much trouble, and so we wind up the year with a deficit.

Now a canvass, to be effective, must be carried out by intelligent men, and men cannot be intelligent Churchmen if they never read a Church paper. He who reads diligently the daily newspaper, and is ignorant of the doings of the Church, lays himself open to the suspicion that the things of the world mean more to him than the things pertaining to the Kingdom of God. Read a Church paper every week and read *THE SPIRIT OF MISSIONS* every month; see to it that the *Colorado Churchman* and the *Church at Work* get into each home instead of collecting dust in the porch of the church. Then when you are asked a leading question at the time of the Every Member Canvass, you will be able to speak out boldly like an intelligent citizen of the Kingdom, and not have to remain dumb like Zacharias!

The third privilege of a parish is to extend its influence to the uttermost parts of the earth. Ours is a world mission, and the congregation which stops short of that is failing to comply with the Lord's command, "Go ye into all the world and preach the gospel." He who gave us our marching orders will some day ask us if we tried to make good.

Here's a slogan I want to suggest for 1932, *Every vestryman related to every task of the Church*. That means he will

concern himself with the Diocesan Assessment and National Council quota as well as with the needs of the parish. A vestryman recently complained to me that he does not know what the Diocesan Assessment is for, and that he knows even less about the National Council Quota!

The Diocesan Assessment provides an office for the bishops, paying the rent for the same, and supplying a modest salary for the bishop's secretary and for a clerk to assist the treasurer of the diocese; all seem necessary for carrying on with reasonable efficiency the work of the Church in our midst.

The National Council now supports nearly four thousand workers in this country and throughout the world—preachers and teachers, physicians and nurses who are our emissaries, working in places where we ourselves cannot go. Your Master and mine has said, "He that saveth his life shall lose it, and he that loseth his life for my sake, shall find it." I plead that at each meeting of the vestry, auxiliary, and guild there shall always be asked of the treasurer, "What have we done for others?" No matter how much or how little comes to hand, we must share. If unable to do for the diocese and National Council all that we are asked for, there is no disgrace in that, provided we have honestly tried and done our best. But in the event of failure, it is the duty of every priest and vestry to make known to the whole congregation the facts as to "how we stand." It is not fair to permit parishioners proudly to boast that they have paid all their bills and discharged all their obligations, when rector and vestry know that diocesan and national assignments have not been met. Let everybody in the parish know the facts; then everybody in the parish will share the responsibility.

And may we emphasize again and again the slogan for 1932, *Every vestryman related to every task of the Church*.

\* \* \*

**T**HE SERVICE WHICH our Speakers Bureau can render is described in a new leaflet which may be had upon request.



# Department of Publicity

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

THE PARISH PAPER of St. Luke's Church, Noroton, Connecticut, the Rev. Floyd S. Leach, rector, is one of the finest bits of Church publicity seen in a long while, and the plan by which it is produced and distributed is original and clever, and demonstrates that wherever there is a will for publicity in the Church, there can be found or made, a way.

*St. Luke's Tidings* is a tiny paper, four pages, 3¼ x 6 inches. It runs a cut on the first page, usually a missionary picture, and the material used is especially well-chosen and well-written. The paper appears weekly, and copies are distributed after each Sunday service and to the Church school. It, also, is mailed to a list of people who did not attend church.

Each week some parishioner gives the paper as a memorial. At the end of the year the rector has a file for the year neatly bound in cloth, and presents a bound copy to each contributor.

As to contents, the rector says that he endeavors to get the parish news and notices to the people in attractive form. Almost always there is some anecdote having to do with the Church, or religion. There is a Prayer Corner. Paragraphs are taken from the Publicity Department *Notes*, and from *Gleams, Do You Know*, and other National Council publications. Always there is a missionary note.

The Department of Publicity has a number of samples, and would send them to parishes requesting them.

\* \* \*

THE REV. H. ROBERT SMITH continues to show the way to produce a mimeographed parish paper that is attractive, interesting, and inexpensive. Most mimeographed papers are anything but pleasing in appearance, but Mr. Smith manages to produce beauty as well as utility on the mimeograph. Colored stock, good drawings, a novel method of folding—and always, well-selected and well-written material.

ST. VINCENT'S ACOLYTES' GUILD, a group of boys and young men at St. Peter's Church, Westchester, New York, produce *St. Peter's Messenger*, a monthly paper of unusual merit. These volunteer journalists gather the news and see to the printing. Younger boys do the manual work of getting the paper to the post office. The rector is editor-in-chief, the managing editor is on the staff of the *Spectator* at Columbia University, and other boys are at New York University.

The heads of this paper are especially good; fine use of the newspaper style. They are so good that a reader of the head just must read the whole story.

\* \* \*

THERE ARE A FEW parishes that do not receive the *News Notes* issued twice monthly by the Department of Publicity. Such parishes may be interested in a comment from a rector who is using the *Notes* in connection with his parish paper:

I think the *Notes* are a real asset to my paper. My churches have both increased their quotas, and I feel they are better educated about our Church's missionary work.

Another rector, saying that he reads the *Notes* when he does not read anything else, urges that they go out in printed form and be distributed more widely. He thinks everybody is falling down in not getting missionary information to their people, especially to their contributors, and that wider distribution of the *Notes* would be a great help in the work of the Every Member Canvass.

Perhaps it is necessary to say again that the *Notes* are sent without cost to any rector or editor who asks for them.

\* \* \*

AMONG THE LOYAL and energetic representatives of THE SPIRIT OF MISSIONS, the record for effective work is held by Paul B. Moore, of Philadelphia. Last year he secured about a hundred subscriptions, but this year his orders total 156. Oh, yes, it can be done!



## THE NATIONAL COUNCIL

### The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

IT SEEMS APPROPRIATE because of our interest in the social service conference meeting in Philadelphia this month to give a summary of the social service data secured through last year's annual report.

The questions answered by the report can be divided into four general headings. The first has to do with the scope of the parish Auxiliaries' interest in social service. A summary of the reports show that 2,028 parish branches are engaged in social service work within their own parish, 2,099 have realized the responsibility of the parish for its community and are actively engaged in work there, and 1,578 have reached out into social service activities in the diocese. It is interesting to note that more than sixty-four thousand dollars was given for diocesan supply department work, much of which would be considered as coming under the head of social service.

Under the second heading it is shown that 719 parish Auxiliaries are coöperating with other communions in community service. They are carrying on this work through such agencies as: Interdenominational Bible classes, Councils of Home Missions, daily vacation schools, interracial committees, community councils, Parent-Teacher Associations, and Church school classes in hospitals.

The third section gives the information that 1,136 parish Auxiliaries are working with the social service agencies already established in the community. They are working through: The Red Cross, Associated Charities, alms houses, jails and prisons, unemployment relief agencies, juvenile courts, public institutions, Family Welfare Associations, Travelers' Aid, Church Mission of Help, Y.W.C.A. and Y.M.C.A., public schools, Boy and Girl Scouts, Seamen's Church Institute, city missions, clinics, and Salvation Army.

The last heading shows that only 296 parish Auxiliaries report doing any social service study. On the other hand many groups report social service programs for individual meetings.

### Who? What? When?

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

#### THIS ISSUE FROM COVER TO COVER

1. What special significance has Whitsunday in the life of the Church this year?
2. How has the Church's work in Kiangwan been affected by the recent fighting in China? p. 285.
3. What does the future welfare of the Indian demand of the Church? p. 287.
4. What significant contributions are St. Augustine's College, the Bishop Tuttle Training School, and St. Paul's School making to Negro Christian education? p. 291.
5. Who are Yakabu Yamaguchi, Robert Nelson Spencer, Elizabeth Mann Clark, Montgomery H. Throop, and Arthur W. Moulton?
6. Discuss the Christian motives underlying the work of Christ Church, Senju, Japan. p. 299.
7. What opportunities for the evangelization of Utah face the Church today? p. 303.
8. How can my Church school participate in the Washington Bicentennial? p. 327.
9. What action did the recent General Council of the Indian Church take concerning the proposed scheme for union in South India? p. 320.
10. Does your parish subscribe to *Findings in Religious Education*? p. 327.
11. What subjects will be recommended for mission study during the coming year? p. 329.
12. Where can I obtain information about a Church boarding school for my boy (or girl)? p. 332.
13. What work does our Church do in the field of child welfare? p. 333.
14. What is the job of a parish? p. 334.
15. How was Founder's Day at the Voorhees School celebrated? p. 338.



# American Church Institute for Negroes

*Auxiliary to the National Council*

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

FOUNDER'S DAY, March 31, in honor of Elizabeth Evelyn Wright, was celebrated at Voorhees School, Denmark, South Carolina, by the dedication of the new Massachusetts Hall and the laying of the cornerstone of St. James' Industrial Building.

The day's program began with the dedication of Massachusetts Hall by the Rt. Rev. Albert S. Thomas, Bishop of South Carolina. This modern building, costing with equipment, eighty thousand dollars, is a gift of the Diocese of Massachusetts supplemented by a grant from the General Education Board. It contains classrooms, laboratories, offices for teachers, and an auditorium with stage and balcony which will fill a long-felt need at the school. It is well planned, not only to meet the present requirements of Voorhees, but to permit future expansion.

One cannot help but feel encouraged when he realizes what a worthy addition this structure is to the school. For so many years the classes have been held in an old, dark, wooden edifice, a stove in every room, floors sinking and uneven as ocean waves, requiring constant repair, and even then entirely unsafe to house the teachers and students.

Immediately following the dedication, the Rt. Rev. K. G. Finlay, Bishop of Upper South Carolina, told of the school's history and the contribution it had made to Negro education. He was followed by the speaker of the day, the Rev. George L. Paine, representing Bishop Sherrill of Massachusetts, who was unable to be present. Mr. Paine took as his theme the achievements of the Negro race since the Civil War.

Upon completion of this program the entire assembly arose and proceeded to the school grounds for the laying of the cornerstone of St. James' Industrial Building. This building, which will

house the girls' trades, is a gift of St. James' Church, Wilmington, North Carolina, supplemented by a grant from the General Education Board. This service was conducted by the Rev. Henry D. Phillips, rector of Trinity Church, Columbia, South Carolina, the cornerstone being placed by Bishop Finlay, as chairman of the school's Board of Trustees. This building, with equipment, will cost approximately twenty thousand dollars. It will be brick, steel, and concrete construction and contain, besides rooms for industrial teaching, small apartments in which the school can entertain visitors from time to time who will be served by the students taking the courses in the domestic sciences.

The main address at these exercises was made by the Rev. W. H. Milton, rector of St. James' Church, Wilmington, North Carolina, who spoke of the high privilege his parish enjoyed in making this new building possible and expressed the hope that it would be a most serviceable unit in the school's physical equipment. Upon its completion the congregation of St. James' plans to make a pilgrimage to Denmark and see the building in operation.

One could not help but feel at these exercises that Negro education was entering upon a new era. Massachusetts, a great diocese of the North, and St. James' Church, a great parish of the South, were joining hands in a common task, were contributing jointly in the glorious enterprise of giving opportunity to the Negro.

Not only does the Diocese of Massachusetts merit the gratitude of the whole Church but St. James' Church, Wilmington, has won herself a unique place for, in the long history of the Institute, it is the first parish that has ever made itself responsible for an entire building at one of our schools.



# The Coöperating Agencies

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

## Brotherhood of St. Andrew

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

**X**OVER A THOUSAND older boys and young men took part in the series of conferences conducted by the Brotherhood on the Pacific Coast during the latter part of February and March. Twenty-one meetings were held, beginning at Los Angeles in the south and ending at Spokane in the north. The opportunity of youth for Christian leadership in the twentieth century was the general theme of the conferences, and the new program of the Young Men's Division was presented as a basis for diocesan-wide effort in the mobilization and training of youth for the service of Christ in and through the Church. Special conferences were held with rectors and with college and seminary students. Walter Macpherson was in charge of arrangements, and the Rev. Irwin C. Johnson led the conferences.

\* \* \*

**T**HE SPRING MEETING of the National Council of the Brotherhood will be held on May 14. Present indications are that it will be well attended. At this time, plans for the further development and strengthening of its work will be considered.

\* \* \*

**T**HE FIRST ISSUE of the *Nippon St. Andrew's Cross*, published by the newly formed Japanese National Brotherhood, has been received. It is a magazine of sixty-eight pages, printed half in English and half in Japanese, with a subscription price of only \$1.25 per annum. Subscriptions may be sent to the National Brotherhood of St. Andrew in Japan, 5, Rikkyo Daigaku, Ikebukuro, Tokyo.

## The Girls' Friendly Society

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



**L**EADERS OF GIRLS today need to know how to help girls in such important phases of life as: vocation, especially under the changed conditions of 1932; recreation, in this day of highly commercialized recreation on the one hand and less money to spend on the other; personal problems such as the desire to be attractive, to get on with other people; religious problems, many of them not always what adults think they are; and budgeting and money problems created by reduced incomes.

These subjects formed the basis of the program of our leaders' (associates') conference held April 17-19, in New York City and were presented for discussion by experts in each field: Mrs. Harrison Elliott, author of *Understanding the Adolescent Girl*; Miss Helen H. Ringe, Guidance and Placement Counsellor, Vocational Service for Juniors; Miss Helen Becht, Director, Employment Department, Brooklyn, Y.W.C.A.; Miss Ethel Bowers, Field Secretary, National Recreation Association; Dr. Adele Streeseman, Medical Service for Young Women; Miss A. Estelle Lauder, Secretary, Consumers' League, Eastern Pennsylvania.

\* \* \*

**W**ORK WITH THE younger girls (from five to twelve years) will be stressed in two national summer conferences, one at Adelynrood, Massachusetts, and the other at the G.F.S. holiday house in Saunderstown, Rhode Island. One afternoon at the Wellesley Conference will be devoted to the Girls' Friendly Society. Other G.F.S. summer conference opportunities will be published in June.



## THE SPIRIT OF MISSIONS

### The Daughters of the King

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



BISHOP'S CHAPTERS report encouraging results from work among the isolated, a work for which they seem peculiarly fitted, partly by reason of their location. With these scattered communicants banded into a Bishop's Chapter, there is one woman in each of several communities who can look after this work personally and organize the women of each locality into a study group.

Sometimes these study groups learn of the Church's work from our Church periodicals, but more often from a home study course provided for this purpose. Occasionally where there is library service near, members include in their program the carrying of suitable books to the groups.

The self-teaching course on Baptism and a like course on Confirmation, are welcomed by more adults than one outside of the work would imagine. The one-year program of the Church Correspondence School prepared by the Department of Religious Education of the National Council is the one used. Here are a few brief reports from widely-scattered areas:

In New Hampshire the members of the Bishop's Chapter plan to call at least once a year on all isolated families and individuals of the diocese. A member of that chapter conducts the "Mountain Mission by Mail."

A member of the Bishop's Chapter of Western Michigan writes:

There is neither Church service nor Church building in our place, but we are reaching out to others, meeting in the different homes. There we are closer together and enjoy our study course very much.

The Diocese of Dallas reports fine work among the isolated. Their Correspondence Church School is growing fast and taking the study of the Church and her ways into homes having no other contact with the Church.

### The Church Periodical Club

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



WE ARE ACCUSTOMED to appeals for children unable to go to school because of the lack of shoes and coats. The C. P. C. in the Diocese of Pennsylvania, however, has learned of children in a mountain mission kept from school for want of lesson books, which were not provided by the State and which their parents could not afford to buy. This difficulty is being remedied by contributions from parish branches and from individuals. These are distributed at the discretion of the mission worker. As fast as there is money in hand away goes another child to school. It is reported that the children are responding satisfactorily.

\* \* \*

IN A SMALL western city a library is doing good work in a mission or settlement house. It is very near a school, but some distance from the public library. The deaconess-in-charge has the cordial coöperation of the city librarian who advises about books and helps to buy them to good advantage when any money is available. It is needless to say that the school welcomes this source of supply for required reading and keeps the deaconess informed about the books needed. More and more children are using the library and their parents are following suit. For the latter, western and detective stories are most in demand, and there is always a waiting list of children's books that need to be replaced, books that may be on the shelves of some one who reads these lines. Among those now on the list are:

*Mother Carey's Chickens* by Kate Douglas Wiggin

*Star, Story of an Indian Pony* by Mrs. Forrestine Hooker

*Mother West Wind's Children* by Thornton Burgess

It is a far cry from Thornton Burgess to the works of Hannah More, but there is a request on file for any or all of these.



## THE NATIONAL COUNCIL

### The Church Army

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



**H**IKING FOR THE Kingdom of God is a new idea to some people. It is a well tried method in the Church. Jesus and His disciples hiked all over the Holy Land, going from village to village proclaiming, "The Kingdom of God is at hand". St. Francis of Assisi sent his happy friars the length and breadth of Europe recalling the joy of the Christian faith to the masses. In recent days one of the most saintly Christian hikers was the Sadhu Sundar Singh, a great Indian evangelist of our Church. He made many pilgrimages into Tibet where Christianity is forbidden, in a daring attempt to carry the Gospel to a mysterious land. Two or three years ago he started out on another hike to Tibet and has not been heard of since.

Our own Church will have its evangelistic hikers this summer, for the cadets from the Church Army Training Center under the leadership of Captain Raymond W. Lewis are planning to spend three months on the road. Leaving St. Paul's Cathedral, Boston, on Memorial Day they will hike out through Lexington and Concord to Springfield, returning by way of Worcester. After a brief visit to Wellesley Conference they will go north to Lawrence and Haverhill and Gloucester. Then they expect to turn south, visiting holiday beaches on the north and south shores, and the Cape, and after a few days around New Bedford, terminating on Nantucket Island and Martha's Vineyard on Labor Day. The march is about seven hundred miles and will take in more than seventy parishes. Their daily program will be:

6 A.M.—Rise.

Family prayers or Holy Communion in parish church.

MORNING—Hike to next place—four to sixteen miles distant.

NOON—Services outside factories.

LUNCH—Followed by rest period.

AFTERNOON—Short street meetings.

EVENING—Outdoor services in public places followed by family prayers in church.

At night the men will occupy the parish houses, sleeping on the floor. Each will have three blankets, and these with the light baggage necessary will be packed on a hiking cart and pulled by the men on their hike. This simple life, with its attendant hardship, is intended to be a challenge to the soft and luxurious existence sought after by worldlings, and the happy witness of such a group of Christian young men will sound an effective call to Christ in cities and villages, outside factories and movie houses, in churches and among holiday makers on the beaches.

Pray for these "troubadours of God" and if you are in Massachusetts watch out for them during June, July and August.

### Seamen's Church Institute of America

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



**T**HE WOMAN'S auxiliary recently organized to assist the Board of Directors of the Seamen's Church Institute of Los Angeles has adopted as its name, *Women's Crew*. Although but a few months old the Women's Crew has raised more than \$1,400 which is to be used for payment or the mortgage and notes held against Institute property.

\* \* \*

**D**O LET US wash and polish your automobiles. We will guarantee a perfect job and a polish that will make you believe that you have a new car. We are prepared to do this work and to guarantee satisfaction. We will call for and deliver your cars. The charge for this service will be left entirely to your generosity."

Such an appeal made by the seamen stopping at the Institute in San Pedro, California, gives evidence that our sea-



## THE SPIRIT OF MISSIONS

men are ready and willing to work ashore when jobs can not be found aboard ships and in this way meet their expenses from day to day rather than appeal to the Institute for food and shelter.

Readers of *THE SPIRIT OF MISSIONS* living near Los Angeles could help the Institute tremendously if they would engage the services of these seamen when they need their cars washed.

\* \* \*

**D**URING THE PAST month because of the unprecedented amount of unemployment among seamen the Institutes in ten American seaports have been called upon to give more than twelve thousand free beds and twenty-five thousand free meals to homeless seamen without funds.

### Church Mission of Help

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

**CMH** ONE OF THE most startling and disturbing effects of the present industrial depression is the increased number of girls who come to the several Church Missions of Help on the verge of a mental breakdown due to anxiety, undernourishment, and the depression that follows long months of unemployment. The calls on the psychiatrist of the New York society, for instance, have increased at least eighty per cent.

Girls who have been living in small communities with their families are frequently unable to find work because the only mill or factory has closed down. The financial strain at home with everyone out of work becomes so unbearable

that they unadvisedly come to New York or to some other large city hoping to find work. They do not come to the attention of C.M.H. until they have met defeat and discouragement, which have left them baffled and on the verge of a mental collapse. In most instances it is impracticable to urge such a girl to return to her home. She must have rest and should be advised by a social case worker who can help her see her difficulties and limitations in meeting the conditions of a large city and make her understand the advisability of returning home. In instances where the social case worker with the aid of the psychiatrist sees that the mental strain and nervous tension of home conditions will cause the final break, Church Mission of Help must keep in close touch with a girl until mental treatments and social care have restored her to a certain degree of normality.

Another tragic result of the depression is the number of young girls accustomed to city life who have made their way independently in business and suddenly find themselves facing the loss of their jobs. Their friends and co-workers are being laid off daily to tramp the streets looking for work, and are facing humiliation and dependency. Their own salaries are cut. There is no feeling of assurance that they will ever receive another pay envelope. The strain of facing this dread, unknown future becomes so great that they break under it and, if already known to C.M.H., they return for comfort, advice, and treatment. We do all we can, but we cannot give them the assurance they crave, that their job is certain and that they can remain independent.





# The National Organization of the Church

## The General Convention

Sec'y House of Deputies

THE REV. CHARLES L. PARDEE, D.D., Sec'y House of Bishops

(Next session: Atlantic City, New Jersey, October, 1934)

## The Presiding Bishop

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

## The National Council

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

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

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

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

THE RT. REV. H. ST. GEORGE TUCKER, D.D.      MR. JOHN STEWART BRYAN  
THE RT. REV. WARREN L. ROGERS, D.D.      HON. PHILIP S. PARKER  
THE REV. W. H. MILTON, D.D.      COL. WM. C. PROCTER  
THE VERY REV. BENJAMIN D. DAGWELL

### Elected by General Convention, Terms Expire in 1937

THE RT. REV. ERNEST M. STIRES, D.D.      MR. HARPER SIBLEY  
THE RT. REV. GEORGE CRAIG STEWART, D.D.      MR. Z. C. PATTEN  
THE REV. H. PERCY SILVER, D.D.      MR. JOHN S. NEWBOLD  
THE REV. KARL M. BLOCK, D.D.      HON. WILLIAM R. CASTLE, JR.

### Elected by the Provinces for Three Years

I THE RT. REV. HENRY K. SHERRILL, D.D.      V THE RT. REV. J. M. FRANCIS, D.D.  
II MR. WALTER KIDDE      VI THE REV. A. E. KNICKERBOCKER, D.D.  
III THE RT. REV. FRANCIS M. TAITT, S.T.D.      VII THE REV. CLAUDE W. SPROUSE  
IV THE RT. REV. EDWIN A. PENICK, D.D.      VIII THE RT. REV. L. C. SANFORD, D.D.

## Departments of the National Council

### DIVISION I

THE RT. REV. H. L. BURLERSON, D.D. . . . . *First Vice-President*

#### DOMESTIC MISSIONS

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

#### FOREIGN MISSIONS

JOHN W. WOOD, D.C.L. . . . . *Executive Secretary*  
THE REV. A. B. PARSON . . . . . *Assistant Secretary*  
..... *Latin America*

#### RELIGIOUS EDUCATION

THE REV. JOHN W. SUTER, JR. . . . . *Executive Secretary*  
†THE REV. D. A. MCGREGOR, PH.D. . . . . *Adult Education*  
THE REV. A. M. SHERMAN, S.T.D. . . . . *Missionary Education*  
THE REV. W. BROOKE STABLER . . . . . *College Work*  
MISS MABEL LEE COOPER . . . . . *Teacher Training*  
DEACONESS FRANCES R. EDWARDS . . . . . *Child Study*  
MISS MILDRED HEWITT . . . . . *Church Schools*  
MRS. RICHARD B. KIMBALL . . . . . *Publications*

#### CHRISTIAN SOCIAL SERVICE

THE REV. C. RANKIN BARNES . . . . . *Executive Secretary*  
THE REV. GOODRICH R. FENNER . . . . . *Secretary for Rural Work*  
†MR. SPENCER MILLER, JR. . . . . *Consultant, Indust. Relations*

### DIVISION II

LEWIS B. FRANKLIN, D.C.L. . . . . *Second Vice-President*

#### FINANCE

LEWIS B. FRANKLIN, D.C.L. . . . . *Executive Sec'y. and Treas.*  
MR. CHARLES A. TOMPKINS . . . . . *Assistant Treasurer*  
MR. FRANK A. ZUBROD . . . . . *Cashier*

#### PUBLICITY

THE REV. G. WARFIELD HOBBS . . . . . *Executive Secretary*  
*Acting Editorial Secretary, Editor, THE SPIRIT OF MISSIONS*  
MR. WILLIAM HOSTER . . . . . *Director, News Bureau*  
THE REV. JOHN W. IRWIN . . . . . *Assistant Secretary*  
MR. W. E. LEIDT, *Associate Editor, SPIRIT OF MISSIONS*  
MISS GLADYS WOLCOTT BARNES . . . . . *Church Publications*  
MR. C. J. FLEISCHMAN . . . . . *Business Manager*

#### FIELD

THE REV. B. H. REINHEIMER, D.D. . . . . *Executive Secretary*  
THE REV. ROBERT W. PATTON, D.D. . . . . *Field Director*  
THE REV. C. H. COLLETT . . . . .  
*Corresponding Secretary and Secretary, Speakers' Bureau*  
THE REV. DAVID R. COVELL . . . . . *General Secretary*  
THE REV. F. P. HOUGHTON . . . . . *General Secretary*  
THE REV. R. W. TRAPNELL, D.D. . . . . *General Secretary*

## Advisory Commission on Ecclesiastical Relations

Functions directly under the Presiding Bishop

The Rev. William C. Emhardt, S.T.D., Counselor      The Rev. Robert F. Lau, D.D., Vice-Counselor

## The Woman's Auxiliary to the National Council

MISS GRACE LINDLEY . . . . . *Executive Secretary*      MISS MARGARET I. MARSTON . . . . . *Educational Secretary*  
MISS EDNA B. BEARDSLEY . . . . . *Assistant Secretary*      MRS. T. K. WADE . . . . . *Supply Secretary*  
†MISS ADELAIDE T. CASE, PH.D. . . . . *Educational Adviser*      MISS ELLEN I. FLANDERS . . . . . *Office Secretary*

Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.  
Telephone number for all Departments, Gramercy 5-3012      Cable address—Fenalong, New York

\*Transportation Bureau and Supply Bureau under the direction of the Secretary of the Council. Mr. Wallace E. Smith, Assistant. The Secretary is also Custodian of the Archives.      †Part-time



# \$50,000 PREFERRED STOCK

•

WE offer for sale 6% Cumulative Convertible Preferred Stock of the Morehouse Publishing Company of Milwaukee. The stock is non-assessable, and is issued at par value of \$50.00 per share. Dividends are payable semi-annually on the first days of June and December. Convertible into fully paid non-assessable common stock of this corporation at any time. Need of greater working capital requires the present additional capitalization. Net assets of more than four times the amount of this issue. Descriptive circular will be forwarded upon request.

Class B Securities. This is a speculative venture passed by the Public Service Commission of Wisconsin but without recommendation as to its value. This statement is made pursuant to requirements of the law of the State of Wisconsin.

•

Sold only at the Home Office

**MOREHOUSE PUBLISHING COMPANY**

1801-1817 W. Fond du Lac Ave.

Milwaukee, Wis.



## Order Extra Copies of The Spirit of Missions EACH MONTH, AS WELL AS IN LENT

To encourage a wider reading of THE SPIRIT OF MISSIONS a Bundle Plan is offered at reduced rates:

Bundles of ten or more copies a month to one address for a year, 75c each. Bundles of five or more copies a month, accounts payable at the end of each quarter, 7c a copy.

THE SPIRIT OF MISSIONS 281 FOURTH AVENUE  
NEW YORK, N. Y.



# SAFETY

means everything

... to THEM



**Safety first** Safety is one of the many satisfactory features possessed by the annuity agreements issued by the American Bible Society. Instituted in 1816 this organization has for over eighty years been issuing annuity agreements and has never missed a single payment. Many testimonials similar to those below have been received expressing great satisfaction in the freedom from anxiety made possible by the safe character of the Society's annuities.

**Safety plus** The safety feature of an American Bible Society annuity agreement is further enhanced by the assurance that on through the years it will continue to do good. Great satisfaction comes to the Christian in knowing that because of his annuity the comfort, the counsel and the challenge of the Scriptures will be distributed across the earth through the service of the American Bible Society.

"In these days of uneasiness about investments, it is so comfortable to know that my annuity agreement with the American Bible Society is absolutely safe and that I can depend on the payments from it. And I know that all the time my money is doing good."—A. D. . . . Illinois

"A short time ago I began to think about an income for the future. Experience taught me that some investments were not satisfactory and secure. I had very little to expend but that little meant much to me. Safety therefore was the first requisite."

M. P. . . . New York

You, too, should know about these Annuity Agreements. The coupon below, filled out and mailed to us, will bring you full information.

MINIMUM OF  
**4%**  
AND  
AS HIGH AS  
**9%**  
ACCORDING  
TO AGE

WRITE  
FOR THIS  
BOOKLET

AMERICAN BIBLE SOCIETY,  
Astor Place, New York

Please send me your booklet SP6 giving full information on the annuity plan of the American Bible Society. It is understood that this request places me under no obligation.

Name.....Denomination.....

Street.....

City.....State.....

Be sure to fill in clearly your name and complete address.



# The Answer of our Members

ON WHITSUNDAY, MAY 15th, a message will be written to Rowe in Alaska, Graves in China, to Campbell in Africa, and three thousand fellow missionaries throughout the world, and signed by a million and a quarter members of the Episcopal Church in the United States.

The sum of \$400,000 is needed if that message is to ring with joy and hope and loyalty and brotherhood. Every member of the Church has been urged to present his individual contribution to the \$400,000 Deficiency Fund before Whitsunday or at one of the services on that day.

On April 15th, a month prior to Whitsunday, the Treasurer of the National Council had received individual gifts amounting to \$15,731.43. These contributions had come from forty-three of the dioceses and missionary districts, and one each from England, Canada and China.

"I remember that this is the day for the collection for foreign missions. Please find inclosed my check."

THOMAS JONATHAN  
JACKSON  
(*"Stonewall" Jackson*)

Written and sent to his pastor from the battlefield.

"My personal suggestion toward this end would be that every member of the Church in the Diocese place in the offertory plates on Whitsunday a sum equivalent to One Day's Income." —The Bishop of Lexington.

"It has been suggested that it may be of assistance to you to know that some of the clergy of this diocese are undertaking to contribute their 'mite' toward the missionary deficiency, and that, so far, seventeen clergymen have stated they expect to pay \$2,565 by December 1, 1932." —Diocese of Western New York.

"Therefore I am asking you to make your birthday offering on the Birthday of the Church. Put in the inclosed envelope (a coin) for every year God has blessed you with life." —The Bishop of Eastern Oregon.

\* \* \* \*

WHITSUNDAY OFFERING PRAYER  
*Authorized by the Presiding Bishop*

GRANT, O LORD, that in this hour of difficulty, thy Church may be so aroused to loyalty and sacrifice that in meeting the present crisis we may be led on to larger and worthier service; through Jesus Christ our Lord. Amen.

THE NATIONAL COUNCIL  
CHURCH MISSIONS HOUSE  
281 Fourth Avenue, New York, N. Y.