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# The Spirit of Missions

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# The Spirit of Missions

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for needed rest and change  
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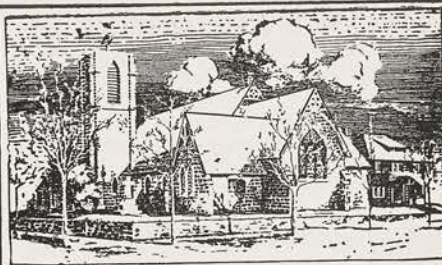
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## Who? What? When?

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

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# The Spirit of Missions

WILLIAM E. LEIDT  
Associate Editor

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Editor

KATHERINE HORE  
Retired

Vol. XCVII

JUNE, 1932

No. 6

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# Pastoral Letter

ADOPTED BY THE HOUSE OF BISHOPS  
Garden City, L. I., April 28, 1932

**W**E YOUR BISHOPS, summoned by the Presiding Bishop to confer with the National Council upon the Church's situation in the present world emergency, send you this message of hope and confidence.

A time of crisis is always a time of criticism. After a careful and critical study of the methods and policies of the National Council, we give you our fullest assurance that the business of the Church will be carried on, not only with great ability but also with increased and persistent attention to every economy consistent with a faithful discharge of duty.

The Church is not a business institution, in the sense that when depression comes the work is thereby lessened. When factories shut down, the Church must speed up; when business ebbs, the Church must be at flood tide; man's extremity is God's opportunity. Ideally, budgets should be increased, not cut, if the Church is to render that full service of which she is capable. We must see the budget in terms not of money but of life.

Suffering and distress are widespread. Underneath the surface there is an overwhelming spiritual need. Discouragement, disillusionment, and despair must give way to courage, hope, and faith. Our compassionate love goes out to all those who in unemployment, in anxiety, in fear, are the victims of a world which does not follow Christ.

As brethren in Christ we call upon the strong to bear the burdens of the weak. We have been greatly moved by the example of many of the clergy and the laity of the Church who, though hard pressed themselves, have been glad to share in the service of the Christ. For this evidence of discipleship, which has learned the meaning and the power of the Cross, we thank God and take courage.

One thing is clear. If the Church of Jesus Christ was ever needed it is now. The world needs a Christian social order in which shall dwell righteousness and justice. The world needs our ministry in hospital, in prison, in country, and in city—our social service. The world needs a new generation nurtured in Christian ideals—religious education. The world needs the conscience of Christianity, its faith in God, its joy of living—the Evangel. The world needs international fellowship—the Church's worldwide mission. The world needs the wholeness of Christianity, the consecration of every department of life to Jesus Christ. This is the Church's catholicity, that Christ may be all in all.

To the accomplishment of this task we summon every member of the Church that the Kingdoms of this world may become the Kingdoms of our God and of His Christ.

# The Spirit of Missions

VOLUME XCVII  
No. 6



JUNE  
1932

## Twenty-five Years Above the Arctic Circle

Early impressions of Alaskan conditions and changes which a quarter century has wrought in Fort Yukon are recalled by Mrs. Burke

By Clara Heintz Burke

*Missionary in Alaska since 1907*

"WHO IS THAT girl with you?"  
"Miss Heintz."

"Huh! this is no kindergarten, you are going to have a homesick girl on your hands."

This whispered conversation between Deaconess Clara M. Carter and Archdeacon Hudson Stuck just inside the new mission house at Allakaket, was my introduction, twenty-five years ago, to Alaska.

Less than two months earlier I had been living in Los Angeles, without a thought of going to Alaska. Deaconess Carter was there visiting her brother when one day a telegram came saying that the woman who

was to accompany her to Allakaket had decided not to go. Disappointing as this news was, it did not deter Deaconess Carter; she would proceed alone.

But her brother was much upset; he did not wish her to go to so isolated a

point as Allakaket alone. One day while he was discussing it with my family, I jokingly said that I would go with her. In less than two days I was on my way to

Alaska, a journey which took six weeks to accomplish.

It was the last day of May, 1907, that we left Los Angeles. The next day found us in San Francisco to secure our supplies for the coming year. San Francisco was then slowly recovering from the earthquake of the previous year and we experienced many difficulties in meeting our needs and getting through the city. But at last everything was accomplished, we were on our way to

Seattle where we would take a boat for Skagway.

Accompanied by Bishop Rowe who had joined us at Ketchikan, we reached Skagway where the Rev. Thomas Jenkins (now Bishop of Nevada) greeted us

**T**his is the twenty-fifth anniversary of Dr. and Mrs. Grafton Burke's service to Alaska. An anniversary gift has made it possible for them to spend a part of their furlough in Europe. Dr. Burke has seized this opportunity to do some special work in tuberculosis, in Vienna. No recognition of their Alaskan ministry would enhearten them more, as they begin their second quarter century, than the means with which to build the mission house addition, about which Mrs. Burke writes in this article. This addition, which is included in the Advance Work Program, will cost about six thousand dollars, of which nearly a third has been given. May THE SPIRIT OF MISSIONS suggest that the balance be given now in some slight recognition and appreciation of our two fine veteran missionaries at Fort Yukon.

## THE SPIRIT OF MISSIONS

heartily. I am sure that the warmth of his welcome was influenced by the thought that for a few days, at least, there would be someone to cook and to wash for him. He had been batching it as Mrs. Jenkins was then on the outside.

Our stay in Skagway was unexpectedly prolonged to almost two weeks waiting for the ice to get out of the lake. In those days Skagway was a large town but now it is virtually dead. Where once we had a large congregation filling the church each Sunday, the community has so dwindled that a resident missionary is no longer necessary; our people there now being served from Ketchikan.

At last word came that the ice was out and we left Skagway for White Horse, where we boarded a Yukon packet steamer. From White Horse to Dawson, whenever the boat stopped at any Church of England mission the whole mission staff

came down to greet Bishop Rowe. Frequently when time permitted he would go ashore for a service.

I shall never forget my impressions of breakfast at Dawson where we waited for the down-river boat. "You better have your fresh eggs here," Deaconess Carter said, "for you may not have them again for two or three years." When I learned that one fresh egg cost one dollar I was glad I did not like them. After breakfast when a newsboy came along I hailed him as we had not seen a paper for some time. I asked for a paper and handed him my nickel. He looked at me and said, "That isn't any good in this country; paper's fifty cents." And that was for just one sheet!

Soon after passing the border we came to Eagle, our first mission post on the Yukon. The presence there of a large army post gave us a real opportunity

### Appreciation of an Alaskan Sourdough

**I** HAVE JUST BEEN discharged from the Hudson Stuck Memorial Hospital where I have been for a month recovering from a severe sickness.

Early in February I was taken sick in my cabin nearly two hundred miles up the Black River from Ft. Yukon, and soon got so bad that I was nearly helpless. My prospects did not look bright to me.

Fortunately my nearest neighbor is only about ten miles from me. Although I was too sick to go to him, he happened to come by and find me, about two weeks after I began to be sick. He took me down to his cabin where his wife cared for me for some time. My trouble was a kind of dropsy and it got steadily worse. We were having extreme cold, fifty to sixty below, but in spite of this, my friend seeing that I was getting worse set out for Ft. Yukon to get help.

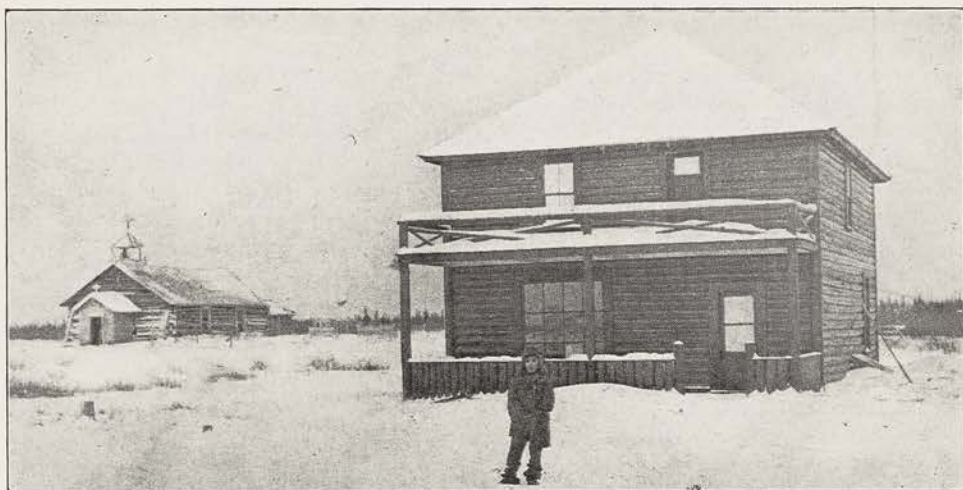
Five days later he returned, this time in an airplane, and within an hour and a half I was in the hospital.

I was mighty glad to get there. People outside do not know what it means to be in the wilderness, sick and alone. If it had not been for the hospital which the Episcopal Church maintains at this place, I most likely would not be writing this letter. This hospital is a great thing for us up here!

I want to put in a good word for the doctor and the nurses. First, because they have restored me to health, and second, because of their kindness and friendliness. Nothing is too much trouble for them. They work just as hard for one person as another. They do their best for any and all who are sick. These nurses work hard, nursing, scrubbing, doing the hospital washing, but they always have a smile for us just the same.

I am mighty thankful for what they have done for me.

## TWENTY-FIVE YEARS ABOVE THE ARCTIC CIRCLE



THE HOUSE TO WHICH MRS. BURKE WENT AS A BRIDE

Here Mrs. Burke began her useful ministry to the children of the Yukon. In the larger house which later replaced this one, Mrs. Burke now cares for more than thirty children

which was being met effectively. But times change in Alaska; this post is gone, and only a small white town remains. Three miles away is an Indian village. Our present missionary, who ministers to both groups, assisted by a time-tried Indian lay reader, is helping the Indians in many practical ways. Under his direction they are planting gardens and take great pride in the amount of vegetables they raise and store away for winter use.

Several days' journey down the river brought us to Circle, where the captain held the boat (as he did on several occasions) to enable Bishop Rowe to greet the people and hold service. Circle was then slowly dying. A few years earlier, a flourishing gold center with a population of fifteen thousand people, it was known as the largest log-cabin town in the world. In 1907, however, it had declined to a town of about fifty people. Everywhere well-built cabins were empty and slowly decaying. A house could be bought for fifty dollars. As the native villagers, numbering about fifty, visited Fort Yukon several times during the winter, Bishop Rowe provided for their care from there.

From Circle it was only some eighty miles to Fort Yukon. We had now left the beautiful hilly country behind and were in the Fort Yukon flats. Every-

where were willows and scrub spruce; it was most monotonous, except for the thought that we were crossing the Arctic Circle.

About two in the morning we neared Fort Yukon. Bishop Rowe standing on deck with us pointed to the village that was appearing on the horizon, and said: "That is one of my greatest problems to know just what to do at Fort Yukon." We landed and found a church so tumble-down that it had to have supports on either side to keep it from collapsing. This building was also used as a school, day and night. Our missionary, Miss Lizzie Woods, lived in an old N. A. T. and T. Co. building which had been secured for a very small sum and fixed up as comfortably as possible. Miss Woods tried to make it look homelike. What had been the store (the counters were still in it), she used as a living room and dining room, and the shelves were piled with clothing that had been sent by the Woman's Auxiliary. There were also some staple food supplies on the counter which she used to trade for work, such as cutting wood, washing. In those days there was virtually no money in circulation in Fort Yukon; the natives did not want money but clothing and food. Back of this store there was a little lean-to

## THE SPIRIT OF MISSIONS

which was the kitchen. Off at one side of the building where the furs used to be kept, three partitions had been put up, making a bedroom for Miss Woods and two rooms for about fourteen children who were living with her.

As we went through the village I was struck by the illness of the children and the filthiness of the cabins. Most had dirt floors, where on piles of furs everyone slept. Everywhere fish was drying, both in and outside of the houses. Miss Woods was worried by the number of children who were dying, mostly from tuberculosis and malnutrition. Fort Yukon was the largest village on the river with a population of about four hundred natives, four white men, and one white woman, Miss Woods. She was doing a most self-sacrificing work. With no place to put the sick except in her own bedroom, she used that, and the very day we visited her she had two sick babies lying on her bed.

Continuing down the Yukon we now



DR. GRAFTON BURKE  
Our veteran medical missionary on the Yukon,  
in his winter clothes

turned our faces southwards and soon came to Rampart. The Indians here were moving to Stephen's Village, where there were more furs and meat. Consequently Bishop Rowe discontinued the resident work here, and provided for visits from Tanana, forty-five miles away.

Tanana was the liveliest place that we had visited since we left Dawson. Here the Rev. A. R. Hore was in charge of the mission, which served not only the three hundred Indians on the nearby reservation, but also the large army post known as Fort Gibbon.

We again had to wait for a boat to carry us farther down the river to Nulato, where Bishop Rowe would leave us to go south to Fairbanks, while we turned north on the Koyukuk River to go to Allakaket. When Bishop Rowe left us, he promised that some time during the winter he would come to Allakaket, as he had never been there.

When we reached Nulato we were perturbed to find that there was no boat to take us to Allakaket. Where could we stay in Nulato until the boat came? There were only Indian cabins and a Roman Catholic orphanage, which was closed during the sisters' absence. In our dilemma a Roman Catholic missionary came to us and offered to erect a tent and make us comfortable if we could find no other shelter. We were grateful for our boat was not due for over a week, but fortunately we did not have to avail ourselves of his generosity. Our captain having received orders to wait at Nulato, said that we might stay right on his boat. There we lived for several agonizing days, devoured by mosquitoes and almost frozen to death during the chilly nights.

Then one day we saw the boat which was to carry us to Allakaket steam into sight and we were soon on the last leg of our long journey. A week on the Koyukuk River brought us to our destination. As we rounded a bend in the river, after these days on the Koyukuk during which we had not seen a single human soul, we heard dogs howling and barking and knew that we were getting close to a village.

## TWENTY-FIVE YEARS ABOVE THE ARCTIC CIRCLE

**A**LLAKAKET AT LAST! We landed joyfully and were greeted by Archdeacon Stuck. He had been there for three months putting up the buildings, a chapel, and a four-room house. Without adequate supplies he had been living on fish and sourdough bread. Our coming, he hoped would mean fresh food supplies, and windows for the house. But we failed him; we had not brought the windows. Neither did he have any beds or furniture for us, and without windows in the house we were fairly devoured by mosquitoes.

Immediately after welcoming us to Allakaket, Archdeacon Stuck left on the boat on which we had arrived to go up the river to Bettles, where he hoped to secure the windows and other things necessary to finish the house.

We were, of course, a great curiosity to the people. To many we were the first white women that they had ever seen. Our skirts, especially, were unique, causing considerable commotion, as they wore nothing but trousers.

I never will forget our first service. The mission was located at Allakaket as it was common ground for the two tribes, Kobuks (Eskimos) and Koyukuk Indians, to whom we hoped to minister. Each tribe spoke a different tongue and could not understand each other. Furthermore, it had not been long since they had given up intertribal fighting. At this first service the Indians and Eskimos had some difficulty in grouping themselves in the church: the Eskimos would not sit with the Indians; neither would the men sit with the women. But the confusion subsided; everybody, dressed completely in fur, covered and reeking with seal oil, was seated. It was a crowded church! With such a congregation we needed two interpreters, one Eskimo and one Indian. Neither of them was an experienced interpreter, having only such training as Archdeacon Stuck could give them during the three months he was there putting up the buildings. And this was one of the first Church services in Allakaket. Most of the people had never been to church prior to Archdeacon Stuck's coming.

We asked how many had ever been to a service before Archdeacon Stuck came there. One old, old woman responded saying that she had, and that she had learned a hymn which ever since then she had sung every morning. When we asked her to sing it, she began ABCDEFG. Before Deaconess Carter left five years later, every Eskimo and Indian had been baptized and she had been able to prepare three boys for Confirmation.

The next winter when Archdeacon Stuck came to visit us, he brought with him a young doctor who had been appointed medical missionary of the Yukon. This was Grafton Burke. His headquarters were to be at Fort Yukon but his commission also provided that he should visit regularly our interior missions. During his second year in Alaska he undertook more than a thousand-mile trek by dog-team to visit the stations distant from Fort Yukon. Of course, he again came to Allakaket and spent several days with us ministering to the physical



FONT, ST. STEPHEN'S MISSION  
Designed and executed by Lillie H. Harper, a  
New York Churchwoman

## THE SPIRIT OF MISSIONS

needs of our people. Soon after this I made plans to leave Allakaket. I had been there three years and it was with real regret that I left the work which Deaconess Carter and I were doing.

But I was not leaving Alaska. I was going to Fort Yukon as a bride. Since my first visit there three years before things had changed greatly. A new church had been built and a new mission dwelling was just completed. The latter was a seven-room, two-story house. Here for the past two years Archdeacon Stuck and Dr. Burke had been living together. It looked like a bachelor's home. One of the first things I spied were the Archdeacon's and Dr. Burke's pipes. They seemed to me very filthy things. I determined to surprise them by giving them clean pipes. I took the old pipes and scoured them thoroughly and proudly put them back in their places. Imagine my dismay when my efforts were not appreciated. Both Archdeacon Stuck and my husband said that it took them two years to get those pipes into a fit condition again.

The old store that had been used for a mission dwelling and a home for orphan children was closed and torn down, the children being brought over to live with us. Dr. Burke and I have often said that we started life with a family of thirteen children. This school has continually grown until today there are more than thirty children living in the large mission dwelling which replaced the old house after many years of service. Now after twenty-five years, Fort Yukon is one of the finest mission posts in Alaska. In addition to our mission house there is a chapel, a thirty-five bed hospital, three-room rectory, home for the orderly, power plant, ice house, large storehouse for the provisions of both the mission and the hospital.

Dr. Burke and I hope that we shall continue to grow; that an adequate wing will be added to the mission dwelling to provide a place for week-day services and for meetings of boys' and girls' clubs, public health classes, Woman's Auxiliary, and a place for the mission children to

play. There also will be space for a boys' dormitory. Such an addition besides giving us better facilities will effect many economies. No longer will it be necessary to heat the church for the weekday services. No longer will we have to use our living room for meetings, moving out all the furniture so that there will be room for all the people, and moving it back afterwards. No longer will Lent with its many meetings and services be moving day every day. No longer will we observe Lent by living in the ancient and fishlike smell which permeates our living room after meetings.

If the means are available to build this addition this summer, while the mission contractor is at Fort Yukon installing the new heating plant, he can also oversee this work at a considerable saving. Not only will the mission be benefitted but it will be a real, immediate blessing to our people. Like everyone else they are feeling the depression, the price of furs having dropped precipitously. They will need help to tide them over another year and unless we can give them employment we shall have to resort to some sort of a dole. This would be most disastrous!

**D**R. BURKE AND I have been in Alaska twenty-five years. Our early years whether at Allakaket or on the trail visiting the sick of the Yukon villages, or at Fort Yukon, were largely molded and influenced by that intrepid explorer of Christ, Hudson Stuck. In all his work in Alaska, Archdeacon Stuck sought to develop strong strategic centers such as Fort Yukon, Nenana, and Anvik, from which the Christian message could be proclaimed to the native peoples. It is not surprising then that in the whole interior of Alaska with the exception of the lower Yukon River (the Roman Catholics have a mission at the mouth of the river), the people look exclusively to us. There is no other Christian body at work here. How completely the Church permeates this region is evidenced perhaps in the area surrounding Fort Yukon. In the whole region influenced by this mission there is no unbaptized native, neither is

## TWENTY-FIVE YEARS ABOVE THE ARCTIC CIRCLE



IN THE CHILDREN'S WARD OF THE HUDSON STUCK MEMORIAL HOSPITAL  
After his present study in Vienna, Dr. Burke will return to Fort Yukon better equipped  
to combat the ravages of tuberculosis among his people, especially the children

there anyone of proper age who is not a communicant of the Church.

But Archdeacon Stuck was more than a missionary strategist. Many white men in Alaska called him the Pied Piper of the Yukon. Wherever Archdeacon Stuck went there was always a group of children following him. At Fort Yukon he visited the school each day at recess time to romp and to play with the children. He would return from his village rounds with a child hanging on to each hand and perhaps with another on his shoulder. Then there would be trouble if the cookie jar was not filled. In his travels he constantly sought out children. Whenever he came across a bright, attractive child, orphaned or neglected, he would make arrangements to put that child in a good boarding school.

After his death the children were sad. It was hard for them to come to the mission and not find him there. As it had been his custom to give a party on his birthday we continued this custom and so drew the children back to the mission. It was after this first party that the endowment for Hudson Stuck Memorial Hospital now amounting to nearly ten thousand dollars, was begun.

Of course most of the children who were living in his day are now grown, but

their children know and love Archdeacon Stuck too. Sometime ago an American sculptor, Miss Lillie H. Harper, visited Fort Yukon. While there she conceived a desire to make a font for St. Stephen's Church. For nearly three years she worked on this baptismal font and in getting it to Fort Yukon. She designed and executed it in Paris in the studio of the American School of Fine Arts. Then it was carried to New York where, after repairs, it was started on its long journey via the Panama Canal to Seattle and thence to Fort Yukon. Last summer, Bishop Rowe, assisted by Archdeacon Bentley (now Suffragan Bishop of Alaska), and the Rev. Merritt Williams, dedicated the font. It bears a bronze tablet which reads:

IN LOVING MEMORY OF  
HUDSON STUCK, D.D., F.R.G.S.,  
FIRST ARCHDEACON OF ALASKA  
Born Nov. 11, 1863. Died Oct. 20, 1920  
Given by the native children  
of Fort Yukon

Thus the children of today give expression to their love for the man who did so much for the people of Alaska, and whose work lives on in the Hudson Stuck Memorial Hospital and St. Stephen's Mission at Fort Yukon.



# "I Do the Will of Him that Sent Me"

Let us have done with talking—with excuses.  
Let us have a little faith. Let us pray to God  
to give His Church the will to carry on

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

*Bishop of West Missouri*

**G**OD HAS SHOWN us what we ought to do. What ought we to ask God to do for us, for the whole Church? I think above all things we ought to pray, in the words of the old collect, that God may "stir up the wills of his faithful people" to do these things. I believe that the Church could make good her splendid resolution at Denver, that there is to be "no retreat" in the missionary enterprise if we would resolutely will this thing!

The mischief is that the Church is like Shakespeare's Hamlet. Hamlet is the tragedy of the irresolute will. All the endless talk about Hamlet's madness is beside the mark. Shakespeare puts upon the lips of the young prince the whole secret of his failure, and there is not any other. When Hamlet said: "The native hue of resolution is sicklied o'er with the pale cast of thought," he spoke the tragedy of his character; and I believe he spoke the greatest tragedy in human life today! Humanity needs will power more than any other thing. We all know what we ought to do. We know that the present Program of the Church is the very least that we dare to undertake. We ought to be ashamed to compare it with the planetary undertaking of our Lord, and of those few poverty-stricken men who dared to turn the world upside down. Take a concordance of the New Testament. There is a lot of talk there, but the word "will" figures in that talk more than in all the rest of printed speech. "I do the will," said Jesus, "of Him that sent me." "I will! I will! I will!" was the banner over all that brave company that kindled a fire in the earth.

Hamlet resolved to avenge his father's

murder. In that rude time it was a resolution to kill his uncle. But nearly everyone in the play is slain, including Hamlet, before the resolution is put into effect. The resolution is sick with too much thinking upon it. But do not misunderstand me. I am not saying that the Church should go out and kill its uncles—though I believe there are a lot of uncles and aunts who might be spared. I mean those who sing missionary hymns fervently and will not help with a little finger to lift the missionary quota. I mean those who belong to St. Paul's-by-the-Large, and who never reflect that the saint who gave the congregation a name gave his own heart and life to put the Cross on their altar.

If the dioceses willed to retreat not one cent in 1932 from what they did in previous years they could do it. The pledges of the dioceses show that those who have willed to do this thing, have done it. Others give the "depression" as an excuse. But they will know where the real depression has been. It has been in the wills of the people. In vestry meetings, in finance committees, in conferences, the resolution of Christ's men and women has been sicklied o'er with the pale cast of thought. He who sweat great drops of blood in Gethsemane to do the Father's will, must bleed again because the Church, knowing the duty, lacks the honest resolution to do it.

Let us have done now with talking. Let us have done with excuses. Let us have a little faith. Let us pray to God to give His Church the will to carry on.

This is the last of Bishop Spencer's three articles on Christian stewardship.

# Our Church in the Hills of Virginia

The picturesque Shenandoah Valley, dotted with missions effectively serving isolated rural folk, offers opportunities to motor-with-a-purpose

By Elizabeth E. Winegar

*HERE are more domestic missions which the motor enthusiast may "collect." Easily accessible from almost anywhere in eastern United States, Virginia, and especially the work in the Shenandoah Valley described in this article, offers rich rewards to the Churchman motorist.*

*THE SPIRIT OF MISSIONS cannot urge too strongly that you motor-with-a-purpose in Virginia.*

IN THE FORTY-ODD years since Archdeacon Neve began his ministry to the hill people of Virginia, there has grown up a strong Church. More than twelve hundred of our people are communicants; hundreds more are baptized. Constantly we have striven to build upon the three-fold scriptural basis, by training the soul, mind, and body. Missions were equipped with chapel, school, and some sort of care for the sick and injured. The results, where the missions are well established, are apparent.

The church bell echoes through the hills, calling people to worship. The congregations crowd the churches. The offerings are generous; the quota to the diocesan and General Church Program is always paid and often overpaid. More and more the people are helping to support their own mission chapels.

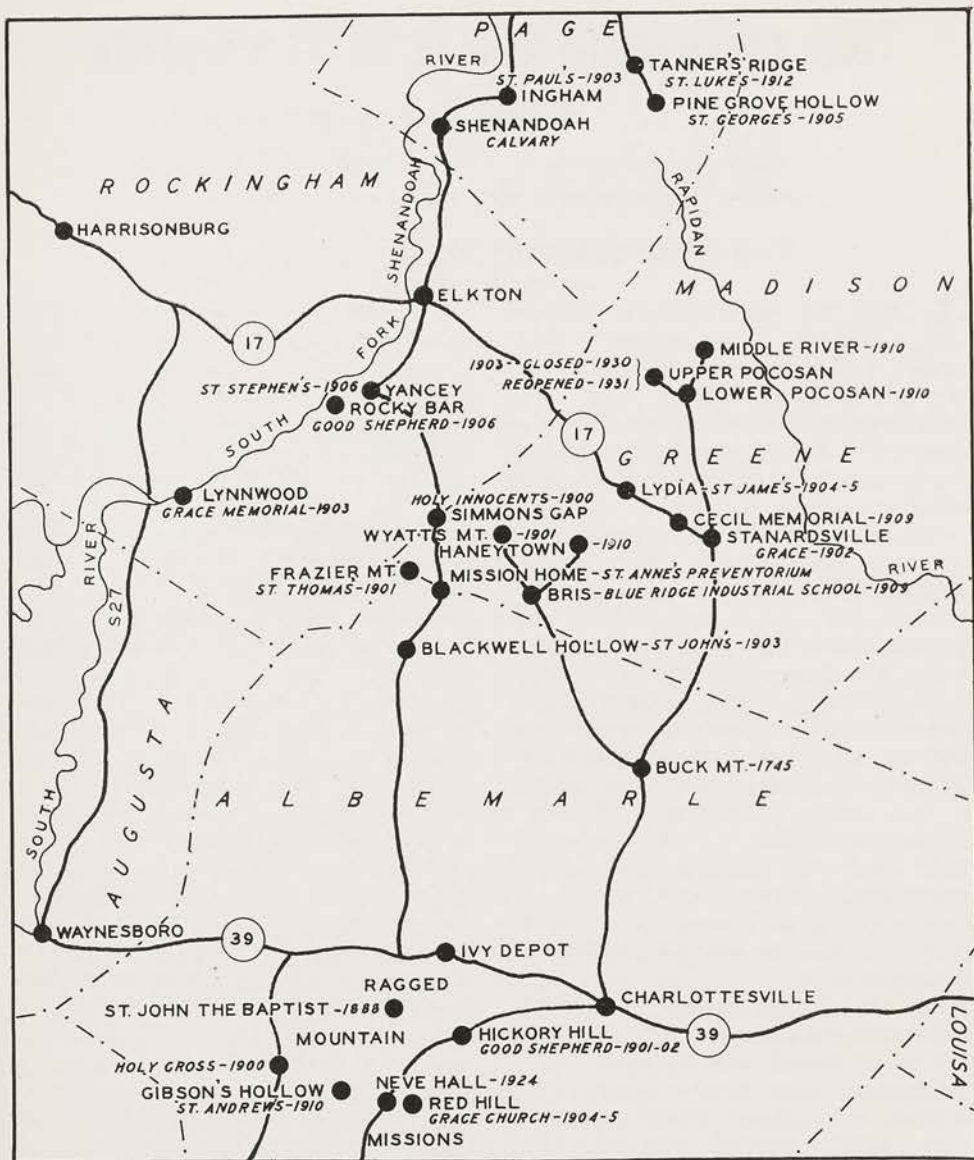
Our schools have sent boys and girls into training for various professions. From the little day school they go to the Blue Ridge Industrial School at Bris. Founded in 1909 with ten or twelve boarding pupils the school is now a fully accredited high school, with sixty day pupils and nearly two hundred boarding pupils. The alumni association numbers in its membership some few college gradu-

ates; trained teachers who are raising the little district school of their native hills to a higher level, because the Church gave them a worthy education in its school; nurses; business men and women; and clergymen. And perhaps most important of all among the alumni are the many young wives and husbands making happy Christian homes, working out in their own lives and among their own people what the Church has taught them.

Recently I talked with one of the graduates, a young woman who is teaching. Her grandfather gave the land on which one of our missions is built. She received her first schooling in that mission school; went on to the Industrial School and graduated. In the winters she taught in the school of her childhood, and in the summers went to the University of Virginia, until today she is one of the best teachers in the county. She still goes to the university and soon will receive her degree, Bachelor of Science in Education, from that proud old college which most Southerners call simply The University. Last winter she took a small school far up in Greene County on a lonely mountain top where there is no mission. She could have had a far easier place with better pay, down below, but she took that school because she wanted to go where she could best serve her people. Her face lighted up with a lovely light as she said, "Please come up to see my school. We are getting on well. We have a Sunday school of sixty!" That is the sort of young people our schools in the Virginia hills are turning out!

Then the body: for years our workers have been tramping long rough steep miles to give skilled, loving care to the sick. To their mission homes have come

## THE SPIRIT OF MISSIONS



### MISSIONS IN THE ARCHDEACONRY OF THE BLUE RIDGE, VIRGINIA

State and county roads which are being improved every year make this work, which was begun and developed by the Ven. Frederick W. Neve, easily accessible to those who would motor-with-a-purpose. The missions in the northern part of the archdeaconry are not shown

all sorts and conditions of men, women, and children with all manner of ills. None has ever been turned away without help. The doctor was miles away. The hospital, a place dreaded by those who did not understand, was a forbidding distance. Consequently the worker often had to do her best in situations which would have

been staggering had she known beforehand what was coming.

Today better roads have brought the hospital nearer; education has removed that inborn fear; while the extension department of the University Hospital is establishing in four of our missions, permanent health centers, where a trained

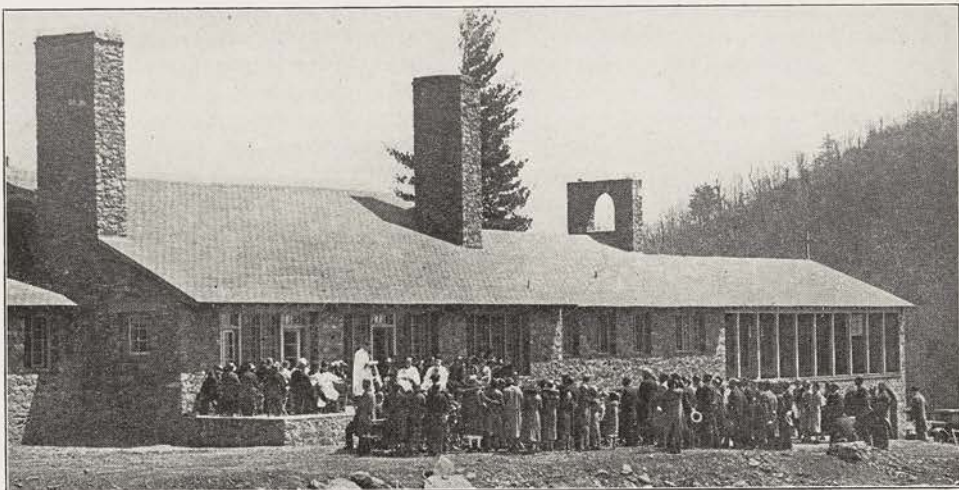
## OUR CHURCH IN THE HILLS OF VIRGINIA

nurse will give daily instruction, and doctors will hold monthly clinics for pre-school children. Years ago if you had gone into our schools you would have found few children with perfect teeth, eyes, throats, ears, and proper weight. Today when we have school closing you see scores of them receiving from the county nurse their coveted Five Point certificates signifying that the child's teeth, eyes, throat, ears, and weight are normal. If you should go into the homes around the mission at breakfast time you would find the families eating oatmeal, the children drinking milk instead of coffee, the food cooked by the methods learned from the Four-H director, through the mission school.

Again, St. Anne's Preventorium, first at Yancey and now at Mission Home, has in its brief existence built up hundreds of little girls who would otherwise have gone into tuberculosis. Miss Annie Park, the superintendent, is an expert, but far beyond her technical knowledge is her real understanding and great love of children. It is a lovely sight to look into that household at prayer time. The children grow to love the Church and to know its ways, and when they go home it is the usual thing for them to ask for a Prayer Book that they may have prayers. And they

do not forget! Miss Park in her visits to such children often finds them saying Grace at table, and having prayers, the child reading, it may be, in place of the father or mother to whom no mission school gave book knowledge. The Preventorium burned a year ago, and this work has been hampered by the lack of a home, but the new building, dedicated April 15, 1932, is now in use.

And so we minister to our people. Is it worth while? Worth while for the Ven. W. Roy Mason, beloved of all the mountain people, to drive long gruelling miles visiting the churches in seven counties? Where there is no minister in charge of a district he has to give regular services in addition to his own district duties, and the whole responsibility of this great work rests upon him. At present he is carrying all the services in two large fields in three counties. Sometimes I go with him. Some weeks ago I attended three Confirmation services in the district where I had worked for ten years. At each place there were five candidates. Small classes. I have seen twenty at each place. The work is now in its period of slow steady development after the rapid growth of the years of pioneering. Fourteen of those fifteen were children, the children of those whom



DEDICATION, ST. ANNE'S PREVENTORIUM, MISSION HOME, VIRGINIA

On April 15, the Rt. Rev. H. St. George Tucker dedicated this new fireproof building for the care of mountain children. Already it is filled to capacity with thirty boys and girls

## THE SPIRIT OF MISSIONS

I had seen confirmed some years ago. The Church is growing in the normal way in these older missions.

There are in the archdeaconry all ages of missions, from those well-established, such as Mission Home, to the work just opened in some far-off isolated community where the people have never seen an Episcopal clergyman. There are many such places and it is to me a glorious thing that in these days of large expense and small income, we have dared to go into some of these places in response to appeals from the people themselves. Is it worth while to go where sturdy loyalty and devotion may be our portion if we measure up to the high type of worker whom these people have seen in other communities and covet for their own? Where, if one will be gripped by it all enough to "stay a spell," one may see

children develop, under the Church's guidance, into leaders worthy of any community, citizens worthy of any State, Churchmen of whom any parish might well be proud?

All these things have come true again and again. I have seen a mountain boy, clad in the vestments of a priest of this Church, receive ordination in the mission chapel where he found his first impulse toward service. I have seen a mountain girl stand to receive the Phi Beta Kappa key in one of the oldest colleges of this land. I have seen an old, old woman changed from a cross-tempered torment, to a patient invalid whose longing for better things was an amazement to all who had known her. Except this Church of ours had gone into the hills, giving of her best, these things would not have come to pass.

## New Church is Consecrated in Koriyama

By the Rev. W. F. Madeley

*Missionary in Japan since 1898*

ON ST. MATTHIAS' DAY (February 24) the Bishop of the Tohoku, the Rt. Rev. Norman S. Binsted, consecrated the new reinforced concrete church at Koriyama in Fukushima Prefecture. Assisting the Bishop were the Rev. W. F. Madeley, formerly in charge of our work in Koriyama, and the Rev. K. Nishimura, the present missionary. The congregation participating in the service included those Japanese formerly connected with this station, as well as representatives from other parts of the diocese.

The work in Koriyama was begun by the Rev. H. S. Jefferys, who made occasional visits from Sendai, but it was not until the coming of our first resident missionary, Miss Babcock, that the mission was firmly established.

Koriyama is now a large and important city on the main line from Tokyo to Aomori. This growth, a comparatively recent development, has been the result of the selection of Koriyama as the junc-

tion for the railroad lines which run to Wakamatsu on the west coast and to Taira on the east coast, and to the transfer from Miharu, four miles away, of the district Tobacco Monopoly Bureau. Before the Government moved the Tobacco Bureau to Koriyama, Miharu was a large and thriving town, but it now has sunk to a place of no importance. Our congregation there has scattered, many of them moving to Koriyama. Another factor in the development of Koriyama is its hydro-electric power facilities which during the War led to the establishment of factories for the manufacture of carbide and matches.

As every indication points to the further development and growth of Koriyama, it is gratifying that the Church has been able to erect a substantial plant on high ground overlooking a rapidly growing part of the city. It stands as a sentinel and a witness to the permanence of the work of the Church.

# Shanghai Hospital Carries On Under Fire

Missionary diary reveals the stress and strain weathered by St. Luke's Hospital during the recent Sino-Japanese conflict in Shanghai

By James M. Wilson

*Business Manager, St. Luke's Hospital, Shanghai, China*

IN JANUARY OF this year the Japanese population of the Hongkew section of the International Settlement of Shanghai, was estimated at about thirty thousand. These people, it is claimed, have long been subjected to various kinds of attacks, resulting from an anti-Japanese sentiment aroused by the boycott of Japanese goods. On January 18 two Japanese citizens were killed by a Chinese mob. This led to the appearance of Japanese naval vessels in the Whangpoo River to support the demand of the Japanese Government for apology and discontinuance of the provoking causes. This in turn led to great anxiety on the part of the residents, Chinese, Japanese, and others, in the International Settlement.

The Municipal Council, composed of Chinese and foreigners, proclaimed a state of seige and the forces of the several nations represented in Shanghai, including the Japanese, were assigned to certain posts, previously agreed upon, for the protection of the Settlement. While the Japanese were proceeding to their assigned sector on the border of the Chapei District they were fired upon, it is claimed, by Chinese snipers, thus precipitating the Sino-Japanese conflict.

Hongkew with its large Japanese population lies between Chapei, held by the Chinese forces, and the Whangpoo River. In this same Hongkew section, on Seward Road, is located St. Luke's Hospital. In earlier issues of *THE SPIRIT OF MISSIONS* (*Shanghai Hospital Evacuates Patients*, March, p. 177; *Sino-Japanese Conflict Affects Missions*, by John W. Wood, April, p. 216; *Kiang-wan Church Destroyed by Bombs*, by the Rev. Montgomery H. Throop, May, p. 285), accounts have been given of the effect of this conflict not only upon St. Luke's Hospital, which was the only institution in the neighborhood that carried on in spite of the troubles, but also of the general effect of the disorder upon the Church's work in Shanghai and the surrounding neighborhood. During the entire disorder the business manager at St. Luke's Hospital, James M. Wilson, kept a daily journal which gives a graphic picture of the actual situation during the height of the conflict and the conditions which the hospital faced. Mr. Wilson has consented to the publication in *THE SPIRIT OF MISSIONS* of extracts from this personal and very vivid record.

JANUARY 28—Today the Japanese issued an ultimatum to the Chinese, demanding that they do away with their anti-Japanese boycott and demonstration and remove troops from the outlying area. Of course, this was not the first of the trouble and things were bound to come to a head. There have been excesses on both sides. At two o'clock this afternoon the Mayor of Shanghai officially accepted the demands of the Japanese and most of us go to bed tonight feeling that the trouble is averted, temporarily, at least.

JANUARY 29—We were surprised this morning to find that during the night there had been a battle in the whole northern district of Shanghai. And the fighting is still raging. The Japanese claim that they were going to take up

their lines of defense of the Settlement when they were fired on by numerous Chinese snipers; in self-defense they returned the fire. The Chinese claim that the Japanese advanced beyond the Settlement and opened fire on the Chinese troops entrenched there. We doubt that the whole truth will ever be known.

St. Luke's Hospital has been struck by flying bullets, by pieces of shells. One bomb hit within five feet of the corner of the building, within fifteen feet of one of the wards and Miss Lamberton's desk, and within thirty feet of my desk. Twenty-nine panes of glass in the hospital blown out by this bomb or broken by bullets, have been replaced.

Wounded civilians have begun to come to us. In most cases the wounds are not serious and first aid is sufficient.

## THE SPIRIT OF MISSIONS



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### IN THE WAKE OF THE BATTLE WHICH RAGED OVER SHANGHAI

"January 30—Bombs dropped by airplanes have started numerous fires in the Chinese district . . . The Commercial Press . . . is completely destroyed . . ." Page 362

Dr. Morris has been to the American consulate and to see the Japanese admiral to secure a pass to allow our ambulance through the lines. Accompanied by one of our Chinese doctors, he got on the ambulance and attempted to get to the wounded between the two armies. He found the firing very heavy and dangerous; the streets, full of sandbags and other barriers, were impassable and after trying various roads with the same result he gave up about noon.

Crowds of refugees trudge past the hospital all day long. Rickshas pass, stacked high with bedding and other property, often with a woman holding a baby, sitting on top of her worldly goods. People and property are moved by all conveyances possible—some by coolies carrying loads at the end of a pole, wheelbarrows, rickshas, motor cars, and motor trucks. A constant stream passes our door, even into the night.

Tonight a reign of terror began. The Japanese armed their civilian population with swords, pistols, guns, blackjacks, everything imaginable, and then proceeded to get even with the Chinese in gen-

eral. It will probably never be known how many people were robbed and murdered this night. Twice during the night a band of Japanese armed citizens tried to enter the hospital, claiming that sniping had been going on from our buildings. Fortunately we had taken the precaution of procuring two foreign policemen. These met the invaders at the door and prevented their entering the hospital.

JANUARY 30—The stream of refugees continues to pass the hospital.

Bombs dropped by airplanes have started numerous fires in the Chinese district. These have spread and added to the tension. The chief railroad station of the city was split in two and the large plant of the Commercial Press, valued at six million dollars Mexican, is completely destroyed; while the largest moving picture theater is on fire.

We received some thirty to forty patients with bullet wounds, but nothing like the number we expected.

JANUARY 31—A repetition of yesterday: crowds pushing to get out of the

## SHANGHAI HOSPITAL CARRIES ON UNDER FIRE



© Wide World Photos

### REFUGEES FLEE CHAPEI INTO INTERNATIONAL SETTLEMENT

"January 29—Crowds of refugees trudge past the hospital all day long . . . People and property are moved by all conveyances possible . . ." Page 362

district occupied by the Japanese and into the district guarded by troops of other nationalities.

About noon the Japanese opened fire on a tailor shop about a block from the hospital and claimed to have secured six snipers. The whole district was cleared and rifle and machine gun fire swept the street in front of the hospital. The streets are practically cleared of all Chinese and there is no business in this section except at St. Luke's Hospital.

The afternoon was rather quiet. Dr. McCracken has been almost constantly in the operating room. Dr. Barrie relieved him about four o'clock.

FEBRUARY 1—The hospital is greatly in need of supplies. During the day we were able to secure two tons of coal and food, but as night fell the cooks decided that the district was too hot for them and that they were going to depart. We felt that we could afford to lose both the doctors and the nurses better than we could the cooks, so the whole staff began to work on the morale of the cooks. They finally agreed that if some of the for-

eigners would take them out for the night they would return in the morning. The staff was then given an early supper and the cooks taken out to a Chinese hotel by Dr. McCracken and Dr. Morris.

FEBRUARY 3—Situation very tense!

About six o'clock the hospital was visited by a Japanese official and several marines, with a citizen acting as interpreter. The official insisted that he had absolute proof that our nurses (Chinese) belonged to the Anti-Japanese Society and strongly intimated that sniping had been going on from the hospital. We did not deny that they belonged to the Anti-Japanese Society, but told him that the hospital had been guarded by foreign police during the whole time and we were sure that no sniping had been going on. We told him that if it should go on we would help him catch the guilty parties, but that whatever was done would have to be done through the American Consul.

We sent out about fifty convalescent patients. Fires surround our neighborhood and we do not know when we may be forced to evacuate. This also relieves



## THE SPIRIT OF MISSIONS



CHINESE DOCTOR DOES A DRESSING IN THE FRACTURE WARD  
St. Luke's Hospital was evacuated February 19 to St. John's University. Two hundred people, including 110 patients, were safely moved. They returned to the hospital March 7

us a great deal in the matter of feeding our group.

Tonight the cooks again insisted on leaving but the Japanese refused to let them go out.

The situation with regard to sewage disposal has become very acute. We have many serious surgical cases, several patients losing one or more limbs. The wounds are of all descriptions—bullet holes, shell wounds, shrapnel, and quite a number of stabs. The refugees become more and more pitiful. The city is crowded with them and they have no place to go. The Chinese very foolishly have been on strike since this trouble began as a protest against the Japanese invasion. Therefore, even in the parts of the city which could keep going, hundreds are idle. They crowd the streets, block traffic, and expose themselves to falling shot and shell. Food is more difficult to get, even for foreigners, and prices have advanced considerably.

FEBRUARY 6—The Fire Department drove up with three patients, one of whom was shot through the body, another had two flesh wounds in the legs, and the third had a badly burned foot. These men are the filthiest we have ever seen. Their clothes and skin seemed to have almost grown together and they evidently had not

had anything to eat for several days. One of them turned out to be a leper. The man shot through the body was dressed and put to bed. The other two were kept over night, but released the next morning. Twenty-four hours later the police came around, claiming that they were all prisoners; but the two who were only slightly wounded, including the leper, had already departed. The third man is nearly dead from wounds and starvation, but the police have kept two able-bodied policemen sitting on each side of him to keep him from escaping. The poor man can hardly lift his hand, so we do not think the police will be overworked.

FEBRUARY 8—When we thought that things were going better, we received a large piece of shell through a bathroom window. Fortunately it had spent most of its force and only cracked the concrete floor. No one was in the room at the time.

FEBRUARY 10—Quieter, so far as St. Luke's is concerned, although a bullet did come through one of the windows. During the night there was considerable machine-gun fire nearby.

The Hongkew Market is running about half full, with prices high, but with plenty of vegetables and fruit. The Japanese are treated very politely in the market.

## SHANGHAI HOSPITAL CARRIES ON UNDER FIRE

Our American nurses, secretary, and technician have stood by splendidly. They live next door to the hospital and have spent their nights listening to machine guns and bombs. They have refused to take leave when offered. One of them moved from St. John's back into residence simply to be on hand. They have done everything from keeping up the morale of the others to washing the operating room linen. They have been here constantly, while the men have taken turns. We do not know what we would do without them.

FEBRUARY 17 — We received ten wounded.

The American consular authorities have ordered the evacuation of our missionaries in Soochow and Wusih. Although things are very quiet in these districts they fear that if the Chinese troops are pushed back they will loot and pillage as they go.

FEBRUARY 18—Both sides seem to be using their time strengthening their positions and both are getting reinforcements

preparatory to big operations in the near future. During the night the Chinese artillery evidently was active. The noise from the shells passing over our building was not very pleasant but some of the inmates, including myself, slept right through and did not even know there were shells flying over us.

FEBRUARY 19—We now realize that we are in the line of battle. We do not relish having the bombs drop among our sick patients. There is also great danger from fire. Consequently our Hospital Council had a meeting to discuss the possibility of evacuation. We have consulted with Bishop Graves and find that we can move to St. John's University, as the college had not opened since the Chinese New Year holidays.

At three o'clock this afternoon we decided to evacuate. The staff at once got busy on the telephone and secured the hearty coöperation of friends and organizations in Shanghai. The Shanghai Volunteer Corps sent us eight or ten trucks. The Fire Department of the Shanghai Municipal Council sent six am-



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### IN THE STREAM OF REFUGEES WHICH PASSED ST. LUKE'S

"Rickshas pass, stacked high with bedding and other property, often with a woman holding a baby sitting on top of her worldly goods." Page 362

## THE SPIRIT OF MISSIONS

balances and the S.M.C. sent all their available ambulances. The American marines also sent several trucks. In addition, twenty or thirty friends sent their private cars. By five-thirty all the patients and personnel were out of the hospital and eating their supper at St. John's. Fortunately, the college cook is on duty, and he provided for our needs very efficiently. At seven o'clock the last lot of equipment left the hospital. We moved each patient with his mattress and bedding but will not attempt to move the beds until tomorrow. The patients are on mattresses on the floor at St. John's for the night. Fortunately, we had only 110 patients in the hospital, whereas, in normal times we have from 150 to 160. We moved some sixty nurses, thirty-odd coolies, and other employees. The total number moved was around two hundred persons, with their bedding and baggage.

FEBRUARY 20—Yesterday the Japanese delivered an ultimatum that if the Chinese had not begun to move by seven o'clock this morning, they would drive them back twelve-and-a-half miles from the Settlement. At seven o'clock the Chinese had not begun to move, and the Japanese drive started.

We were busy getting reorganized, moving further equipment from the hospital, and arranging for sterilization. The moving has not seriously affected any of the patients and we have the mental relief of getting out of the danger zone. A great help!

At noon, a large shell hit the corner of Dr. Tucker's house on Jessfield Road and landed between the Tucker and Morris houses. Fortunately it did not explode. All districts in Shanghai have been more or less dangerous. Airplanes flying overhead are close to the Settlement and anti-aircraft is constantly shooting.

FEBRUARY 24—Chinese Red Cross asked us to open up a new center and to take complete charge of it. We replied that we had already loaned a number of our doctors to other hospitals and that we must still care for the patients at St.

John's. Also that our expenses were nearly as great as in normal times with practically no income from patients. The trouble has already cost the hospital several thousand dollars, and we do not know how long this state of affairs will keep up. The hospital is paying the salaries of twelve doctors who are being loaned to other hospitals. We have no resources with which to open another hospital.

MARCH 3—The Chinese army are now in full retreat after putting up a good fight. We hope this will free Shanghai from shot and shell for the present.

MARCH 4—During the whole trouble, the city has been filled with "mosquito papers" in Chinese, telling of great victories and of great slaughter among the Japanese. This greatly excites the Chinese. Today these papers published very absurd stories, saying that the Japanese have been massacred and that the Cantonese Army is coming back.

Following this misinformation, the Chinese pulled off quite a large celebration inside of the Settlement and French Concession. At an appointed time fire-crackers were discharged all over the city. Crowds of Chinese swarmed into the streets. It sounded as if rifles and machine guns were being fired all over town. They must have spent thousands of dollars on fire-crackers, as nearly every street was filled with them. Many foreigners were greatly disturbed and thought that fighting had started inside the Settlement. The people seemed really to think they were celebrating a victory.

MARCH 6—A quiet day inside the Settlement. There seems to be very little fighting in Chinese territory. The troops are now at least ten or fifteen miles from the Settlement.

MARCH 10—Three days ago we began moving the patients from St. John's back to the hospital. Again kind friends helped us wonderfully.

Today work goes on as usual.

# Social Workers Rally in Philadelphia

Twelfth annual gathering, May 13-17, of 250  
Churchmen from forty dioceses, emphasizes  
Church's viewpoint on vital social conditions

By Gladys Wolcott Barnes

Editorial Correspondent, THE SPIRIT OF MISSIONS

THE TWELFTH ANNUAL Episcopal Social Work Conference, held in Philadelphia, May 13-17, was more than ever a rallying point for the various groups doing social work in the Church. A new feature in the program, which dealt with practical problems faced by dioceses and parishes was a day given to visiting diocesan institutions doing social work, a plan conceived and executed by the Pennsylvania diocesan Department of Christian Social Service and Institutions. Only five of the thirty-odd institutions could be visited: St. John's House, a settlement in the Roumanian section of Philadelphia; the Episcopal Hospital, which was founded in 1852 and now has an extensive social service department; the Church Farm School, for normal boys from fatherless homes, who are given vocational training or prepared for college; the Burd School, where fatherless girls receive the advantages of home life while attending public school and later are equipped with further training; and St. Martha's Settlement House. A visit to the Philadelphia Seamen's Church Institute, the second largest in the country, was included in the plan but the time was too short to accomplish it. The superintendent and chaplain of the Institute, the Rev. Percy

R. Stockman, was also secretary of the conference.

Coöperation of the Woman's Auxiliary in a diocesan social service program, as presented by Miss Annie R. Swan, social service chairman for the Pittsburgh diocesan Woman's Auxiliary, called forth lively discussion, and general agreement that such coöperation is not only possible but much to be desired. It is already practised through many channels; Auxiliary social service groups, active Auxiliary representation on diocesan social service boards, projects carried out in parish or diocese or for community social agency, or by individual service of Auxiliary members.

Another theme provocative of lively comment was whether the parish visitor can utilize the social case work approach, presented by Mrs. William M. Sharp, teacher of Sociology in the Church Training School, Philadelphia.

If, to quote a phrase from Mary Richmond's definition, social case work consists of "those processes which develop personality through adjustments consciously effected between men and their social environments," will not the parish worker, who deals with problems of personality, want the expert assistance provided by case

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## For Social Hope

*IT WOULD be wonderful if we could persuade the Church to spend more time on her knees seeking social solutions: solutions not only for the improvement of methods but the improvement of men . . . Above all, the social service department of a Christian Church will stand for social hope and faith, and not for social defeatism. However depressing may be the material actualities, Christian social workers can experience personally the spiritual reality of almighty goodness in loving God.*—FLOYD VAN KEUREN, Executive Secretary, New York Diocesan Social Service Commission.

## THE SPIRIT OF MISSIONS

work methods for effecting those adjustments? No doubt a situation calling for a highly specialized type of work should be referred to the agency best equipped to handle it, but the Church worker, who has longer acquaintance and more intimate contact with the situation than any outside agency can have, should be equipped to handle many cases rather than flood the agencies with all the problems of our Church family.

Each case must be met by methods best suited to its needs.

The Ven. Joseph T. Ware, executive secretary for social service in Southern Ohio, has become one of the Church's experts in the matter of family relations. In presenting the question of how the family relations institute may help to prepare clergy for dealing with family problems, he brought home to his hearers that the clergyman has an immediate concern with family problems because they directly affect personality and spiritual growth, which it is his special task to develop. These problems are not always caused by discord; they may arise, for example when parents living harmoniously are unwise in their devotion to their children.

For this he feels himself in need of a skill which he does not always possess, a skill in understanding human nature and the significance of personal relationships. The question is, how may he hope to acquire this skill?

Probably seminary training will eventually provide more help than it does now. Meanwhile, family relations institutes are short courses of instruction, sometimes

for clergy, sometimes for the laity. Mr. Ware outlined three ways in which such institutes might be organized, made several practical suggestions for their preparation and execution, and emphasized the fact that the clergy themselves have much of value to contribute.

*ABOVE and beyond all there lie upon the Department of Christian Social Service two responsibilities. The first is to seek to keep constantly before the Church the great human and social values which are at stake this year. I do not mean merely to remind the Church that social problems exist. I mean hammering away upon the underlying moral issues which are involved therein.*

*The second is a constant emphasis upon the fact that the Church is committed to a definite social ideal. The Church is not interested in sociology as such; it is not interested in case work as such; it is not interested in economics as such; it is interested in all of these as tools to be used for the fulfilling of its major task, the task committed to it by Christ, which is the building of the Kingdom of God here on earth. If it has any vision less than this, then truly the people perish.—*  
C. RANKIN BARNES, Executive Secretary, Department of Christian Social Service, National Council.

NEARLY thirty City Missions are in touch with the Social Service Department. Their chaplains in public institutions and Church institutions are making thousands upon thousands of personal contacts. Dr. William H. Jefferys, for fifteen years superintendent of the Philadelphia City Mission (and known to many SPIRIT OF MISSIONS readers as a former medical missionary in China) gave the conference a fresh evaluation of the chaplain's work and a

clearer idea of its nature and its great importance.

THE PRESIDENT of the conference and executive secretary of the National Council's Department of Christian Social Service, the Rev. C. Rankin Barnes, outlined the program of the Department (on a diminished budget) in its relation to:

The Church's existing 237 social institutions, among which are 78 hospitals, 86 homes for children, and 55 homes for the aged, groups which are more and more asking advice from the Department.

Diocesan social service departments, the normal units for promoting social service activities.

The Church's rural work, a Department division filled recently after a vacancy of sixteen months.

Industry, a Department relationship determined from principles enunciated by General Convention in 1925.

## SOCIAL WORKERS RALLY IN PHILADELPHIA

Such social agencies as the Church Mission of Help, Girls' Friendly Society, Seamen's Church Institute, City Mission Societies.

Family life and its problems, which have been studied in family relations institutes promoted by the Department.

Social service in the parish as the normal unit of the Church's life.

Beyond all these the Department has the responsibility of keeping constantly before the Church the underlying moral issues involved in the great human and social values which are at stake this year; and the constant reiteration of the fact too easily forgotten, that the Church has in these matters a definite ideal, which is not concerned with sociology or economics or case work as ends in themselves, but as tools to be used for the major task committed to the Church by Christ, which is the building of the Kingdom of God here on earth.

What to seek and what to avoid in a diocesan social service department was outlined by the Rev. Floyd Van Keuren, executive secretary of the New York diocesan Social Service Commission.

Warning of the ways in which a diocesan department may become an absurdity, a useless expense, a nuisance, or even a menace, Dr. Van Keuren said that social service is concerned with human relationships, spiritual and mental as well as economic, and with the growth of personal character. With such ends in view, he suggested various ways to organize and a score of practical pieces of work that might be done.

The organization of parochial social service committees in parishes was described by the Rev. Almon R. Pepper, executive secretary of the Ohio diocesan Social Service Department.

TWO IMPORTANT PARTS of the conference were two luncheon meetings, one with the Girls' Friendly Society, addressed by Miss Mary Van Kleeck, director of the Department of Industrial Studies of the Russell Sage Foundation, and a similar meeting with the Church Mission of Help, addressed by Miss Bertha C. Reynolds, associate director of the Smith College School of Social Work.

Miss Van Kleeck discussed an underlying problem of this present machine age. The growing use of machinery has been of enormous benefit in some respects but it has also, for the past forty years, been gradually throwing workers out of employment. The question is, does the harm come from the machine, or from the manner in which the machine is used? Obviously, the latter.

Back of the machine is something bigger. It is the power behind the machine, power-driven industry, which is causing a tremendous new organization of life, profoundly changing the nature and scope of individual responsibility, and laying

the technical basis for a larger and co-operative scheme of things.

But back of these technical questions there is a spiritual need which calls for spiritual capacity. The question is on the control of power, and that rests back upon the ownership of property. The Christian attitude toward property calls for great changes in our economic organization which has grown out of private ownership, and calls for a surrender of

power, a modification of the privileges of ownership, that will make resources available for the good of all.

The teachings of Jesus have nothing in common with the possessive attitude

*THE teachings of Jesus have nothing in common with the possessive attitude that wields power regardless of its effect on the community. . . . Entering into the Kingdom of Heaven, I believe, depends upon the individual's capacity to live socially. . . .*

*There are dangers ahead of us in the use of force--in the calling out of the police and militia when disturbances arise. . . . Today we are in a situation where many have suffered and strikes are likely to break out--many of them sporadic and unled--if wage reduction continues. The responsibility will be on us if the only answer we have for the problem is an answer of force.*—MARY VAN KLEECK, Director, Industrial Studies, Russell Sage Foundation.

## THE SPIRIT OF MISSIONS

that wields power regardless of the effect on the community. Entrance into the Kingdom of Heaven depends on the individual's capacity to live socially.

Church groups have a profound responsibility to prepare themselves for entering into a new order. There is great need of constructive, inventive attitudes, for research and study wholly unchecked by prejudice or desire for power. And upon those who are seeking a new social order there rests a further grave responsibility to avoid the use of force.

At the Church Mission of Help meeting, Miss Reynolds, speaking of religion as the answer to the insecurity and loneliness which the hazards of life bring upon many people, said, "I think of religion in terms of the necessity which I believe every human being has, of taking some attitude toward the whole of the universe in which he finds himself . . . the great need in human beings to find their security in belonging to, in union with, something greater than themselves. . . . I see a religious adjustment in some form as an absolute essential for a mature personality."

If psychiatry seems to be neglecting the great forces for help which are to be found in religion, Miss Reynolds believes this is because these forces are not made available in an understanding way by the clergy. The clergy, on the other hand, she believes, are neglecting the help which mental hygiene may render them. Though several barriers of mutual misunderstanding separate them, each group is much in need of the contribution which the other can make in dealing with maladjusted or frustrated personalities.

**A**T THE JOINT session with the Church Conference of the Federal Council, Sumner H. Slichter, professor of business economics in the Harvard Graduate School of Business Administration (and a Churchman), spoke on the Church and Social Planning, and Spencer Miller, jr., consultant on industrial relations for the Social Service Department of the Epis-

copal Church, spoke on the Church and Industry.

Dr. Slichter outlined and commented upon various ideas which have been proposed for social planning. A council of experts which would be a thinking and proposing body, he said, would not have executive powers. The carrying out of any plans proposed must rest ultimately on Congress, which would mean long delay, and this not because of the shortcomings of any individuals but because our Government as at present constituted is inadequate to present-day needs. Membership in Congress is based on district representation and provides no incentive to carry out plans of national and international scope. Furthermore, the constitutional separation of legislative and executive powers hinders the execution of plans.

The outlook for social planning is therefore bound up with the outlook for constitutional reform. "Have we," Dr. Slichter asked, "creative political capacity now to do what was done in the eighteenth century," and again invent a constitution adequate to meet a special problem?

A superficial attitude of letting things alone and hoping vaguely for a good outcome has done much to prolong and aggravate the present difficulty, Mr. Spencer Miller said. As a Church we have a tremendous responsibility to act not as spectator and by-stander but as a daring leader and thinker, showing people how to live in a social order that shall be more coöperative, which is to say, more Christian.

**T**HE NEWLY ELECTED officers of the conference which will meet next year in Detroit are:

PRESIDENT—The Rev. C. Rankin Barnes.

VICE-PRESIDENTS—The Very Rev. Kirk B. O'Ferrall, D.D., Dean, St. Paul's Cathedral, Detroit, and Mrs. John M. Glenn, President, Church Mission of Help, New York.

SECRETARY—The Rev. Robert B. Kimber, Chairman, Michigan diocesan Social Service Department, Detroit.

Turn to pages 380-1 for pictures of leaders  
at the Episcopal Social Work Conference

# George Washington — “First in Peace . . .”

This bicentennial year must not pass without stressing the real significance of the word and example of Washington for our present needs

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

*First Vice-President, National Council*

THE AVERAGE AMERICAN rarely thinks of Washington as anything but a portrait. We picture him as always standing with his sword at his side and his right hand in his breast after the manner of statesmen, issuing commands or making political speeches. But the real Washington was rather different from the ideal one. It has been said that it probably would not be safe to permit any man to meet his biographer. There certainly would have been “something doing” if George Washington could have met Parson Weems, the inventor of the cherry tree. The amazing little prig who is said to have chopped at the root of that cherry tree was really a human sort of a boy, who could tell a lie—if necessary.

With all his calmness and poise, George Washington was really a diffident man. He thought little of his own ability and seemed to be the only one who on each successive occasion did not believe that he was fit for the office to which he was promoted. The thing which brought him again and again out of the quiet privacy of a Southern gentleman, that life which he so dearly loved, was not the pressure of military ardor nor ambition for place and power: it was on each occasion the call of his country and the patriotic response which such a man was bound to make. This service sprang from patriotic and not from personal motives. He was not one of the clamorous throng who have always been eager to serve their country in order that they might better serve themselves.

Yet Washington did not dwell on those calm heights where we are accustomed to

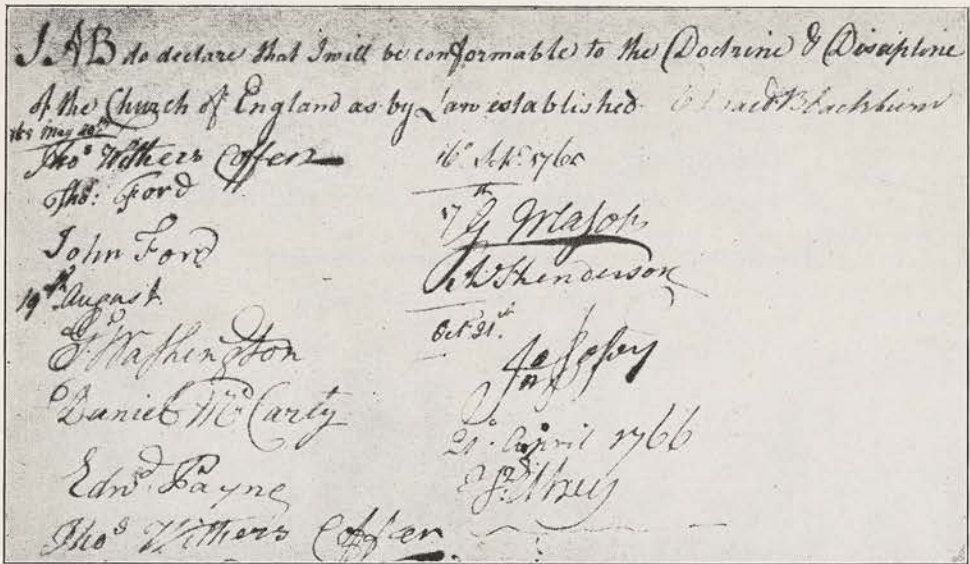
place him. He was quite as badly misunderstood and abused as were Lincoln and many another. No one will ever know what the winter of 1775-6 meant to him when, after placing him in command of the armies of the colonies, an inept and inefficient Congress proceeded to bicker and quarrel, while the enemy was threatening and troops were hopelessly wanting. Again and again in the dark days of Valley Forge faith seemed to have fled from among the people, and Washington's tragic stand against the armies of the invader became a by-word and a sneer. It was not easy sailing for Washington. He did not hold the country in the hollow of his hand. It was only at the end of his life that one-third of the male children in the United States began to be named George Washington.

The patriotism of Washington was unique, not only because it was disinterested (he never drew a dollar of salary either as general or president) but because it was really non-partisan. Washington was the one man in the country who belonged to the whole people.

He stood between the fiercely contending parties, belonging to neither, exercising his calming influence upon them both, and tempering the results of their action which, but for his mediatorship, might well have been so explosive as to tear the Republic asunder. In fact it was to Washington himself that the justly dissatisfied officers of his army made the proposal that they should leave Congress to its own devices, march westward, seize new lands, and establish another government of which Washington was to be the king. When men who had fought for



THE SPIRIT OF MISSIONS



Courtesy, New York Historical Society  
 FACSIMILE PAGE FROM THE RECORDS OF POHICK CHURCH, VIRGINIA  
 George Washington as one of the first vestrymen of this old Virginia parish, signed the oath of conformity to the doctrine and discipline of the Church

years to obtain liberty from the tyranny of the British King, were willing to make such a proposal, one can see how volcanic was the situation, and what an eruption might easily have ensued. It was this attitude of Washington which made true the somewhat pedantic saying of John Marshall—that he was “First in war, first in peace, and first in the hearts of his countrymen.” To his countrymen he was not simply a leader, but an ideal. He was in a sense America personified.

We live in too important a crisis in the world's life to celebrate this bicentennial without a serious purpose and a great desire to read out of the wisdom of the past some lessons for the exigencies of the future. Wherein then are the word and example of Washington still of great significance?

First, there is the matter of entangling alliances. It is a tradition of our national life that the great Washington, retiring from his post as president, earnestly besought us to avoid entanglement with Europe and to live our own life and conduct our own affairs apart from their difficulties and quarrels. It was good counsel and well followed. But, were

Washington himself alive today, he would no longer give it. It was counsel for the day that then was and the Europe which then existed. But now, whether we will or not, the United States is thrust out into the stream of the world's life, and she must take her share in its activities or perish by her isolation. The world has been shrinking very fast these last few years. Were Washington with us now he would give other counsel for the new days which are upon us.

Another great contribution of Washington was the conception of a world mission for this country. Those who read his advice with regard to abstaining from outside alliances as a selfish desire to live in isolated peace and prosperity, do a great injustice to his memory. One does not read far in his public speeches and his personal letters without encountering an almost passionate conviction that his country was to serve a world-need. The very isolation he counseled was to give time wherein to prepare a government of, by, and for the people, on such stable basis that it might not, in the shock of contacts, perish from the earth. He seemed to feel the doubt expressed later

by Abraham Lincoln, "whether a government not too strong for the liberty of its people can be strong enough to maintain its own existence in great emergencies." He would, therefore, safeguard it from contacts until it could be settled and grounded in character and purpose. If this is a true interpretation, then the time to which Washington looked forward has come. The world needs what America has been preparing. Our contribution to the solution of the world problem must soon be made. If we succeed in helping toward that solution, the services and sacrifices of the past will have been justified. If we fail, it will matter little whether for a brief season we continue to conduct our affairs as a republic.

Washington was convinced that no government could be strong and no life stable which was not based upon faith in Almighty God. He was preëminently a religious man and felt himself to be the servant of a higher power. Throughout his life he was a faithful member of the Episcopal Church and a vestryman in no less than three of its parishes. Perhaps he found his faith in the dark days of the Revolution. Perhaps it always burned clear within his soul, but it is at least significant to see how his experience parallels that of thinking men in the world today who are turning back towards a forgotten God under the stress of a great catastrophe which has brought them face to face with the great realities of life.

## Point Hope Eskimos Suffer Misfortunes

By the Ven. Frederic W. Goodman

*Archdeacon of Arctic Alaska*

LIKE THE REST of the world the Eskimos in Arctic Alaska are having hard times and are badly off. But not from the same causes. Ours in Alaska come from conditions over which there is no human control. They began last summer when the whale hunting was a failure and extended through the fox-hunting and sealing seasons. Whale blubber and muk-tuk are stowed away in the summer time for winter use. Last season there was practically none to store.

And then we had no driftwood. This wood is a great boon to the Eskimos, not only for warming their igloos but also for cooking and melting snow for washing purposes. But the summer sea currents and ice conditions diverted the driftwood from this section of the coast so that none was deposited on our beaches.

This winter the fox trapping season was a failure—the poorest season we have ever known. Those who did get a fox found that the price for the skin was twenty dollars for white and fifteen dollars for reds, a drop of from forty to forty-five dollars each.

Sealing is another occupation and

source of livelihood which failed us. There were seals around our coast all the winter, but the ice conditions were so often unfavorable that it was impossible to get at them. Ten polar bears were killed but in no case was the carcass saved, only the pelt. Thus by a combination of adverse conditions our Eskimos have had a very hard time.

Fortunate, indeed, it was that St. Thomas' Mission was provisioned to meet every contingency. I began in October by outfitting nineteen children so that they could go to the village school. Ever since I have been supplying the needy with fuel, provisions, clothing, medicine.

The generous gifts of the Woman's Auxiliary enabled me to provide some pieces of clothing for everyone at the Christmas festival not only here at Point Hope but also at Kivalina.

Once again the mission has risen to its highest beneficence carrying on its work not only in teaching and ministering to the souls of these Eskimo people, but also in building up their physical resistance which will enable them to resist the ravages of disease.

# The Most Living Force in China Today

English observer sees Christianity, out of all proportion to its numerical strength, the most vital influence in the life of present-day China

*By the Very Rev. Hewlett Johnson, D.D.*

*Dean of Canterbury*

**D**EAN JOHNSON recently served on a mission to China to report on flood relief work there. On this mission, sponsored by the Archbishops of Canterbury and York, he was accompanied by Sir Wilfred Grenfell and the Rev. C. F. Andrews of India. In the present article he records some of his impressions of the Christian Church in China.

**I**F ANYONE SUFFERS from depression at the seemingly slow progress of the Christian faith let him go to China. Let him move from post to post along the line of mission stations. Let him move in those circles where the leaders, and especially the young leaders, and Chinese leaders are mostly young today, think and plan and act, and he will discover that perhaps the most inspiring field of Christian activity lies in that very country where, but a few short years ago, all seemed dark and hopeless.

Missionaries see signs of a revival. I hear it gladly; but my gladness is independent of any future movements; it is the present that rejoices me. Everywhere there are signs of a Church which at this very moment is full of vitality and shows itself in the quiet ordered life of a Christian society. To watch the children tread their way through the crowded streets to Sunday school; to join congregations where mature Chinese Christians gather to worship in the same unconscious way that we ourselves do at home, is enough. It is the reward of faithful work. Christianity is no new thing now to multitudes in China. They are Christian born. The Church is part of the accepted order of things.

The leaven runs deeper still. Not alone in mission buildings or in regular orderly worship do we see the triumphs of the Faith. We see it in the conscious or unconscious debt which many a Chinese leader owes to Christian ideas and teaching. Naturally my mission brought me into touch with many leading personalities and with men active in various branches of public life. Out of all proportion to the relative number of Christians in China is the number of Christian trained men in prominent positions, especially in government positions. Dr. Wellington Koo, Minister of Foreign Affairs, Mr. T. V. Soong, the Minister of Finance, and the President himself, are cases in point. The key positions are held by men of Christian birth and training.

It is the same with ideas. The closer one comes into contact with the thoughts and ideals which are gripping young China today the more one recognizes the Christian elements within them, distorted perhaps, but vital even in their distortion, and the forerunners of better things.

The very work of flood relief, which concern was my main business in China, is a witness to Christian compassion and Christian activity. Yes, to move in China today; to visit places far removed from the treaty ports, and to speak sympathetically with Chinese citizens is to blow away with a very healthy breeze all those stupid stories of the needlessness and futility of Christian missions, or of the poor material turned out from Christian schools. Christianity is neither dead nor futile. It is the most living force in the China of today and productive of China's most influential thinking.

# Findings of the House of Bishops

Special session in Garden City, April 26-28,  
scrutinized most carefully the work of the  
National Council and adopted these Findings

THE JOINT MEETING of the House of Bishops and the National Council met as guests of the Bishop of Long Island at Garden City, Long Island, April 26, 27, 28, 1932.

It was quite evident that the House of Bishops felt a deep and profound responsibility because of the difficult crisis which the Church and the Nation are facing to scrutinize most carefully the administration of those matters which by canon are committed to the care of the National Council; and to discover, if necessary, how further retrenchment could promptly be made in relation to the expected resources of the Church. They also wished to know if every effort was being made to carry out the expressed recommendations of General Convention.

Pursuant to this end the executive secretaries of the Departments were called and interrogated about the various items of their budgets in terms of projects and results. After searching inquiry it was apparent that the conference felt a greater confidence in the practical value of the work undertaken by the Departments and a justification of the expenditures which produced the results indicated.

Although a mood of anxiety characterized the early sessions of the conference there emerged a note of optimism and hopefulness due to the following facts: First, that from the advices received to date with regard to the response to the emergency fund appeal it seems reasonably assured that no further drastic retrenchments will be necessary for the year 1932; and, secondly, that we face the coming year with confidence and some degree of enthusiasm because one heard on all sides in the speeches in the conference chamber and in the corridors, of a real religious revival which is taking place among our people, clearly indicated by a

greater number of confirmations, more outstanding men offering themselves for the ministry, finer Church attendance, and a very definite increase in the number of those who are subscribing to the support of the Church's work; that although some of the larger givers have had to curtail their pledges, a spirit of real sacrifice is evident in most of the pledges now made and that our Church people are keenly alive to the responsibilities which the present emergency imposes upon them.

The conference recorded its conviction because of the foregoing facts that there are vast untouched resources in many of our parishes which can materially help to hold and advance the line during these years of need.

Although when the conference met there was no unanimity of opinion, and a feeling of anxiety was quite perceptible, before the close of its sessions one mind emerged. It expressed the feeling that the affairs of the Church are wisely administered, and that its officers merit the confidence and support of every member of our communion, that no change is desired or needed in our administrative mechanism, but that each and every one of us must work and give more sacrificially and with greater assurance and confidence than we have hitherto shown.

The mind of the conference seemed clear that if further cuts should be necessary, the list of priorities indicated in the resolution passed at General Convention should guide the judgment of the Council.

The conference gratefully records its appreciation of the charming hospitality offered by Bishop and Mrs. Stires. The Bishop's cordiality helped to create a spirit of friendliness and fellowship and contributed materially to the happy conclusion of our deliberations.

## THE SPIRIT OF MISSIONS

It is a privilege to express our appreciation of the contribution which the Presiding Bishop has made to this gathering in his spiritual leadership and in his kindly and wise guidance of its deliberations.

What has been said heretofore is clearly indicated in the following resolution which was unanimously passed [by the House of Bishops] and which reflects the mind of the conference:

RESOLVED: That the House of Bishops appreciates the efforts of the National Council to meet conscientiously and courageously the great difficulties of the present financial situation and calls upon the Church for that loyal support of the Church's Program which will make their leadership effective.

Inasmuch, however, as it seems probable that substantial reductions in appropriations will be necessary for 1933, therefore be it

RESOLVED: That the House of Bishops hereby declares its judgment that if and when reductions in the budget become necessary these shall be made first in accordance with the recommendations of General Convention, and further

reductions in such manner as the National Council may determine from the facts before it.

RESOLVED: That these resolutions be presented to the Council by the committee of three members of this house to be appointed under resolution of the Bishop of Tennessee to take up all these matters with the National Council.

The offerings of the Church represent sacrificial giving and we call upon not only the National Council and the headquarters staff but also upon every bishop, diocesan or missionary, to realize the necessity of greater efficiency in every sphere of work and all possible care in the use of every dollar given for the Church's work.

We return to our homes and respective fields of labor with greater clarity of mind and a stronger consciousness of unity, and deeper and more determined purpose to do our part individually and collectively and with renewed loyalty to our Blessed Master to further the coming of His Kingdom upon earth.

## New Jersey in Church's Foreign Service†

### FROM THE DIOCESE OF NEWARK TO CHINA

E. P. MILLER, JR. (1908), Newark  
SARAH H. REID (1909), Newark  
M. ALTHEA BREMER (1913), Bloomfield  
EDWARD H. KING, JR. (1919), Glen Ridge  
THE REV. HENRY A. McNULTY (1919), Orange  
GERALDINE RENNIE (1920), Hackensack  
LOUISE SCHLEICHER (1920), Jersey City  
JAMES E. FOWLER (1921), Bayonne  
GLADYS M. ROSS (1929), Clifton

Boone University, Wuchang  
St. John's University, Shanghai  
St. Faith's School, Yangchow  
St. John's University, Shanghai  
Soochow Academy, Soochow  
St. Andrew's Hospital, Wusih  
St. Luke's Hospital, Shanghai  
Boone University, Wuchang  
St. Elizabeth's Hospital, Shanghai

### TO JAPAN

\*THE RT. REV. SHIRLEY H. NICHOLS (1911), Upper Montclair  
ETTA S. McGRATH (1917), Montclair  
MRS. DAVID ST. JOHN (1918), Hackensack  
HELEN DISBROW (1920), Hackensack  
MARY B. MCGILL (1931), Millburn

Missionary Bishop of Kyoto  
Kyoto  
St. Luke's Hospital, Tokyo  
Kyoto  
St. Barnabas' Mission, Kusatsu

### FROM THE DIOCESE OF NEW JERSEY

ANNE C. SHERMAN (1930), Elberon  
ARTHUR J. ALLEN (1931), Plainfield  
HELEN K. SHIPPS (1930), Trenton  
PEARL E. KELLER (1930), Audubon  
FLORENCE CLARKSON (1916), Sea Girt  
MRS. GRACE E. SMITH (1931), Long Branch

St. Hilda's School, Wuchang, China  
Central China College, Wuchang, China  
St. Luke's Hospital, Tokyo, Japan  
St. Timothy's Hospital, Cape Mount, Liberia  
Mission of St. Mary the Virgin, Sagada, Philippine Islands  
St. Thomas, Virgin Islands

\*Consecrated April 13, 1926.

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

# The Spirit of Missions

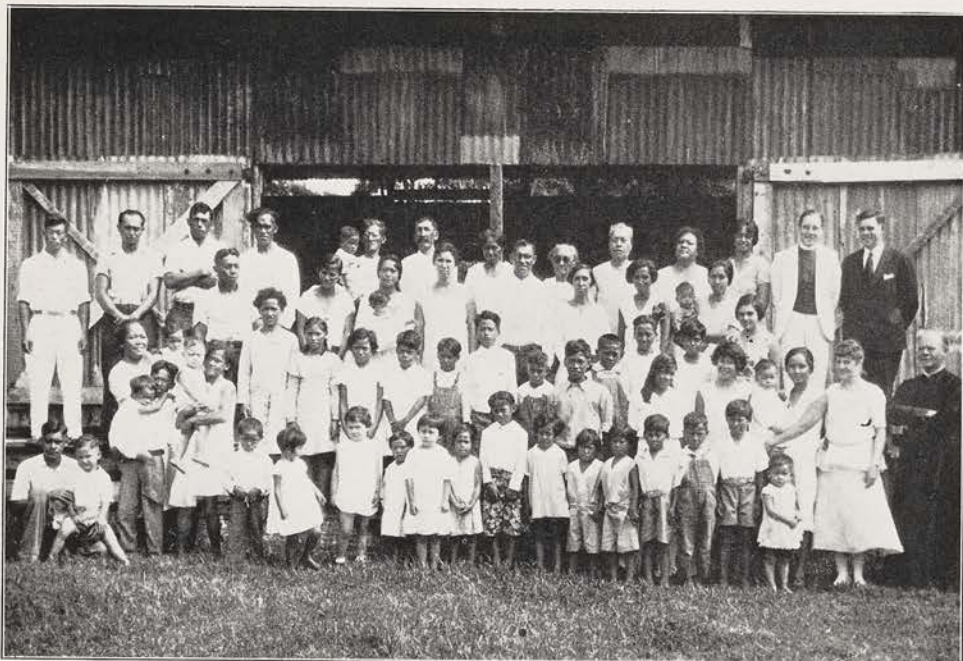
PICTORIAL SECTION

Eight Pages of Pictures from the Field



THE ANGLICAN BISHOP-DESIGNATE IN JERUSALEM

The Rev. George Francis Graham-Brown, Principal of Wycliffe College, Oxford, who has been named to succeed the late Rt. Rev. Rennie MacInnes. Dr. Graham-Brown was a leading spirit in the recent Anglican-Old Catholic conferences on reunion



CONGREGATION, MISSION OF ST. JOHN'S-BY-THE-SEA, KAHALUU, T. H.  
 Early in April, the lay missionary, Edgar W. Henshaw, who has been in charge of this station since its beginning last year, was ordained to the diaconate in the presence of his congregation. (See page 391)

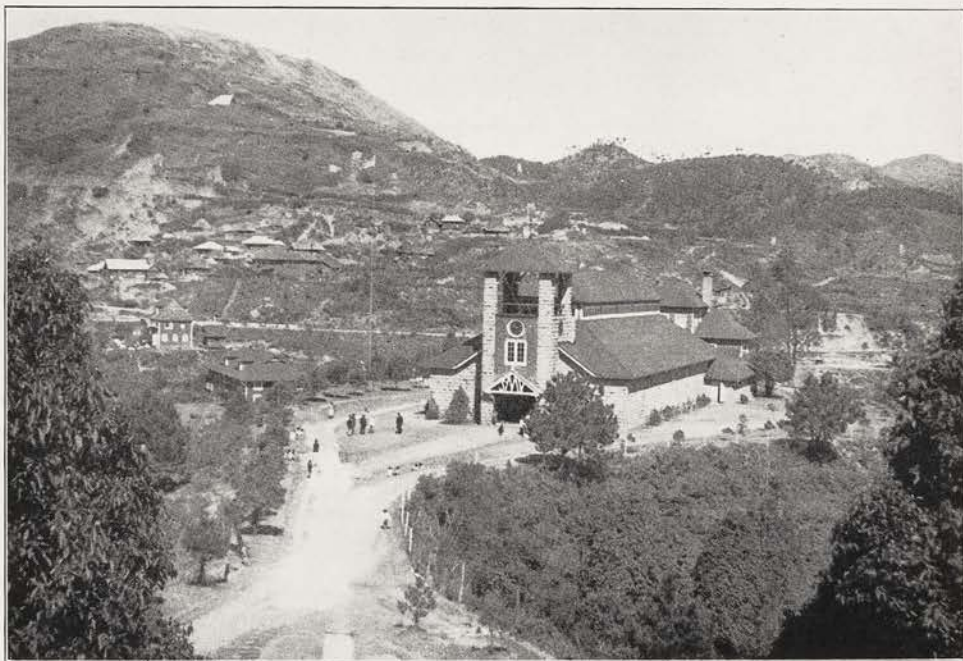


THE CHURCH OF ST. PETER AND ST. PAUL, KORIYAMA, JAPAN  
 This substantial building was consecrated early this year by the Bishop of the Tohoku. Our work in this rapidly developing and increasingly important community is in charge of the Rev. K. Nishimura. (See page 360)



1932 GRADUATES, ST. LUKE'S COLLEGE OF NURSING, TOKYO

Mrs. David St. John, the principal, reports that construction of the new College of Nursing, a unit of St. Luke's International Medical Center, is progressing steadily. Six girls are taking graduate work in public health



THE MISSION OF ST. MARY THE VIRGIN, SAGADA, P. I.

During a recent five-weeks' visitation in the Mountain Province, Bishop Mosher confirmed 176 men and boys and 165 women and girls, a total of 341. Of these, 226 were confirmed at Sagada and three outstations



# At The Twelfth Episcopal Social Work Conference, Philadelphia, May 13-17



*Above:* A. Annie Ramsey Swan, Social Service Secretary, Pittsburgh diocesan W. A.

*Below:* B. Mrs. John M. Glenn, President, Church Mission of Help

C. Mary Van Kleeck, Director, Industrial Studies, Russell Sage Foundation

*Above:* I. The Rev. Almon R. Pepper, Executive Secretary, Social Service Department, Ohio

*Below:* J. Spencer Miller, Jr., Consultant on Industrial Relations, Department of Christian Social Service, National Council

K. William H. Jefferys, M.D., Superintendent, Philadelphia City Mission



D. The Rt. Rev. Francis M. Taft, Bishop of Pennsylvania, Host of the Conference

E. The Rt. Rev. Charles K. Gilbert, Suffragan Bishop of New York

F. The Rev. C. Rankin Barnes, Conference President

G. The Ven. Joseph T. Ware, Executive Secretary for Social Service, Southern Ohio

H. The Rev. Floyd Van Kearen, Executive Secretary, Social Service Commission, New York





**Y.P.S.L. OF ST. LUKE'S KOREAN MISSION, HONOLULU**

The Rev. Noah Cho, the Korean pastor in charge of this mission, recently visited Japan and Korea. He characterized St. Agnes' School, Kyoto, as "the most really Christian school in Kyoto"



**WITNESSES OF THE RESURRECTION AS PORTRAYED BY VIRGIN ISLAND CHILDREN**

On Low Sunday the boys and girls of the fifth and sixth grades of All Saints' Sunday school, St. Thomas, gave this pageant as a part of their Lenten Offering presentation service. The offering of the whole school amounted to \$107.93



1932 GRADUATES, ALL SAINTS' SCHOOL, BONTOC, P. I.

It is from lads such as these, trained under the Church's auspices, that the Church and the community in the Philippine Islands will find its future leaders. The Rev. William H. Wolfe is in the center rear



A CUBAN CHURCH SCHOOL GOES ON A PICNIC

A group from San Pablo Mission, Sagua la Grande, pauses for a moment of worship led by their superintendent (at right). This mission cares for two congregations, one English-speaking, the other Spanish



THE MEETING OF St. Thomas with our Risen Lord in the Upper Room, is depicted in the altar painting by Arthur Beaumont, which the Los Angeles Woman's Auxiliary has presented to St. Thomas' Mission, Point Hope, Alaska, in memory of Mrs. B. Marshall Wotkyns, Diocesan Supply Secretary for a quarter century

## "Are You Bringing Us the Church?"

Porto Rican mission begun last year, with only monthly services, in response to plea of country folk, has 107 Baptisms in one day

By the Rt. Rev. Charles Blayney Colmore, D.D.

Missionary Bishop of Porto Rico, 1913-

ON EASTER MORE than one hundred children were baptized by the Rev. Julio Garrett at the little Chapel of the Transfiguration atop the mountain near *Quinta Tranquila*, Porto Rico.

Three years ago a rest-house, *Quinta Tranquila*, was provided by friends for our missionaries in Porto Rico, who find great benefit and protection to their health in a few days spent from time to time at this altitude of three thousand feet. While we were building this house there were inquiries from the people all about the countryside as to what was going on. Learning that this was Church activity, the next inquiry was, "Are you bringing us the Church?" And the answer was, "No, we are building ourselves a rest-house." But so insistent were the people, that it seemed necessary to provide a church, and in September, 1930, the Chapel of the Transfiguration was built.

In all the past four centuries since Ponce de Leon conquered the island for Spain, there has been no church in this whole region, no service, even; a condition which exists in many country districts of Porto Rico, and which is too often overlooked by people who do not understand the Church's mission there. The country people are not cared for. They have a religious tradition, however, and once they are assured that here is a branch of the universal Church, they welcomed it eagerly.

More and more they come to us for advice and for ministration of the Sacraments. The influence of the Church has been extending farther and farther into the more remote country districts. In

1931 the people of *Hacienda Eugenia*, a coffee plantation, some five miles distant, began to come to our services. This entailed travelling on a road over very rough country. In dry weather it is fair enough, but in wet weather it is unspeakably bad. And, of course, the only means of transportation is on horseback or on foot.

A marriage at Mayaguez and a subsequent Baptism brought the manager of the *hacienda* and his daughter, very superior Porto Rican people, into contact with the Church. Attendance at the services of the Chapel of the Transfiguration followed. Now, amid much enthusiasm, an organized mission has been established at the *Hacienda Eugenia*, and money for a chapel has been promised.

Monthly services are held at the *hacienda* in the home of the manager, and when the weather is fair the *hacienda* people go the five miles to the Chapel of the Transfiguration. Thereby they have the benefit of two services a month.

On one occasion the manager and his daughter came on foot with forty-six of their people to the Transfiguration. As the manager has sufficient horses, I asked why they did not ride. He replied that inasmuch as the rest of the people had no horses on which to ride, it would have "given them pain" to ride while all the others had to walk. Likewise in regard to lunch. There being no means of providing lunch for this unexpected crowd the people had to go home without lunch. Consequently the manager and his daughter declined the invitation extended at the rest-house and walked home without their lunch.

Our Easter services at the *hacienda*

## THE SPIRIT OF MISSIONS

brought people over the mountains from all directions. From very early in the morning we could see them coming down the mountain trails to the *hacienda*. One family brought children six miles to be among eighteen who received Baptism following the celebration of the Holy Communion. As it rained during the afternoon we were not able to return immediately to the rest-house, but had to wait over until Monday morning.

At the Chapel of the Transfiguration the Easter services were in charge of Mr. Garrett, who regularly serves this station from Mayaguez, where he assists the Rev. F. A. Saylor at St. Andrew's Mission. When we reached *Quinta Tranquila*

on Monday morning we found him very busily occupied in writing up the records of his 107 Baptisms.

In a ten-mile radius from the Transfiguration there are more than twenty thousand people. At three other places in this district missions could be started now if a priest could be put in residence. This work cannot be done from Mayaguez, and there is no dwelling-place for a missionary. One man has offered land, another the heavier lumber for a house, and I hope that a way will be found to enable me to accept these offers. Then a Spanish-speaking priest, such as Mr. Garrett, can be placed in residence to develop this waiting field.

### Toward a Native Ministry in the Philippines

MANY YEARS OF patient effort have gone toward developing a native ministry for the Church in the Philippine Islands, effort which is still almost without visible results. This is but natural in a field where the Church is dealing with people only a few generations removed from the extremes of primitive life and where the foreign clergy have been too heavily burdened to give the individual attention necessary for developing native leaders.

Now an Igorot, trained and proven, has entered the field. Deaconess Margaret Routledge first gathered him in, as a child, from Tukuran. The boy was brought up by the Rev. Edward Sibley and then went to the government school near Baguio. Three years ago he was sent to Besao, to be trained as a catechist by the Rev. Vincent Gowen, whose experience in training catechists in China makes him a helpful guide. Mark Suluen has just returned to his home at Tukuran, with his bride, to take up work under Deaconess Routledge.

Of the young man's work during the three years' training at Besao, Mr. Gowen writes:

Mark's success here has been a triumph of character, of patience, and unremitting faith-

fulness. He had a good many handicaps to overcome, handicaps of speech and dialect, and particularly the handicap of having come from a district which for no one knows how many years has been looked upon as the enemy of Besao. All such grounds of animosity he removed by his remarkably equable temper.

His faithfulness and loyalty to the work of the Church stand out preëminently. Week after week he made the rounds of the town, an exacting duty in a place as widely spread as Besao. Neither rain nor wind nor weariness could stop him in the task of seeking out some ninety or a hundred Christians, at home or in the fields, and reminding them of their obligation to take part in the worship of the Church.

On several occasions we have come in from an out-station trip, reaching here at noon after an arduous walk up the mountain, and down, and up again, and I have told Mark to rest and omit his usual Friday afternoon visit to Agawa, several miles away. This indulgence has never been taken. He would start out again in the teeth of a thunderstorm and come back at twilight soaked to the skin.

We are training several boys whose intellectual fitness for their work probably is higher, but without his uncomplaining faithfulness and devotion, his willingness to undertake drudgery in which there was no glory and much abuse, their intellectual attainments will not carry them so deeply into the affections of the people nor produce so real a harvest.

It was not surprising then that the last services in which Mark took part at Besao were moved by the spirit we pray for yet so seldom gain in our worship, the spirit of a united people slowly being built up before our eyes, of hearts being shaken by a love that can come only from God.

# Tell Us the Secret of Living!

Young women in college centers are doing effective work in interesting other young women in the Church and a vocation consecrated to it

By Leila Anderson

*Associate Secretary for College Work in the Province of the Pacific*

**P**EOPLE like that have some secret about living. Why don't they tell it to us outright? They know something that prevents their blundering about, as we do.

These words from *The Woman of Andros* have been said in effect by countless students as they have watched people who know the secret of Christianity. But too often the Church has failed to help students who ask wistfully, "What is the secret?" Sometimes we have subjected our young people to excessive boredom or have offered them tea and cookies instead of the Bread of Life. In many cases the rectors of parishes have had too little time to do the sort of work with students which ought to be done. And there have been too few women workers who were free to offer to women students their friendship and leadership.

At its 1928 Triennial the Woman's Auxiliary decided to devote a part of the United Thank Offering to the placing of women workers in college centers for work with women students. Since that time thirteen women have been placed in the large colleges for women and in State colleges and universities with the understanding in each case that at the end of a stated period the parish or diocese would take over the salary of the worker. It is significant, we think, that of these women not one has had to discontinue her work because support could not be found.

The women of the Church at the Washington Triennial realized that the seriousness of the need in colleges required action on their part. We know today that the need is still great. Increasing numbers of students are attending college and

many of these boys and girls when they go away from home lose touch with the Church completely.

We have all grown weary of people who generalize about the younger generation. Yet it seems fair to say that there is decided confusion in American college life today, due perhaps most of all to the pursuit of popularity, to doubt as to the existence of right and wrong, to the intensive atmosphere caused by bringing together many adolescents who often have far too little of the friendship of interested adults, and to the lack of effective religious leadership. In many cases there is a lack of any conscious and stimulating purpose. We think especially of a freshman who said one night as a number of us were discussing vocations, "I'd give anything in the world if I knew what I wanted to do. I don't know how to use my time. I have no purpose in life. But I envy you people who have."

Someone in writing of the religious situation today has said, "It is unfortunate that some should exalt the search for truth and reality into what might be described as the cult of the everlasting quest. Their loyalty is not to truth as such, which they regard as impossible of discovery, but rather to the thrilling adventure of being forever on the road without the hope of reaching anywhere; and much of the energy of these 'everlasting questers' is absorbed in combating all those who affirm that they have reached any firm standpoint in reality." Many students are weary of this and disappointed. They ask the Church not for a vague philosophy but a prophetic call! They want to know Christians who can

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offer them not just a theory but a living, obstinate faith.

We believe that students in spite of all of this confusion do respond when they are brought face to face with the world's need and are shown that they have a responsibility for it. Too often they are led to believe that nothing they can do will help to build a better social order. And yet we know people who in their college days faced for the first time the race problem, or the conditions of women in factories, or the effect of our prison system on men, and who are spending their life in working for social justice. We know that students do respond when they are called and that many choose their lifework on the basis of the deepest experiences of their college years.

One of the best reasons for having women student secretaries is that young women can often interest other young women in the Church. There are college women who question rather seriously whether the Church offers a cause worth the gift of a life. When they see other women not many years older than themselves taking an active part in its life, they begin to realize that there may be a place for them.

The work of a student secretary is neither that of a caterer nor an office secretary. She is concerned essentially with religious education. The focal point of her work is of a personal nature. Hers is a pastoral office which is nothing more nor less than "the sanctification of friendship," and she can never get beyond working with individuals on a distinctly spiritual basis. There is no substitute for this. In this spirit, then, she must make contacts with the administration, the faculty, the students, other religious workers, the parents of the students, the clergy, and the Woman's Auxiliary leaders, in short, with all agencies on and off campus which make for higher living. A student secretary lets students know that the Church cares about them. She calls on students and invites them to services and meetings and to her home.

She leads study and discussion groups for students and lends books from her library, thus stimulating them to think their own way through the confusion and dilemmas which face them at the present time. She helps students learn to lead services and to practice private worship. She helps students find service jobs which need to be done and which are interest-



CHURCH STUDENTS, UNIVERSITY OF CALIFORNIA, BERKELEY  
Miss Anderson is constantly in touch with groups of Church students, stimulating in them an appreciation of the Church and a deep personal religious life



## TELL US THE SECRET OF LIVING!



ST. MARY'S HOUSE GROUP, NORTH CAROLINA COLLEGE FOR WOMEN

About seventy-five students use this Church center which is in charge of Mrs. Frank N. Challen. A notable result of the work has been the offering of lives to the Church's service

ing, such as teaching Church school classes, singing in choirs, working at missions, helping unemployed people, working at social service institutions, calling on sick people. She works with an inner group or council of students who help plan the work, who think about the meaning of what they are doing, who keep in touch with students, and who definitely share responsibility for the spirit and work of the group.

She provides, whenever possible, opportunities for students to meet and know men and women who are doing constructive work in the Church. She may have a club or class for the mothers of Church students through which support is given student work and the problems of students are studied with a view to greater effectiveness on the part of the mothers in understanding and helping their children who are in college. She has to speak about student work at parish meetings, Woman's Auxiliary meetings, diocesan conventions. She has to be ready to speak to students, to lead groups at student conferences, to teach courses for young people, and to provide for retreats.

Vocational information and guidance are given at various times to women students but especially at the vocational conferences, a number of which have

been held at Windham House in New York, at St. Margaret's House in Berkeley, California, and at Ruge Hall in Tallahassee, Florida.

The four student secretaries, who as Associate Secretaries for College Work travel in the provinces part of the time, do very much the work of college missionaries: visit college groups, speak in college chapels, talk to classes in philosophy or sociology, have conferences with students on vocations and personal problems. In addition they keep in touch with the clergy in the various college centers and make available any ideas they may gather about good books, good speakers, or effective methods. They try to keep the whole Church interested in supporting and cooperating with student work.

The Secretary for College Work in an announcement in the December, 1928, *SPIRIT OF MISSIONS* concerning the opening of positions for women student workers said:

The requirements for such positions are rather exacting. The applicant must be a college graduate, and in her contacts with students must be to the women what the minister is to the men.

A student secretary, beside having the necessary personal qualifications, should

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have an academic background which fits her for the work. In addition to her general courses she should have had courses in theology, psychology, education, worship, Bible, and Church history. Her intellectual equipment should be such that she can furnish leadership for the more thoughtful students who often need her most. Graduate study would seem to be a prerequisite for work with students. We consider that one of the great needs among leaders of women students today is religious content in their preparation. There are many who have specialized in education or psychology but far too few who have specialized in religion.

Those desiring to train for work with students may live at Windham House in New York City and at St. Margaret's House in Berkeley, California. Both of these houses through their nearness to great universities and theological seminaries can offer women courses of the highest scholastic standing and the opportunity for supervised work. Students at Windham House, the national graduate training center established by the Woman's Auxiliary, may take courses at Columbia University, Union Theological Seminary, and other educational institutions in New York. Students at St. Margaret's take some of their work at the University of California, the Pacific School of Religion, and the Church Divinity School of the Pacific under the direction of the dean and tutorial staff of St. Margaret's House. At both places special emphasis is given to the study and practice of personal religion and to supervised practice work.

In general a woman should have at

least one year of graduate training before taking up student work, and, of course, as she continues in the work she must find further opportunities for study.

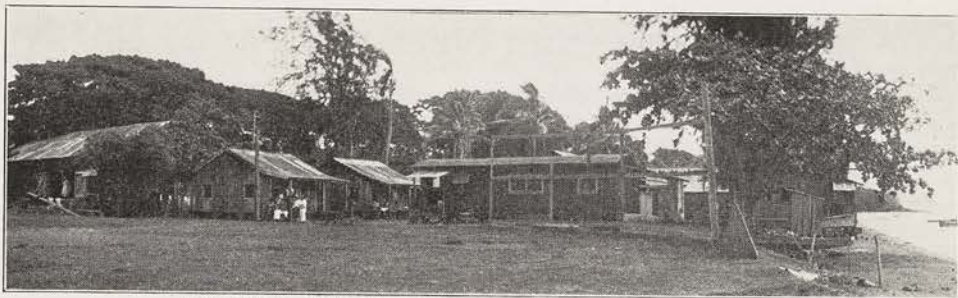
The cost at Windham House is \$225.00 a semester for room and board. Costs at Columbia University and at Union Seminary vary according to the amount of work taken. The cost at St. Margaret's House is fifty dollars a month for room and board, and fifty dollars a semester for tuition, which covers all fees.

A student secretary is responsible to the bishop in whose diocese she is stationed and to the parish priest or student chaplain with whom she works. Salaries range from twelve hundred to two thousand dollars, with expense accounts in some cases for publicity and entertaining.

We believe that there is a real place in the student work of the Church for the right women with the proper preparation. We would urge the Church not to employ poorly equipped women as "stop gaps," but rather to hold positions open while women are being prepared and then to give them all of the support possible. We must find women like Stuart Sherman's teacher, of whom he says, "He knew what nine teachers out of ten don't understand, that you can't shape men and women from outside. You have got to start something burning inside. All the fine art of teaching is there. And it is rare." And we must find women who in these confused and troubled times can help students see with St. Francis that "to die for love is a great adventure; to live for love is a far greater adventure, and that means bringing love to meet love every day in the common things of life."

*THE Church's Mission today can be nothing less than the mission of the Church in the first century, for it is the same Church. To it has come the same commission. It must not falter. It must continue to give itself in devoted service to the Judea of its membership. It must minister with unflagging zeal to the Samaria of forgotten and neglected people within its borders. It must send its life to the uttermost bounds of the world. With such a vision before us—come distress—come poverty—we will go forward; we will win victories, for we will be following in the train of the Son of God, Who has never led His Church to defeat.—*

*THOMAS C. DARST, Bishop of East Carolina.*



KAHALUU: CHAPEL OF ST. JOHN'S-BY-THE-SEA AT LEFT

## Kahaluu Fishermen Witness Ordination

Lay reader in charge of St. John's-by-the-Sea is ordained in presence of Hawaiians to whom he has ministered since beginning of mission

*By the Rev. Edward Tanner Brown*

*Rector of St. Clement's Church, Honolulu*

THE ORDINATION ON April 10 of Edgar William Henshaw at Kahaluu on the windward side of the Island of Oahu, T. H., marked the climax of the first stage of the Church's ministry to a primitive, gentle fisherfolk of the Pacific.

Seventeen months ago representatives of the eighty adults of the village came to Bishop Littell and asked for the ministrations of the Church. With his usual vigorous promptness Bishop Littell sent Edgar William Henshaw to Kahaluu as lay reader. He eagerly accepted his new assignment among these earnest, spiritually hungry native people, whose strange background of religious contacts included Evangelical, Mormon, and Roman ministrations. The story of his shepherding is a long and significant one; from it have come over forty baptisms and thirty-two confirmations. St. John's-by-the-Sea, the only mission in the village, is fast becoming the village. Even the baseball team which comes to church to pray for clean sportsmanship calls itself "St. John's-by-the-Sea."

But during these busy months Mr. Henshaw was doing more than give his

people lay ministrations; he was preparing himself for Holy Orders. At last the time came for his ordination. On the second Sunday after Easter, Bishop Littell came to Kahaluu and ordained Mr. Henshaw, deacon. This happy culmination of his fifteen months' work took place in the old Community Hall now transformed into a church. It is an old sheet iron structure with the well known stage at one end. Formerly it had a perforated roof, so that the officiant on rainy days used a movable lectern hunting dry spots. But all this has changed; the men of the village patched the roof, transformed the rusty appearance to brightness with silver paint, and made a recess in the wall for the altar, provided by the people themselves.

This year over sixty per cent of the entire population of the village, men, women, children, and babies have attended regularly the morning services.

The first baby born after the mission was established was named Edgar and after the ordination service the mother said, "Now my baby is named after a minister."



## Jottings from Near and Far



THE ATTENTION of the readers of THE SPIRIT OF MISSIONS is called to the advertisement appearing on the back cover of this issue. We are asking a favor of you. And to show our special appreciation to those who respond by sending us two new subscriptions at the regular rate, we shall send a copy of *A Century of Endeavor* by Julia Emery. This book, published originally at \$1.50 a copy, is a complete story of the missionary activities of our Church during the century which followed the organization of our Domestic and Foreign Missionary Society. We hope that many readers will take advantage of this opportunity to secure this useful book free. Secure your subscriptions now and send them in promptly!

\* \* \*

PERHAPS NO PARISH in the Church is more aware of world affairs than Emmanuel Church, Geneva, Switzerland. The parish and community house has been made the headquarters of the Joint Disarmament Committee of the Christian International Organizations and is open throughout the day as a meeting place where those interested in the Disarmament Conference may secure information and read. Each morning from half-past eight until nine o'clock is the time suggested for special prayers that God may guide the Disarmament Conference into ways of lasting peace.

The presence in Geneva of the international offices of the Y.M.C.A., Y.W.C.A., World Student Christian Federation, and other similar organizations, gives the parish a high percentage of trained leadership. The result is a marked spirit of the worship in the services which traveling Americans notice. In one instance a man who stopped after the service said: "I found that I could worship with all my heart in your service this morning. I thought you might be interested. I am a

Jewish rabbi." From this it must not be inferred that Emmanuel Church is not loyal to the Prayer Book and to the laws and ways of the Church. It believes in letting Church service speak for itself; results follow.

The parish has an active women's guild of fifty members, and a Sunday school of about the same size. The rector, the Rev. Everett P. Smith, also has three weekly Bible classes in nearby schools.

\* \* \*

THE RT. REV. GEORGE A. BEECHER, Bishop of Western Nebraska, commenting on the disastrous effect of the transiency of the Church population in his district (disastrous, at least, in the way it prevents the development of strong, self-supporting parishes), says:

Nearly three hundred persons were confirmed in 1931, which is more than usual, but our removals and transfers keep our communicant enrollment reduced to the minimum. This is one of the discouraging features of our work in the mission field . . . and is the main reason why our missionary fields do not become self-supporting dioceses.

\* \* \*

THE RECENT CENSUS of India and Burma reveals many interesting facts. The total population of 353,000,000 is divided as follows:

Hindus .....	over 238,000,000
Moslems.....	about 80,000,000
Christians.....	about 6,290,000

Since 1921, Hindus have increased by ten per cent; Moslems by 16.2 per cent. There are thus twenty-two million more Hindus and eleven million more Moslems than there were ten years ago. Christians have increased by 32.3 per cent, an increase of over one-and-a-half millions.

If ten per cent of the increase of the Christian community is deducted, as due to the normal increase of population, there remains twenty-two per cent of an increase due to absorption from other religions. This rate of increase is greater

## JOTTINGS FROM NEAR AND FAR

than that shown in the previous census period (1911-21) and, if continued, would, in twenty-five years, more than double the present number of Christians.

In spite of the fact that Islam has always been a proselytizing faith, and has never scrupled to use its power, it has only attained its present number of eighty million after a thousand years. But in another hundred years the Christians, at the present rate of increase, will number one hundred million.—*World Dominion*, April, 1932.

\* \* \*

ON A RECENT Sunday, Bishop Hulse was in Matanzas. He found that our Cuban clergyman there is caring for his brother and sister-in-law permanently, and, for the last year, two daughters and two sons-in-law, and the children of his cousin; all out of work. Twenty-two people sat down to dinner. Living may be relatively cheap, but even then it costs something to feed such an army. Naturally the Bishop wonders how the ten per cent reduction in salaries is going to affect a situation like this.

\* \* \*

THE HOUSE OF BETHANY, Cape Mount, Liberia, opened for its new year's work the first of February. Their "long summer vacation" comes in our mid-winter. There are three new young

teachers who are graduates of the House of Bethany. They continued their studies in the Freetown High School, an advantage which not all the teachers have had. This year there is to be a class in the native arts, a native woman to teach basketry and beadwork, and the girls to go to St. John's Industrial School, also in Cape Mount, for instruction in weaving.

Miss Mary Wood McKenzie writes:

Our new building will soon be finished and how glad I'll be to get the babies in a new dormitory, with enough space and light. We shall also have a chapel, a kindergarten room, and several classrooms in the building. The next problem is equipment. I long to see the chapel finished, to have a place set apart to be used only for worship. It ought to be a great help in teaching these children true reverence and worship.

\* \* \*

MANY SUBSCRIBERS OF THE SPIRIT OF MISSIONS remain their copies to friends abroad. May we remind these subscribers that postal rates for second class mail to foreign countries have been increased to 1½ cents for each two ounces; 4½ cents is now required for mailing a copy of THE SPIRIT OF MISSIONS to a foreign address. The sender should always place his name and address on the wrapper as printed matter is not forwarded to the addressee unless sufficient postage is paid.



ADULT SCHOOL AT ST. MICHAEL'S MISSION, ETHETE, WYOMING

Coöperating with the Government, Faith Hall was used March 16-April 9, for an experiment in adult education designed to reduce illiteracy among the older Indians. The response was most gratifying

# SANCTUARY

*And the Lord showed him all the land of Gilead, unto Dan,  
and . . . . all the land of Judah, unto the utmost sea.*

THERE IS SELDOM time when we are praying to think slowly of all the great mission fields in the world, one by one, each with its problems and its triumphs. Surely every Churchman should have a map of the world hung up for ready and frequent reference, and think definitely now and then of what is included when our Lord says, "The field is the world."

We think of Liberia, and with it all that great continent of the future, Africa, with its countless tribes in jungle and desert, the increasing penetration of industry, and the clashing frontiers where native life is confronted with foreign civilization.

Mexico and Brazil, and nearly a score of other republics in South and Central America, their brilliant cosmopolitan cities, and behind the cities millions of Indian pagans.

The Philippines, where the most modern ideas of government and law and education sit uneasily among a population not yet wholly out of barbarism.

Japan and China, suffering, storm-bound, with tremendous contributions to make to the life of the world.

India, "that great and beautiful land."

Tibet and Mongolia, Korea and Manchuria, Persia, Arabia, Turkey.

Islands, everywhere, Hawaii, Haiti, Cuba, Porto Rico and the Virgin Islands, Java, Borneo, innumerable East Indies, little islands, Tristan da Cunha, Bermuda, greater islands, Madagascar, New Zealand.

Canada and Australia where the Church deals with the same rural problems known to us but intensified there by even greater distances.

Europe and the United States, drawn together by disaster, to go forward in fellowship.

*The Lord is King, the earth may be glad thereof.*



*Go ye into all the world and preach the gospel to every creature.  
To whomsoever much is given, of him shall much be required.*

WE HUMBLY BESEECH thee, O Lord, to strengthen and inspire thy holy Church throughout the world;

To heal all dissensions among Christians which hinder the spread of thy Gospel;

To increase the number of laborers in thy harvest and grant them the abundance of thy blessing;

To establish all native churches, and raise up in them a devout and faithful ministry;

To hasten the time when the Moslem world shall be won to thee, and Jews shall know thy Son to be their true Messiah;

To bring into thy Kingdom the ancient civilizations of the East.

*For thine is the kingdom, the power, and the glory.*

# 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*

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## National Council Meets in Garden City

THE REGULAR SPRING meeting of the National Council was held April 26-27 in Garden City, Long Island, in order that joint sessions might be had with the House of Bishops (see page 375).

Among the twenty-three members who attended the meeting were several who were present for the first time: the Hon. William R. Castle, jr., Under Secretary of State; Col. Wm. C. Procter, the Hon. Philip S. Parker, and Mr. John Stewart Bryan. Since the February Council meeting when Mr. Louis F. Monteagle was asked to reconsider his intention to resign he had reiterated his belief that he was unable to continue on the Council, and his resignation was accepted with deep regret.

Judge Parker's election to the National Council automatically caused a vacancy in the additional members of the Department of Foreign Missions. This place was filled by the election of Mr. William F. Severn of Bridgeport, Connecticut. Upon the recommendation of the Department of Domestic Missions an additional member to represent especially our colored Churchmen was elected. The choice was the Rev. Robert I. Johnson of New Bern, North Carolina, a Negro priest of marked ability with a record of long and distinguished service to his people.

A moment of especial thanksgiving in each meeting of the National Council is when the treasurer reports the bequests received by the Domestic and Foreign

Missionary Society since the last meeting. The present report totaling nearly thirty thousand dollars comprised legacies ranging from twenty-five dollars to ten thousand dollars.

### THE 1932 BUDGET

THE NATIONAL COUNCIL adopted this resolution offered by its Department of Publicity:

WHEREAS, The present financial situation of the National Council demands that further reductions in appropriations be effected; therefore, be it

RESOLVED: That the Department of Publicity recommends to the National Council the discontinuance of *The Church at Work* with the current issue of March-April, 1932.

The Council also approved the recommendation of the Field Department that its appropriation for travel be reduced by the sum of two thousand dollars. A message from the Girls' Friendly Society informed the Council that in accordance with the Society's desire to coöperate in the present effort to reduce expenditures, it would relinquish five thousand dollars (one-half) of its appropriation from the Council.

Wide interest, of course, centered in the 1932 deficiency fund. While no exact report could be made to the National Council, there were assurances of more than half of the fund in the objectives which forty dioceses had set for themselves. Other dioceses and missionary districts, Dr. Franklin reported, were

## THE SPIRIT OF MISSIONS

quite as loyally at work and he had no doubt that a sufficient fund would be raised to protect the financial integrity of the National Council. The following resolution was adopted:

WHEREAS, The National Council in February, 1932, balanced the budget for 1932 only until July 1, 1932; and

WHEREAS, There is at this time great hope that the Church will provide by July 1, 1932, the additional \$400,000 needed to meet the appropriations now in effect, therefore be it

RESOLVED: That the budget as now adopted until July 1, 1932, be made effective for the balance of the year, and be it further

RESOLVED: That the officers of the Council be instructed to use every effort to effect further economies in operation in every field of the Church's work.

### PROGRESS IN JAPAN

THE BUILDING COMMITTEE of St. Luke's International Medical Center, Tokyo, reported a request from Dr. Rudolf B. Teusler for the authorization of further contracts for construction. The Council authorized the committee to enter into such contracts as could be covered by funds (including valid pledges) now in hand and approved the purchase of the triangle of land needed to complete the ownership of the block on which the hospital stands.

The Council also learned with gratitude and recorded its deep appreciation of the proposed grant of 250,000 yen by the Japanese Imperial Department of Education toward the endowment of St. Paul's University, Tokyo.

### BISHOP SCHMUCK SPEAKS

THE BISHOP OF Wyoming spoke to the Council on the financial situation of Ivins Hall and Sherwood Hall, Laramie. He asked permission to make a special appeal for funds for a period of three years, stating that unless ten thousand dollars a year were secured, he would in all probability have to close these hostels for Church students attending the University High School. After long and careful consideration, the Council adopted this resolution:

RESOLVED: That in view of the present circumstances, if the Bishop of Wyoming and the

Board of Managers of Ivins Hall and Sherwood Hall, Laramie, find it impossible to operate the halls without incurring debt, the National Council recommends that the halls be closed.

### BOULDER CITY, NEVADA

ANOTHER DOMESTIC Missionary Bishop present at the meeting was the Bishop of Nevada, who told the Council of the rapid development of Boulder City, Nevada, where the great Hoover Dam now under construction has precipitated an immediate need for the active ministrations of the Church. From a barren place in the sage brush and cactus of the desert, there has sprung a town of several thousand inhabitants. A thousand houses have been built for families, and large dormitories for single men. It is a government-built and government-controlled city, substantially built, and in ten years, when the dam is completed, a permanent town will remain.

Our nearest church is thirty miles away at Las Vegas. Las Vegas is also the nearest center for the harmful pastimes and vice which are always in evidence in a frontier town. Naturally our priest there has his hands fully occupied.

At Boulder City the Government has provided land and cleared it, for a church, and is now blasting the excavation for the foundation, all without charge. Services are already being held in houses as frequently as the priest from Las Vegas or Bishop Jenkins find time to go there.

Bishop Jenkins asked the Council to provide a resident priest at Boulder City. Fortunately it was able to grant this request from emergency funds already provided in the reduced budget. The amount appropriated is to be diminished as rapidly as contributions toward this salary can be secured from the people of Boulder City.

### ADVANCE WORK

OF SPECIAL INTEREST in the report of the Field Department was the announcement concerning the Advance Work Program for the last triennium. Funds for such projects totaling \$771,229.39 have been received.



# Domestic Missions

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

**A**N INTERESTING example of how our educational institutions may extend their influence over a wide area is furnished by the associate mission work carried on in five counties of Western North Carolina under the direction of the Rev. Leicester F. Kent, rector of Valle Crucis School. With the assistance of the Rev. G. W. Hurlbut, and Captain W. A. Smith of the Church Army, the associate mission ministers to congregations in fourteen stations. Services are maintained in both Valle Crucis and the Appalachian School, Penland, and in addition, in such important centers as Todd, Beaver Creek, Glendale Springs, Blowing Rock, Linville, Watauga Falls, and the Appalachian State Normal College.

The idea underlying the associate mission is that the graduates of our mountain schools, after years of Church training, must not be sent back to communities in which there are no Church services. Now, our graduates enter naturally into well organized congregations, and find a place for themselves in the life of the Church.

\* \* \*

**T**HE TRUE SUNSHINE Missions in San Francisco and Oakland, California, carried on by the Rev. Daniel Wu show encouraging growth. In San Francisco the day school's enrollment increased from 125 to 155, every available inch of space being occupied. The night school for Chinese young men continues to be the largest of its kind in Chinatown, with an average of close to seventy-five. There has been a corresponding increase in baptisms and confirmations.

A new piece of Chinese work has been started at All Saints' Church, Palo Alto, California. Two Churchwomen, Mrs. Annis Stedston and Mrs. Edmond Roth, feeling that something should be done for the Chinese in the neighborhood, visited the various families. As a result there is now a Chinese Sunday school with twenty-seven pupils.

**R**ECENTLY AT Crow Creek Reservation, Fort Thompson, South Dakota, Bishop Roberts confirmed David W. Clark, jr. He also received the Niobrara Cross. David is the third of this missionary family to receive one of these cherished crosses. His grandfather, Aaron B. Clark, received his for active service in the Indian field. His father, David W. Clark, Dean of Niobrara, received his from Bishop Hare, whose seal it bears. I know all who love the Indians and are interested in the work among them will want to join with me in hearty congratulations to David!

\* \* \*

**T**HE REV. GERALD A. MINCHIN, our missionary at Okanogan, Washington, also serves congregations at Loomis, Omak, Oroville, Twisp, and Winthrop. In his field there are four Church schools and twenty-five other organizations. A stereopticon lantern with some religious slides would be a great help to him in instructing these groups. I would be pleased to furnish further information to anyone who has a used lantern which he would like to give to Mr. Minchin.

\* \* \*

**M**R. JOHN E. HODSON, formerly a clergyman of this Church, with work at Sturgeon Bay, Wisconsin, Diocese of Fond du Lac, is now a member of the Roman Church. Members of our Church, receiving communications from Mr. Hodson, may want to take this fact into consideration.

\* \* \*

**T**HE REV. EDWIN E. SMITH continues his fine work at Trinity Hungarian Church in South Bend, Indiana, where the people are showing a disposition to help themselves, particularly in the matter of the mortgage on the church. Despite the distances which the people live from the church, many of them being as far as five miles away, the pastor faithfully visits them all, on foot.

# Foreign Missions

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

## Across the Secretary's Desk

WINTON IS A coal pit village not far from Scranton. It has only a handful of people. In fact, *The Living Church Annual* does not dignify it by indicating that it has any communicants at all. It has, however, some courageous young people. When Lent came around, they set themselves a goal of seventy-five dollars for a Lenten offering. When Easter came, they were able to give \$131. That money meant real work and sacrifice, for the coal industry is none too prosperous in these days.

\* \* \*

THE MANY WOMEN throughout the world who shared in the United Thank Offering of 1928, will be glad to have this message:

One of our missionaries from Sendai, who happened to be in Tokyo on March 28 when the new chapel at St. Margaret's School was consecrated, writes of the inspiration of the occasion. Several people from other missions were present, and according to my correspondent "were thrilled when they saw what our Church is doing."

It was a gift from the 1928 United Thank Offering that has made the building of St. Margaret's Chapel possible.

\* \* \*

"I HAD A VERY good Good Friday evening service and a large congregation," says our missionary at St. Peter's-by-the-Sea, Sitka, Alaska. "The church was filled to overflowing on Easter morning at 11 o'clock." Our missionary is a woman, Mrs. Elizabeth Molineux, who has held the post at Sitka valiantly for a number of years. While there could be Easter carols and prayers, there was no Easter Communion.

The Church school of ninety-six children made a generous offering of sixty dollars, and the St. Peter's people settled

down to wait, as they so often have to do, for the months to pass until Bishop Rowe, in the course of his visitations, can come and celebrate the Holy Communion. Then the unexpected happened. The Very Rev. Charles E. Rice of Juneau, travelling with the Governor of Alaska on an inspection trip, unexpectedly turned up on April 9 and celebrated the Holy Communion at eight and eleven o'clock the next day. The Governor attended the service and addressed the children of the Church school.

Dean Rice and the Governor were obliged to stay in Sitka two days longer than they expected to because the Government boat, *Tallapoosa*, in which they were travelling, after landing them at Sitka, received an S.O.S. to hurry off to the Aleutian Islands to look for a lost motor boat with the Russian Bishop of Alaska, Antonin, on board.

\* \* \*

IN RESPONSE TO a letter informing him of the necessity for reducing appropriations to the Diocese of Osaka by ten per cent for the year 1932 Bishop Naide writes:

I understand quite well of the present condition in general in the United States, and difficulties of finance due to the economic depressions, which are seen at all over the world. And I am prepared to meet the reduction of ten per cent, but I am in belief that the Lord will teach us the proper way to find all the necessary things in bringing the Kingdom to this world, and I join in your prayer that His guide may be given to those who are making effort for the progress of the Church.

\* \* \*

EVEN HERE IN the United States we have not gotten beyond the point of thinking that a parish that has attained the age of fifty years is quite an ancient and venerable institution. One feels like congratulating not only the Church in the United States, but especially St. Stephen's

## THE NATIONAL COUNCIL

Church, San-ting-ko, in the Diocese of Shanghai, which has recently celebrated the fiftieth anniversary of the consecration of its present building. On that occasion the rector and the congregation expressed their sincere thanks for many years of fostering care and assured the American Church that they deeply appreciate the efforts made to bring the light of the Gospel into their village and neighborhood.

Another evidence of the steady development of the Church in China along sound and normal lines is suggested by the creation of a memorial fund of one thousand dollars, the income to be used for the work of the Church in the Diocese of Shanghai. The fund is given in memory of the Rev. Tsu Nyoh-dong, who is described by Bishop Graves as "one of the most earnest clergymen of the Shanghai District and at the time of his death the rector of the Church of Our Saviour."



**B**ISHOP CAMPBELL, acknowledging the unpleasant information that all Liberia salaries are to be reduced ten per cent, says that, of course, the staff, both American and Liberian, will endeavor to accept the arrangement loyally. It will bear especially hard upon the foreign staff for forty per cent customs duty is levied upon all foreign foods. Some supplies of that kind are absolutely needed by the foreign staff who cannot live entirely upon native foods. The Bishop sees no possibility of cutting an additional five thousand dollars from the appropriation schedule as circumstances require him to do, without closing a number of schools. This he says, "would be a national calamity for our mission schools are almost the only ones in operation."



**T**HIS MESSAGE COMES from the Rev. T. J. Hollander, treasurer of the Missionary District of Honolulu:

The world "depression" has reached these islands also and we sympathize with the Department of Missions with regard to its financial situation at this time. I think everybody here has taken the cut cheerfully. As Bishop Graves says in the *Shanghai Newsletter* for

March: "Take your cut and don't grumble." We should be thankful for the ninety per cent.

While the Hawaiian Islands may be suffering from the world depression, the Church in the Islands is not allowing that to prevent or delay its offerings for the national and international work of the Church. In April, the first two thousand dollars of the quota of the missionary district was forwarded to the treasurer of the National Council. Mr. Hollander says that when all the Easter offerings of the Church schools have been received, he hopes to send at least another thousand dollars on the same account.

### *With Our Missionaries*

#### ALASKA

Miss Ruth Bartberger of Anvik and Miss Amelia H. Hill of Allakaket, returning after furlough, sailed May 21.

#### BRAZIL

The Rev. and Mrs. Franklin T. Osborn and children, returning on regular furlough, sailed from Rio de Janeiro, April 15, for Los Angeles.

#### CUBA

The Rt. Rev. and Mrs. Hiram R. Hulse arrived in New York on April 16.

#### JAPAN—KYOTO

Miss Helen Skiles and Miss Hallie Williams arrived in San Francisco on April 19 on furlough.

The Rev. H. Reynolds Shaw arrived on furlough on April 23.

#### JAPAN—TOKYO

Miss Ernestine Gardiner of St. Luke's Hospital returned after furlough the last of May.

Mr. and Mrs. George H. Marshall arrived in Seattle, April 19. Mr. Marshall, athletic director of St. Paul's University, Tokyo, is in charge of St. Paul's baseball team, 1931 inter-collegiate champions of Japan, who are now in the United States for a series of games with American colleges.

#### PHILIPPINE ISLANDS

Mr. and Mrs. J. H. Roblin arrived on furlough on April 22.

Miss Flora Rogers arrived on furlough on May 3.

#### PORTO RICO

The Rt. Rev. Charles B. Colmore arrived in New York, April 22.

# Religious Education

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

NOW IS THE TIME to plan for your vacation Church school, if you are going to have one this year. A vacation school may last one week or six weeks, depending on the particular situation—the amount of money and the teachers available, the distance the children have to travel, and so on. A rural parish maintained a vacation school for one week. In a missionary district a vacation school was held twice a week for five weeks for Indian children who came on horseback and brought their lunches. In a town or city a vacation school will very likely be held five days a week for four or five weeks, sometimes longer.

Summer is a good time to carry out the activities for which there seems to be little time during the regular Church school year: enterprises in Christian citizenship and world friendship, projects in religious art and symbolism, a study of Palestine and the Old Testament people. The vacation school leader will decide in advance which topic is best suited to his particular group of children, and will then choose the material and list the activities which help to develop this theme.

An increasing number of vacation Church schools are emphasizing missionary education, and are carrying out projects in world friendship and the mission of the Church. The International Council of Religious Education, through its Department of Vacation and Weekday Schools, has proposed a plan for more missionary education in the vacation Church school and for the sharing by boys and girls in America of their happy vacation school experiences with children of other lands. When this plan is followed the children will appropriate their vacation school offerings to the missionary extension of such schools in the domestic and foreign fields, designating their money for special missions if they so desire.

At its April meeting our National Council approved of our participation in this plan in the following resolution:

RESOLVED: That the National Council approves the proposal of informing diocesan and parish leaders of the plan suggested by the International Association of Daily Vacation Bible Schools (1) for greater emphasis on missionary education in the vacation school curriculum, and (2) the giving of an offering for the extension of such schools in the two mission fields, domestic and foreign: this offering to be forwarded by each school to the treasurer of the National Council, and, unless otherwise designated, to be used for vacation schools at the discretion of the treasurer, and of the secretaries of the Departments of Domestic and Foreign Missions.

Schools which wish to participate in this missionary education plan may use the publications of the Missionary Education Movement, listed and described in *World Friendship Through Vacation Church Schools*, by Mary Jenness and Adah L. Kieffer (New York, Friendship Press). Some Church schools have not found the time to use all of the material included in the Lenten Offering units published during the past few years. This material, especially that in the leader's packet, will prove very useful in the vacation school. Copies of *THE SPIRIT OF MISSIONS* and of travel magazines will provide a wealth of pictures for poster-making and notebook work. The cutout villages published by the Milton Bradley Company (50c) and the Missionary Education Movement (25c) will provide the basis for interesting activity for primary and junior pupils, and may be purchased through The Book Store, 281 Fourth Avenue, New York, N. Y.

The Christmas Box and the Birthday Thank Offering will also provide stimulus for missionary education in the vacation school. Your diocesan Christmas Box Secretary will send you an assignment of gifts to be forwarded to a domestic or foreign mission and will provide you with educational material in regard to the

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field to which the box is going. The leader's leaflet on the Birthday Thank Offering (4573) suggests possibilities for study in connection with Iolani School and the Hawaiian Islands.

Write to your diocesan secretary for religious education or to the Department of Religious Education if you wish further guidance in making plans for your vacation Church school.

\* \* \*

THE WORLD'S SUNDAY School Association will hold its eleventh convention in July in Rio de Janeiro, Brazil. The theme of the conference will be *O Christo Vivo* (The Living Christ). Religious education leaders from many countries will join in a well-planned and interesting program, which will include reports of the progress of Christian education in China, Latin America, Europe, and elsewhere, and conferences on special aspects of Sunday school work. The problems of daily vacation Church schools, weekday religious education, and curriculum building will be discussed in seminar groups. Music, pageantry and art contribute to the effectiveness of the convention program.

A part of the convention will be a meeting of the World Council of Youth, including one hundred young people representing the various countries of the world. They will consider such problems as Jesus and Nationalism, Jesus and the Social Order, Jesus and War, Jesus and Personal Conduct. Thus the challenge of the Living Christ will be faced by the young people and their findings reported to the convention.

The World's Sunday School Association, which is doing much in such places as China, Japan, Korea, Near East, and South America to raise the standards of Christian education, is represented in North America by the International Council of Religious Education.

\* \* \*

HELPING Parents Solve Their Problems is the title of a new sixteen-page leaflet on the why and how of parent education which may be obtained free of charge from the Department.

## Adult Education

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

THE BIBLE IS NOT a book, it is a library. If we are to use it properly we must recognize that it is a library and that a certain amount of knowledge of library science can be used to advantage in Bible study. The first thing which we notice in a good library is that the books are classified in various divisions: history, poetry, law, biography. If one goes into a library and ignores this method of classification one is certain to miss most of the value of the library. If one should take down Shakespeare's *Hamlet* from the shelf and think of it as a book of history instead of a drama he would get a very wrong conception of the history of Denmark, and would miss the dramatic values of Shakespeare.

The Bible is a library and no part of it should be read without recognizing the literary classification in which the particular book of the Bible belongs. Sometimes people read the book of Jonah as a book on the anatomy of whales. Thus they learn bad anatomy, but what is more important they miss entirely the message of this wonderful allegory. Or they may take St. Paul's Epistles to the Corinthians and read these as if they were textbooks on theology. When St. Paul wrote these letters it never occurred to him that they might some day be classified as theology. He was writing them as friendly, pastoral letters; he was trying as a missionary to iron out the quarrels of a cantankerous parish. If we will read his letters as we read any other collection of correspondence we will get the message which he meant these pages to bear. The Psalms should be read as we read poetry. If one does not recognize poetry as poetry but reads it as prose he will miss its greatest value.

An interesting course of Bible study could be made up by selecting from the Bible different parts of the sacred writings as typical of different literary classifications. Some of the Bible is history,

as, for example, the books of Samuel and Kings. Other parts of the Bible might be called sermonic history, that is, the author is not trying to be accurate historically but is using history as material for sermons. Such is the case in the book of Chronicles. Large parts of Genesis are story-sermons, that is, the author intended them to be understood as pointing a moral rather than recording important facts. Large sections of the writings of the Prophets are sermons and some of them are wonderful examples of oratory.

The book of Job is a drama and the meaning of the author cannot be learned from any one speech but only from the dramatic movement of the whole. In fact the author puts into the mouths of Job's three friends beliefs which he himself does not hold in order that Job may later answer them. The books of Esther and Ruth are biblical fiction, the latter being one of the most beautiful love stories ever written. But they are fiction with a purpose. They are tracts used on the subject of international relations. These two tracts are interesting when read together because they give opposite sides of the question.

The New Testament opens with three books of biographical anecdotes of Christ. None of the first three Gospels is a full biography of the life of our Lord but each is a compilation of incidents about Him. The Gospel of St. John would fit into our library section labelled devotional reading. It is really a meditation on the life of our Lord. The Epistles of St. Paul would stand on the shelf entitled letters.

To read the Bible one chapter at a time is often to miss its message. The best way to read the Bible is to take one book, to decide what classification it belongs to, and then read it as a unit.

A course of Bible study or reading of eight or ten weeks could easily be arranged by any pastor. He could first make a list of eight different literary classifications, explain how the Bible was a library, and then at each lesson take up some sample of one kind of literature. This would be an approach to the Bible which every pastor could easily make.

## Missionary Education

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

THE SUMMER MONTHS usually offer a good opportunity in which to do some browsing among the books relating to the recommended subjects for study. The number of books on China and the American Indians is legion and is being added to every day. To help our people interested in these subjects, we have surveyed the recent books on both China and the American Indians and have selected the books listed below as being particularly useful for our forthcoming studies:

### CHINA

*Hudson Taylor and the China Inland Mission* by Dr. and Mrs. Howard Taylor. (Philadelphia, China Inland Mission, \$1.75.)

A good missionary biography is a great help in understanding missionary work and problems in any mission field. The life of Hudson Taylor, the founder of the China Inland Mission (international and interdenominational) is one of the best biographies connected with China. It deals with the pioneer conditions, which prevail in large parts of China today. No one can read it without understanding China better and becoming a better Christian thereby.

*Chinese Realities* by John Foster. (London, Edinburgh House Press.)

One of the best books of recent years on China. It was written in China by one who knows the situation at first hand. It describes the national, cultural, labor, literary, anti-religious, and other movements which are reshaping China.

*China in Revolution* by Harley F. MacNair. (Chicago, University of Chicago Press, \$2.50.)

A study of contemporary China from the abolition of the monarchy in 1911 to the summer of 1931. An excellent analysis of the political movements in these years, so important in China's national life.

*China, the Collapse of a Civilization* by Nathaniel Peffer. (New York, John Day, \$3.50.)

A description of what is happening in China because of its contacts with Western civilization. The summary of general events is well done.

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*Miracle Lives in China* by R. and J. Goforth. (New York, Harpers, \$1.50.)

For those who want human interest stories (and who does not), here is a book full of fascinating stories of lives which have been changed by the living power of Christ.

*Outline History of China* by Herbert H. Gowen and Joseph Hall. (New York, Appleton, \$4.)

A clear and readable history of China, with emphasis on recent history "interpreted in its historical perspective."

### AMERICAN INDIANS

*Indian Americans* by Winifred Hulbert, author of *West Indian Treasures*. (New York, M.E.M. Cloth \$1; paper 60 cents. Ready in June.)

An expression of the thought and aspirations of the young Indians of many tribes. Written as the result of extensive travel undertaken for the especial purpose of gathering material for this volume.

*Indian Tribes and Missions: A handbook on the Church's Mission to the Indians*. (Hartford, Church Missions Publishing Company, \$3.00, or in separate pamphlet parts, 25 cents each.)

Published in 1926 this handbook contains a useful account of the Church's work among the Indians in all parts of the United States and Alaska, from its inception to 1926.

*The Problem of Indian Administration* by Lewis Meriam and associates. (Baltimore, Johns Hopkins, \$5.)

A detailed report of the findings of a survey of Indian administration in 1928.

*The Story of the Red Man* by Flora Warren Seymour. (New York, Longmans, Green, \$5.)

The author, who is a member of the Board of Indian Commissioners, has written a colorful and comprehensive history of the red man from the time of Columbus.

*American* by F. B. Linderman. (Yonkers, World Book Company, \$1.60.)

The life story of a great Indian, Plenty-coups, chief of the Crows, told to his white friend as an Indian would tell it: simply, objectively, tersely, with the color and dramatic sense characteristic of his race.

*The Story of the Indian* by George Bird Grinnell. (New York, Appleton, \$2.)

This book has the recommendation of the Commission on Indian Affairs. It is a simple but pictorial story of the customs in real life of the red man.

*The American Indian* by Clark Wissler. (New York, Oxford, \$5.)

A study of the American Indian from an anthropological point of view.

If the above books cannot be obtained from your local circulating library, they may be purchased from our Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y., or borrowed from our lending library at the same address.

### Young People

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

A SECTIONAL CONFERENCE for the provincial presidents, representatives, and advisers of Provinces I, II, and III, was held April 24 at Calvary Church, New York, N. Y. The provincial reports reflected a decided growth in the fields of worship and service.

The conference made two recommendations which will be submitted to the other provincial leaders for approval:

First, that the advisability be considered of a national conference either in or around Chicago, or in Evergreen, Colorado, during August, 1933. These two places were selected because of the special summer railroad rates. A letter will be sent to the other provincial presidents to take this matter under advisement, and any suggestions or recommendations pertaining to this question will be most welcome.

Second, that an addition to the Handbook be prepared. The new bulletin will be devoted primarily to program material, but will also contain information on the national young people's organization helpful to new groups. If you have any particular program material that you feel would be helpful to others, please send it in at once!

## THE SPIRIT OF MISSIONS

### College Work

The Rev. W. Brooke Stabler, *Secretary*

ON APRIL 13-20, the College of Preachers was host to twenty-five college pastors, for their second conference of the current academic year. The Rt. Rev. John T. Dallas, Bishop of New Hampshire, was conference leader, assisted by the Very Rev. George L. Richardson, of Albany, New York, who led the devotions and meditations.

Throughout the conference great stress was laid upon the fundamentals of the Christian way of life and the ever-increasing demand for rededication in the lives of those ministering to college students. From the discussions and the sharing of experiences came the following general conclusions:

1. The principal task in this work is the incisive facing of moral difficulties.
2. There is a real need for definiteness and authoritative conviction in the presentation of the Christian Gospel and a more energetic attempt to deepen the student's appreciation of spiritual realities.
3. More faith must reside in personal work than in mass production.
4. All semblances of a defeatist attitude may be banished because of the unprecedented receptivity of students and their marked concern about the world's failures and injustices.

#### SUPPORTS NATIONAL POLICY

THE ENTIRE SALARY of the Rev. Robert Fay, who has been half-time associate secretary for college work in the First Province, has been assumed by Christ Church, Cambridge, Massachusetts. The Rev. C. Leslie Glenn, rector, is anxious to make this contribution to the national enterprise and to have Mr. Fay continue his provincial duties. This action is one of the most encouraging steps forward in recent years, justifying, as it does, the underlying principle upon which the National Council has been working, namely, that financial resources

will be forthcoming if work in the student field is temporarily subsidized by the National Council and thereby enabled to prove its worth.

#### NEW WORKERS

THE FOLLOWING PERSONS will soon enter upon work in student communities:

MISS ALICE REX—Woman worker at Skidmore College.

MISS DAPHNE HUGHES—Woman worker at Northwestern University.

THE REV. CARTER HARRISON—Student pastor at University of Kansas.

THE REV. WILLIAM PICKFORD—Assistant student pastor at Leland Stanford University and part-time associate secretary for college work in the Eighth Province.

These appointments do not represent the expenditure of "new" money, but rather "old" money released by reason of the policy of temporary subsidization adopted several years ago by the Department of Religious Education.

#### SYNODS

COLLEGE WORK OCCUPIED a prominent place on the program of the Synod of the Province of the Pacific, April 19-27. Presentations of this phase of the Church's activity were made at the meeting of the Woman's Auxiliary, at the joint session, and at a meeting on religious education. In addition, a student dinner was held at which were present seventy-two persons, mainly students representing seven California colleges.

College work will be presented at all synod meetings in the fall, when it is hoped that all college workers in the respective provinces can meet in conference. It is suggested that as many college pastors and student workers as can, plan to attend the synod and bring students with them if possible. Attendance at such meetings lends great stimulus to the cause of college work and helps to take student work out of the category of a specialty by aligning it with the main stream of the Church's activity. Further announcement will be made later.



# Christian Social Service

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

NOW THAT THE canon on the solemnization of Holy Matrimony adopted by the General Convention of 1931 has gone into effect various bishops and diocesan social service departments are planning Family Relations Institutes. These are designed to provide the clergy of the diocese with the needed technical background to enable them to fulfill more adequately the requirement made by the new canon that personal instruction shall be given the couple seeking to be married.

These institutes have already been tried out in dioceses of different types and in communities of various sizes. In these discussions of the elements needed for successful marriage and for happy family relations the expert contributions of the home economist, the social hygienist, the psychiatrist, and the priest are combined.

It is significant that the first activity of the Department of Christian Social Service of the Diocese of Rochester (which came into being on January 1), was the holding of a Family Relations Institute on May 2. It was conducted at St. Luke's Church, Rochester, in cooperation with the Rochester Clericus.

In this institute Miss Lemo T. Dennis, Ph.D., discussed Family Strains, while The Biology of the Family was treated by the Rev. L. Foster Wood, Professor of Social Ethics at Rochester-Colgate Divinity School. The Relation of Father, Mother, and Child was described by Miss Muriel Brown, Ph.D., and the Rev. William C. Compton closed the institute with a presentation of The Sacramental Conception of the Family.

In dioceses which cover large geographical areas it is expected that it will be necessary to arrange several institutes in the various centers of population. In more compact dioceses the institutes have often been spread over four weeks, so that each lecture might be followed by full discussion.

THE INTERPLAY of the several departments of the Church's work and a proof of the impossibility of segregating them into water-tight compartments is indicated by the fine plea for an adequate religious education contained in A Spiritual Charter for Children recently suggested by the Rev. Samuel G. Welles, executive officer of the Social Service Board of the Diocese of New Jersey.

Suggested items for this Spiritual Charter are:

That every child, at the earliest possible moment, should be taught knowledge of his heavenly Father's protection and love;

That every child, as soon as he can talk, should be taught to talk with God in prayer;

That every child should be brought up in a household which practices family prayers, in order that he may remember from his infancy the sight of his family at prayers;

That every child should have the inspiration of religious pictures on the walls of his home, and the happiness of learning psalms and hymns in his early years;

That every child should be protected from moral hazards, such as gambling, drunkenness, and impurity;

That every child has a right to have religion made a part of his everyday life, and not a matter of dress-up occasions—a Sunday morning affair;

That every child has the right to demand that the Church school is of equal importance with the public school;

That every child should have such teaching and training at home and in his Church school as will prepare him for successful parenthood and home making.



PROBABLY THE ACTIVITY of the federal Government which comes closest to human lives is the Children's Bureau, which last month celebrated its twentieth anniversary. Through its work Washington expresses a special concern for the protection of childhood and the preservation of wholesome family life. In celebration of this anniversary the Bureau has issued a revised edition of *Infant Care*, obtainable for ten cents from the Children's Bureau, U. S. Department of Labor, Washington, D. C.

# The Field Department

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

THERE ARE NOT less than forty thousand men who share the distinction and the responsibility of serving the Church in the capacity of warden, vestryman, or member of the executive committee of one of its mission churches.

In a year when a majority of these forty thousand Churchmen find themselves beset with extraordinary perplexities in their personal affairs and in business, their responsibility for the welfare of the Church may be just another burden when their religious life ought to be and can be a source of courage and strength.

Membership on the vestry can be a joy and satisfaction even in times like these. Instead of being a monthly *post mortem* over the unpaid bills of the parish, the vestry meeting can be an occasion when neighbors and fellow Christians, stirred by the religious revelations of their every-day life, meet to do something about it.

The corporate influence of the parish is a force that can be brought to bear skillfully and effectively on the problems that face every man of us, beginning in each man's home—parenthood, character, education, family life and loyalty, reaching out into the neighborhood and the community—wholesome recreation, economic relief, and public health, civic welfare, law observance, and political righteousness. Extending beyond that to awaken the careless and indifferent millions to their responsibilities as citizens of a great nation—to make our communion a leading factor in the Christian Church in America, coöperating with the Government in the preservation and development of the Republic. Finally striking beyond national boundaries in the spirit of a new generation of pioneers—to recognize and reaffirm that in Christian missions and in the conception of one holy catholic Church throughout the world, we have a fundamental essential

for the new international life that must come if war and famine, disease and economic maladjustment are to be banished.

To the vestryman who recognizes all this, the predicament of his own parish as well as of his diocese and the Episcopal Church nationally should be intolerable. The support of the Church is failing, its effectiveness is being impaired, just when the need is the greatest.

There is abundant evidence that the number of individual subscriptions for parish support is less than fifty per cent of the whole number of communicants; and that on the same basis the number of individual subscriptions for diocesan and national Church support is less than thirty per cent.

There is just one underlying problem and not three. There are not three groups of Church members, one supporting the parish, another the diocese, and a third the national Church. The diocese and the national Church do not appeal to the individual member directly but rely upon the parish to make the appeal. This avoids the necessity of a double or treble solicitation of each member of the Church annually and the creation of three organizations.

There is just one problem—can men and women be won to support the Church adequately and systematically? The answer is "Yes." It has been demonstrated over and over again in the Every Member Canvass.

In one canvass made annually each member of the parish is called upon to make a two-fold pledge, and if he chooses to pay in weekly installments he is provided with a package of fifty-two double pocket envelopes. The payments on "the black side" apply upon his pledge for parish support; the payments on "the red side" apply upon his pledge for the support of the diocese and the national Church.

The Church's method of accounting

## THE NATIONAL COUNCIL

provides that after the last Sunday in each month, the parish treasurer (missions treasurer if there is one) transmits to the diocesan treasurer the amount received in the parish through "the red side" of the envelopes.

The diocesan treasurer receiving these parish remittances retains part for the work of the diocese and forwards part to the treasurer of the National Council. This division of income is made on the basis of the ratio between the missionary budget of the diocese and the diocesan quota or apportionment for the budget of the national Church.

If the forty thousand vestrymen of the Church will give this plan their support for a sufficient number of years to train the Church's entire membership in the operation of it, it will become increasingly productive. The joy and satisfaction of leadership in the Church will be restored and to no one more so than to the vestryman.

Bring the matter up at the next meeting of your vestry. Early preparation is essential if the plan is to receive a fair trial in your parish next autumn. The matter is too important to leave the appointment of the director of the Canvass and the adoption of an adequate plan of organization until a few weeks before the Canvass date. The following publications of the National Council deal with the plan and will be sent free upon request:

*The Conservation of Spiritual Resources Through the Annual Every Member Canvass.* A handbook for the preparation and conduct of the Canvass in a parish (2162).

*The Churchman Goes Canvassing.* For the information of rectors, parish chairmen, and canvassers (2163).

Address your request to the Field Department, Church Missions House, 281 Fourth Avenue, New York, N. Y.

\* \* \*

THE FIELD DEPARTMENT has renewed its membership in the United Stewardship Council of the Churches of Christ in the United States and Canada.

## Speakers Bureau

THE REV. CHARLES H. COLLETT, *Secretary*

THE PURPOSE OF the Speakers Bureau is to educate the membership of the Church in all of the activities of the Church at home and abroad by using as speakers those persons who are performing the tasks of building the Kingdom of God. This is its sole purpose—education. Its purpose is neither entertainment nor to supply speakers for parishes which are temporarily without a rector.

The demands upon the Bureau are far greater than it can fulfill. The Church can help it to meet these demands if its diocesan and parochial leaders will consider carefully what follows.

In order that everyone may clearly understand what is the responsibility of each party in the case of both single engagements and itinerary engagements, the Bureau offers these regulations:

### 1. *On Single Engagements*

The parish or organization to whom the speaker goes is responsible for transportation costs, and entertainment if the latter is necessary. The person in charge of the meeting should ask the speaker for the amount of his expenses, and be prepared either to hand the amount to the speaker or see that a check is sent promptly.

### 2. *On Itinerary Engagements*

While it is understood that the Bureau assumes responsibility for travel and entertainment expenses within the dates of the itinerary, those dioceses which are having the speaker are expected to take care of their share, namely, travel and entertainment within their diocesan borders. The Speakers Bureau would like to recommend to the diocesan leader who is responsible for the itinerary, that he suggest to each group to whom the speaker is going that it pay the costs involved in coming from the previous speaking engagement to their appointment.

The Bureau is anxious to fill as many speaking engagements as possible. Let us know your needs and if it is at all possible, we shall assist you.

# Department of Publicity

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

DIRECTED TO Ohio University graduate students interested in social work, a recent address by Sevellon Brown, managing editor of the *Providence (R. I.) Journal* and *Evening Bulletin*, contains much of utmost practical value for all who are engaged in the work of Church publicity. "Avoid statements," said Mr. Brown, "that lengthen out beyond their popular interest, the publication of which is sought to feed the ego of one or a few individuals." He advocated that the social workers "keep to the attitude of not asking the newspaper to do you a favor" and that they put their press relations "on the basis of your having something of value to the press."

Mr. Brown urged that the workers learn to understand the newspapers they wish to use. He showed that the press was a "social type of business enterprise," with its profits depending upon its success "in identifying or integrating itself with the interests of masses of people in a community."

Mr. Brown continued:

There are two methods of approach open to you. You can attempt to have the newspaper as a favor to you or your sponsors, do something for your cause of social service or you can endeavor to have the newspaper serve its own ends through service to your cause.

If you have an activity that is strongly integrated with the social life of your community and if the newspaper shares in that activity, obviously the newspaper is achieving its own objective. It may give the editor a thrill under such circumstances to believe that he is laboring for the general welfare, but it certainly does not do any harm to have the thought in his mind, or in that of the publisher, that he is also helping himself, his property and his profits. And he will be helping himself to the extent that the activity which you ask him to report and to share with you is in very fact integrated with the social life of the community.

It is a perfectly safe statement therefore that the value of social service news to a newspaper is far greater in a community with a community fund than in one which lacks such community organization. Also, it is greater when that community fund is indeed a community activity, not a drive carried out by a small group of

wealthy men but having the active support of teams of all racial groups and of all creeds (if your American community has that usual American aspect) of teams of all sorts and manner of men and women and with all sorts and manner of contributors.

After condemning the "false sentimentality, misdirected and wasted effort method of making social service the business of everybody," Mr. Brown said:

Do not let your future charges in the community at large escape at the end of the community fund drive. Keep them eternally at it. Spill your tears in the privacy of your bed-chamber at their mistakes. Work for improved method of course. I do not presume to speak to you upon your technique. But hitch your wagon to the star of an enlightened social consciousness and activity. Where that can be made to operate in the community culture, the newspaper must give you the most enthusiastic coöperation.

\* \* \*

THE REV. ROBERT J. MURPHY, of Versailles, Kentucky, has prepared three lantern slide lectures which are available for use in parishes throughout the Church. The pictures are on film-slides, a new development in stereopticon pictures, which reduces cost of slides enormously, and permits the making of enough pictures to illustrate an entire lecture on a single strip of 35mm motion picture film, which can be rolled and carried or mailed in a package about the size of an ordinary pill box. The film is unbreakable, non-inflammable, and can be projected successfully in projectors costing as little as ten dollars, or by means of projectors made for glass slides, equipped with an adaptor.

Canon Murphy's lectures, which he calls "visual instructions," include: *The Holy Eucharist*, *The Care of the Sanctuary*, and *The General Convention*. Parishes may rent the lectures for one dollar each, or may purchase them, complete with pictures, at three dollars each for the first two, and two dollars for the third. Orders should be sent to The Bookshelf, 176 Elm Street, Versailles, Kentucky.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

## Meeting of the Executive Board

THE EXECUTIVE BOARD of the Woman's Auxiliary held its usual three-day session April 22, 23, and 25, preceding the meeting of the National Council. Every one of the nineteen members was present, except Mrs. Harper Sibley, who is still in the Orient.

The recent experiment undertaken by the field and headquarters staff in the Seventh Province received careful consideration. The plan concentrates at a given time the work with the leaders of our women in one province rather than spreading it thinly over the entire country. Briefly it involves three steps:

*First*—The Woman's Auxiliary field workers spend several weeks in some of the dioceses of the selected province.

*Second*—Two-day training conferences are held by the combined field and headquarters staff in strategic provincial centers. In the present instance conferences were held in four centers.

*Third*—The field workers remain in the province after the training conferences are over working in the dioceses not previously visited.

The Executive Secretary was asked to convey to the National Council an expression of the Board's confidence in the Every Member Canvass plan when well prepared for and systematically carried out. The Board believes that the thorough execution of the whole plan would solve the problem of adequate support for the world-wide mission of the Church.

The Presiding Bishop brought word of the women's work carried on in the American churches in Europe, and of the desire for closer contact between our Churchwomen in Europe and in this country. Others addressing the Board were: Dr. Lewis B. Franklin, the Rev. John W. Suter, jr., the Rev. Goodrich R. Fenner, Miss Mildred Hewitt, the Rev. W. Brooke Stabler, and Miss Artemisia

Bowden, principal of St. Philip's School, San Antonio, Texas.

Miss Mary E. Ladd, director of Windham House, New York, and Miss Bertha Richards, dean of Tuttle School, Raleigh, North Carolina, reported briefly on their two training centers.

There have been twenty-five graduates of Tuttle School, of whom one has died. Every one of the twenty-four is at work, and there is an increasing demand for them to fill Church positions.

Tuttle School requires that the applicant for admission be a graduate of a junior college or have the equivalent education. Eight of the graduates had full college training, and of the present eight junior girls, four are college graduates. The six senior girls are already in demand, and show a fine willingness to accept hard self-effacing work in primitive places.

Miss Ladd reports that Windham House had twelve residents part of the year. The increased number reduced the appropriation necessary for expenses, and except for the director's salary and certain items such as coal and insurance, the house has paid its way, which is remarkable in view of the small number in residence. The girls come from all parts of the Church: South Carolina, Illinois, New York, Louisiana, Porto Rico, and Michigan.

Suggestions for work among foreign students in educational centers were made by the committee on race relations, of which Mrs. Julius E. Kinney is chairman. The sub-committee on coöperation with the Commission on Interracial Relations, of Atlanta, reported through its chairman, Miss Nannie Hite Winston, slow but substantial progress in improving race relations and some conspicuous examples of greatly improved public opinion made effective at critical moments.

# American Church Institute for Negroes

*Auxiliary to the National Council*

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

THE NORMAL DEPARTMENT of St. Paul's School, Lawrenceville, Virginia, was initiated at the very beginning of Arch-deacon Russell's venture to establish an educational institution for Negroes. In those early days St. Paul's was but a small parochial school, the humble roots from which has grown the well-developed school of today, with its nearly eighteen hundred students in the regular and summer sessions. And all through these years St. Paul's has recognized its responsibility to train teachers for the public schools of the State and to improve the standards of Negro education.

Five years ago a practice school was built to help the normal department to do more efficiently its work of teacher-training. The building, largely furnished by the Diocese of Chicago, whose name it bears, contains two classrooms for the normal school, seven classrooms for the grade school, and a kindergarten. The last has an average enrollment of twenty-seven, while each of the grades, from the first through the seventh, has between thirty-five and forty-five pupils. There is a staff of ten teachers for the practice school and four who confine their activities to the normal courses.

The practice school has won for itself a secure reputation among both the State educational authorities and the people of the region. This is evidenced on the part of the State by an appropriation to the school and by the people whose children enroll from distances as great as twenty miles away. This distance was a great handicap as the State makes no provision for transportation, but the parents eager for their children to have the benefit of St. Paul's have organized and operate a bus service to carry the youngsters to and from school.

The normal course, open to high school graduates, is two years. First year students observe in the practice school, cor-

rect papers, and assist generally for one hour each school day, while second year students teach, under supervision, in the practice school. In addition these senior students teach for two weeks in the rural schools of Brunswick County, Virginia. As this service is without salary the rural schools are able to extend their sessions when the State funds are so low that the school year has to be shortened. As the usual number enrolled in the normal course is about forty, a large number of rural schools can be cared for.

The practice school is of course a demonstration center. Enjoying, as it does, the full confidence of the surrounding community, there is every indication that it will continue to grow and make larger and larger demands upon St. Paul's resources. Among the needs already apparent is a small cafeteria. The children leave home at seven-thirty in the morning and do not return until four in the afternoon. For lunch they bring with them cold sweet potatoes, biscuits, and a slice of bacon. To supplement this fare in an effort to overcome the malnutrition which has always been an obstacle in the Negro's path is a very real responsibility. To enter the classes and find the children being taught the value of proper diet, viewing pictures of tempting dishes, and then remember the items which poverty has made it necessary for them to bring to school for their mid-day meal, is a trying experience. The Parent-Teachers Association has agreed to furnish a cafeteria if St. Paul's can erect an addition to the building which will make room for this necessity.

The graduates of the normal school are much sought for in both Virginia and surrounding States. The requirements to obtain a teacher's license are becoming more rigid year by year. It is highly probable that the normal course will soon have to be of four years' duration.

# The Commission on Evangelism

*Authorized by General Convention*

THE REV. MALCOLM S. TAYLOR, *Director of Evangelism*  
3510 Woodley Road, Washington, D. C.

THE COMMISSION ON EVANGELISM at an important conference May 4-5 at the College of Preachers, Washington, D. C., adopted this statement of its purpose and methods:

The aim of the National Commission on Evangelism is two-fold:

1. To promote evangelism: *i. e.*, the proclamation of Christ as the way, the truth and the life, that men may be brought into union with Him through His Church;

2. To quicken personal religion within the Church and to lead every member to become a witness for Christ.

As the means for carrying out this two-fold purpose the National Commission on Evangelism adopts the following:

1. The promotion and deepening of spiritual life by

- a. Preaching and teaching missions.
- b. Conferences and retreats.
- c. Programs of evangelism for childhood and youth.
- d. The formation and promotion of prayer groups.
- e. Setting forth and preparing devotional literature.

2. Training those qualified to conduct preaching and teaching missions and arranging for such missions with adequate preparation and follow-up.

3. Making effective contacts with colleges and theological seminaries and following up such contacts.

4. Seeking coöperation with other evangelistic efforts.

5. As opportunity affords, to aid the provinces and dioceses

in the creation of commissions on evangelism and to assist in the prosecution of their work.

In order to carry out this program the Rev. Malcolm S. Taylor, rector of Christ Church, Greenville, South Carolina, has been secured as Director of Evangelism, taking up his work May 1. Mr. Taylor has had previous experience as a mission preacher. He believes in the supreme importance of the development of personal religion and is deeply interested in the extension of the retreat movement, having recently spent some time in England to study it.

More specifically, Mr. Taylor will cooperate with provincial, diocesan, and parish officers and committees, with the Departments of the National Council, with college groups and theological seminaries, and with the Woman's Auxiliary, the Brotherhood of St. Andrew, and the Church Army. He is also a member of the staff of the College of Preachers in Washington. In this capacity he will have an opportunity for intimate contact

with about four hundred clergymen a year who come to the College of Preachers in small groups for five-day conferences on various subjects. He will lead, or assist in leading, some of these conferences on various aspects of evangelism and personal religion.

Mr. Taylor's office address is 3510 Woodley Road, Washington, D. C., where he will be glad to hear from any clergyman or layman whom he can assist along any of the lines mentioned above.



THE REV. MALCOLM S. TAYLOR  
On May 1 assumed his duties as  
Director of Evangelism

# 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** THE ANNUAL national conference of the Brotherhood which will be held July 10-12 at the University of Washington, Seattle, Washington, will give its major attention to those great problems, both social and individual, which the Church must face during the years just ahead, if she is to bring relief to a suffering and disillusioned world. Several hundred young Churchmen from various sections of the United States, but representative particularly of the Pacific Coast States, will gather for a discussion and consideration of methods of solving these questions and laying the foundation for a modern youth movement in the United States.

Following the Brotherhood's Oberlin and Sewanee conventions, which were attended by more than four hundred men each, the Seattle convention should have a wide influence. It is hoped that new trails will be blazed; new lines of effort marked out; new horizons opened up.

More than one hundred young men attending the convention will leave its closing session to embark on the Japan pilgrimage, an argosy of goodwill to young Churchmen in Japan.

Scores of the nation's choicest young men *en route* to the Olympic games at Los Angeles, will attend the convention. Noted leaders of the Church from all parts of the country will address the meetings and lead the discussions.

The registration fee is one dollar; room and meals for three days, six dollars. Application for reservation should be sent promptly to Leon C. Palmer, 202 South Nineteenth Street, Philadelphia, Pa.

## The Daughters of the King

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



**T**HE NATIONAL Council of the Order met in New York, April 12-15.

A message was sent to the National Council of the Church, assuring it of our corporate interest in and understanding of the grave situation confronting the Church and of our desire to coöperate in any plans it may submit to the women of the Church in an endeavor to improve the situation.

Reports of officers and standing committees occupied much time. Attention was given to the matter of answering calls for extension and of calls for helpful visitations from council members in places where the Order is already established. Close scrutiny was given messages and problems from the field.

Plans for advance work included provision for literature and representation at summer conferences; for new leaflets; for the possible establishment of chapters in Japan; for the furtherance of All Saints' Day annual Corporate Communion and plans to enlist the interest of the clergy and the women of the Church in making this a national day of prayer for all women of the Church.

Tentative plans and advance preparation for the next triennial convention were also considered. At one meeting, preceding the business session, the Committee on Coöperation introduced representatives from the Church Army Associates and the Retiring Fund for Deaconesses.

An invitation was accepted to hold the October meeting in Pittsburgh, Pennsylvania, at the time of the meeting of the Synod of the Third Province there.



## Church Mission of Help

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

**CMH** OCCASIONALLY WE are surprised to find that even some of our very good friends, while having a general idea of CMH work, lack the definite information which is needed to assist in furthering our work with young people. For the next few months this column will be used to restate the fundamental principles of CMH organization and practice:

CMH is a social agency organized under the Episcopal Church. Its purpose is to aid individual girls whose problems—social, mental, moral, and spiritual—are serious beyond the ability of themselves and their families to solve. In a great many instances it is necessary to work with the men involved and with the families of the girls.

CMH is a national movement. More than 3,000 girls and 1,400 babies are helped each year by CMH. To many the help given in this time of crisis means the difference between utter defeat and the building of a useful, happy life.

There are seventeen diocesan CMH societies and the Church Home Society of Massachusetts is a coöperating agency.

The aim of CMH, as formulated by the staff of one of its diocesan societies, is: that each girl coming to it in difficulty shall be helped to develop into an integrated personality; conscious of her real self and her possibilities; aware of what her life may mean through relationships with other people; respecting their rights, privileges, and responsibilities as well as her own; understanding and aware of herself and of them in their relationship to God—able to put these realizations into effective action in life.

✦ ✦ ✦

THE STRAIN OF unemployment has increased rather than decreased in 1932. The New York CMH reports twice as many girls referred to it during the first four months of this year as for the same period in 1931.

## The Church Army

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



THE SPECIAL celebration on May 1 of the fiftieth anniversary of Church Army gave Bostonians an opportunity to hear firsthand from it. Six commissioned captains, seven cadets, two sisters, four clergy members of the Training Center faculty and committee together with our Treasurer and Associate League Secretary, visited Boston over the week-end, speaking in over twenty churches on the work of Church Army.

On Saturday evening the group met in St. John's Church, Roxbury Crossing, for a devotional service led by the rector, the Rev. Frederick W. Fitts. At the supper afterwards Bishop Booth of Vermont, direct from the Garden City meeting of the House of Bishops, gave a thrilling message. Then, headed by a simple wooden cross and the flag, the group numbering fifty strong made an evangelistic march through the crowded streets of Roxbury. Three open-air services were held and it was good to see the large proportion of men and boys who stood to listen to the Gospel. The number of people who crowded round the group at each stop on the route showed that outdoor evangelism is an effective means of attack by the Church in certain districts. After the march a goodly congregation gathered in the Church of the Ascension for family prayers.

The Corporate Communion of the Church Army evangelists and associate league members was held at the Church of the Advent, May 1. Rain forced the abandonment of the Procession of Witness arranged for the afternoon but more than a hundred vested choristers, twenty clergy, and three hundred people were ready to march on to Boston Common for a great outdoor meeting at the bandstand. Instead an evangelistic service was held in St. Paul's Cathedral.

The next day the Church Army men

## THE SPIRIT OF MISSIONS

were guests of the Massachusetts Clerical Association.

Evangelistic Sharpshooting was the subject of the well-attended final meeting in St. Andrew's Hall, Trinity Church, at which Bishop Remington of Eastern Oregon, Bishop Sherrill of Massachusetts, and Bishop Hulse of Cuba participated.

### The Church Periodical Club

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



NOT LONG AGO the emphatic statement was made that the regular forwarding of magazines was a relic of the past, that people were far too busy to attend to it. The alarm such a statement might cause is mitigated by the report in 1931 of over 22,000 current magazines sent, of which only a small fraction are subscriptions. One recalls the lady who after three years discontinued sending her *National Geographic* because it "got on her nerves." The following incidents may be an encouragement to others who are still sending. They are told by the teacher of a very small district school in Wyoming:

I cannot tell you how much our magazines mean to us. We are taking part in the musical contest in *Child Life* and one of my pupils won first place and had her name published in the last number. You know how much that means to our school and to her.

The high school required the seniors each to choose some foreign country to write on and illustrate in a booklet for supplementary work in commercial law. One girl wrote me for help, and I sent her two of our *Geographics*, several *Asias*, and the like. Her book contained over one hundred and twenty pages and the principal told me he never saw such a fine book compiled by a high school student. That fine piece of work helped to place her first in her class and awarded her the scholarship to a teachers college, paying tuition for two years. These are only a few examples of what you, through your Periodical Club, are doing for us out here.

*The National Geographic* is perhaps the only magazine that is welcome everywhere without regard to the date of its issue. From an Indian mission in Nevada we hear "any *Geographics* are appreciated very much. Sunday afternoon between

fifty and sixty young Indians spent the time looking at the *Geographics* and other magazines we had on the table."

That the Indians enjoy the picture magazines and, as we are told later in the letter, books about their own race and books of adventure, is not surprising. Some will wonder, however, at the first demand on the missionary when he arrived at his new home:

The first morning an Indian man came and sat on a little bridge across the irrigation ditch just outside our gate. Mr. S. talked to him a little and he asked if we had brought any advanced arithmetics, algebras, books of history, or geographies.

Should any reader be interested in this need, may we remind them that school books, especially histories and geographies, should be of recent date.

### The Girls' Friendly Society

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



RECOGNIZING THE financial emergency which faces the Church, the Girls' Friendly Society, at a recent meeting of its Board of Directors, voted to release one-half of its 1932 appropriation from the National Council of the Church. This means that the society is relinquishing five thousand dollars, and, through various economies, will operate on a smaller budget than that originally voted for this year.

The Girls' Friendly Society has always given more money to the Church's work than it received from the appropriation of the National Council. Each year a national mission pledge is made. This year our special mission object is a \$2,000 parish house for St. Augustine's Mission, Kohala, Hawaii. More than half of this sum already has been received. In addition, the branches contribute to special funds and parish needs—the total amounting to about forty thousand dollars a year.

It was chiefly because of our apparent ability to make these gifts to the Church that the National Council asked it, in

## THE NATIONAL COUNCIL

1927, to prepare for eventual self-support. Since that date the appropriation from the Church has been decreased each year, as we have been able to make greater provision for our own support. Because almost one-half the members are under eighteen years of age, however, the dues of the members are necessarily inadequate. It is for this reason that G.F.S. asks men and women, interested in the girls' work of the Church, to share in it through sustaining memberships.

\* \* \*

**T**HE FIRST CONFERENCE ever held especially for leaders of candidates—G.F.S. juniors from five to twelve—will take place August 27 to 31, at the Rhode Island Holiday House, Saunderstown, Rhode Island. An outstanding feature of this conference will be a demonstration group of candidates from nearby branches who will be at the holiday house for the conference. In this way the methods discussed will be demonstrated on the spot, giving the leaders an opportunity to observe and discuss them.

Many requests have led G.F.S. to offer a larger program than heretofore at the Wellesley Conference of Church Work, June 27-July 8. There will be a larger exhibit and sale of G.F.S. publications and Christmas cards, and more frequent opportunities for interviews. On June 28-30 between three and five o'clock each afternoon there will be informal interest groups under the trees, conducted by experienced leaders. These will culminate in a G.F.S. tea at four o'clock on Friday, July 1, in Tower Court.

\* \* \*

**I**T IS SIGNIFICANT, we believe, that in these days of depression, more than fifty G.F.S. leaders (called associates) from sixteen dioceses registered for the national associates conference held in New York in April and that practically every diocesan G.F.S. summer conference held last year is being repeated this year. We not only talk about the need for more leaders, but we find the associates and members of the G.F.S. eager to secure as much training as possible.

## Seamen's Church Institute of America

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



**T**HE SEAMEN'S Church Institute of America has sustained an irreparable loss in the death of its president, Edmund L. Baylies.

Through the untiring efforts of Mr. Baylies, who firmly believed the missionary work of the Church should be extended to the seamen who come into our American seaports and that our Church should accomplish something definite and constructive for the mental, moral, and spiritual uplift of this great host of homeless and churchless men, General Convention meeting in Detroit in 1919 authorized the incorporation of the Seamen's Church Institute of America as a national society promoting a religious and philanthropic work among seamen.

Unanimously chosen the Institute's first president, Mr. Baylies continued to serve in this capacity until his death, constantly giving of his time and means to develop the work he loved.

\* \* \*

**T**HE PRESIDENT of the Seamen's Church Institute of Honolulu, William H. Popert, has been compelled to resign because of his removal to San Francisco. The splendid leadership of Mr. Popert will be a great loss both to the local Institute and to the national society, of which he was a director.

On April 8, Stanton H. King completed forty years of active service as Superintendent of Sailors' Haven, Charlestown, Massachusetts. Mr. King states that in all the forty years never have times been so hard for seamen ashore as during the past year. The demands from seamen for relief in the form of food, shelter, and clothing, have taxed the resources of Sailors' Haven to breaking point and only the generous support of its friends enabled the society to close the year without a financial deficit.



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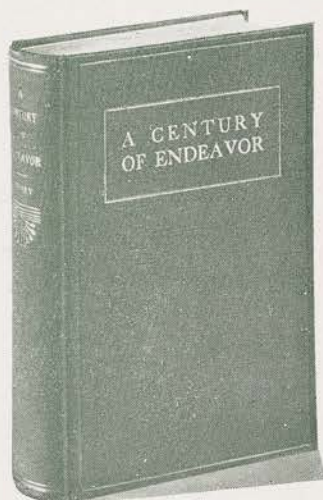
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