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The Spirit of Missions

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INDEX

VOL. XCIX

1934

January	1-64	May	209-256	September	401-464
February	65-112	June	257-304	October	465-512
March	113-160	July	305-352	November	513-560
April	161-208	August	353-400	December	561-608

A

- Aaron, John, 211
 Across the Secretary's Desk
 (See Departments—Foreign Missions)
 Addison, James Thayer—Read a Book, 240
ALASKA:
 Alaska calls to Builders of the Kingdom (John W. Chapman) *Winifred E. Hulbert*, 191-4
 Anchorage, All Saints', 293, 342
 Anvik, Missionary nurse answers emergency call to, *Chapman*, 219
 Bentley, On the trail with Bishop, 247, 420-4
 "Bishop of the Aurora Borealis," 453
 Burke, Grafton, 294, 393, 569-72
 Fort Yukon, New York sculptor visits, *Harper*, 569-72
 Also 294, 393
 Ketchikan, St. Elizabeth's, 149
 Sitka, 355
 Also 212, 248, 289
 Alumni support reopened Mahan School, *Benjamin L. Ancell*, 10-12
 American Church Building Fund Commission, 46, 298
 American Church Institute for Negroes Helps to build Kingdom, *Hulbert*, 130-32
 Also 156, 302, 399
 American Episcopate, Beginnings of the, *E. Clowes Chorley*, 415-19
 Among the Ojibways with Mahjigishig, *G. Warfield Hobbs*, 369-72
 Ancell, Benjamin L.—Alumni support reopened Mahan School, 10-12
 Death, 10, 104, 293
ANCHORAGE:
 (See Alaska)
ANKING:
 (See China)
ANVIK:
 (See Alaska)
 Appel, Jesse, ordained, 9
 Approach to Normal Youth, Our, *Helen Gibson Hogge*, 41-5
 Arapaho use drum as alms basin, 142
 Sacred pipe, 404
ARIZONA:
 Phoenix, St. Luke's Home, 115
 Assyrian Mission, *Bridgeman*, 607
 Azariah, V. S., Builds the Kingdom in India, *F. F. Gledstone*, 71-3

B

- BAGUIO:**
 (See Philippine Islands)
 Baptista, Orlando, ordained, 9
 Barnes, C. Rankin—Social welfare and social justice, 321-24
 Barnes, George G.—Lost Chance, A, 143-5
 Springtime comes to Shinkawa, 387-9
 Barnes, Gladys W.—Chinese bishop for Shensi Province, 273-6
 Mary Cornwall Legh of Kusatsu, 381-4
 Bartlett, Frederick B., 2, 49, 102
 (See also Departments—Domestic Missions)

- Barter, Frances L.—Pioneer among Zamboanga Moros retires, *Mullen*, 471-3
 Beardsley, Edna B.—*Malihini* visits the Church in Hawaii, A. I. 364-8; II, 443-6; III, 477-81
 Program Building, 109
 Beginnings of the American Episcopate, *E. Clowes Chorley*, 415-19
 Beginnings of Church in New Jersey, *E. Clowes Chorley*, 359-63
 Belknap, Reginald R., portrait, 210
 Bentley, John B.—On the Trail with, 247, 420-4
 Binsted, Norman S.—Tohoku rejoices in new buildings, The, 39-40
 Birthday Thank Offering, 404, 516
 Bishop Gilman visits a country station, *Gertrude C. Gilman*, 425-8
 Blind—Ministering to the visually handicapped, *Loaring-Clark*, 17-18
 Block, Karl M.—Missionary responsibility of the Church, 289
 Bompas, William C.—Trail Breaker, The, *Shepherd*, 593-5
 Books reviewed:
 And the Life Everlasting, Baillie (Milton*), 592
 Bible Books for Small People, Chalmers and Entwistle (Suter), 100
 Buddha and the Christ, The, Streeter (Fiske), 37-8
 China in Revolution, MacNair (Addison), 240
 Christianity, Bevan (Wedel), 284
 Creative Christian Living, Stabler (T.H.W.), 100
 Education of Primitive People, Helser (Chapman), 492
 God and the World through Christian Eyes, (Fiske), 37
 God, Man, and Society, Demant (Barnes), 150
 Gospels, The, Lamsa (Lau), 195
 House of Exile, The, Waln (Hibbard), 195
 Life of Jesus, The, Goguel (Fiske), 37-8
 Liturgy and Worship, Clarke and Harris (Fiske), 38
 New learning in Old Egypt, Harris (Addison), 240
 Realism in Romantic Japan, Beard (Addison), 240
 Self-made Bishop, A. King (Myers), 436-7
 Sky Determines, Calvin, 142
 Social Implications of the Oxford Movement, The, Peck (Hamlin), 141-2
 Tales from the Old Testament, Fox (Suter), 100
 Testament of Youth, Brittain (Case), 283-4
 Bragg, Allan R., 139
BRAZIL:
 Communicant growth, 149
 Ordinations, 9, 116
 Pelotas, 53
 St. Margaret's School, 503
 Touring Sao Paulo for Christ, *Thomas*, 12
 Also 247, 342
 Bridgeman, Charles T.—Assyrian Mission, 607
 Good Friday Offering aids Near East, 121-2

*Reviewer

- Brother to all the world, A. P. *Shepherd*, 241-3
 Budd, Josephine E.—St. John's honors its "grand old man" (F. L. H. Pott) 265-8
 St. John's University honors Bishop Shen, 470
 Budget and Program Committee reports, 527-32
 Budgets—Old and new, 291
BUILDERS OF THE KINGDOM:
 II. Francis C. M. Wei, *Hulbert*, 19-23
 III. V. S. Azariah, *Gledstone*, 71-3
 IV. James S. Russell, *Hulbert*, 130-32
 V. John W. Chapman, *Hulbert*, 191-4
 VI. Philip Deloria, *Deloria*, 221-4
 Portrait Series:
 IV. John W. Chapman, 36
 V. Francis C. M. Wei, 85
 VI. Philip Deloria, 135
 Bulgakoff, Sergius, 510
 Burke, Grafton, 294, 393, 569-72
 Burke, Harry Taylor, 291
 Burleson, Hugh L.—Memorial, 51
- C**
- Call to Christian Churchmen, A, *James DeWolf Perry*, 68
 Calvin, Ross R.—Gospel of Christ in Navajo Land, The, 117-20
 Carpenter, Niles—Church and changing social work, The, 225-8
 Carson, Harry R., 342
 Case, Adelaide T.—Read a Book, 283-4
 Also 307
 Castle, William R., Jr.—Church and the State, The, 261-4
 Chambers, Mrs. Franklin S., portrait, 162
 Chang, Mrs. L. A.—"She hath wrought a good work," *Standing*, 482-4
 Chapman, Henry H.—Missionary nurse answers emergency call, 219
 Chapman, John W.—Builders of the Kingdom, *Hulbert*, 191-4
Education of Primitive People (reviewed), 492
Character, 604
 Chiang Kai-Shek, Madame—What religion means to me, 312
CHINA:
 Ah Mei Wong: Pioneer Chinese doctor, *Walker*, 442
 Anking contributions, 308; 356
 Bishop Gilman visits a country station, 425-8
 Chang memorial, 503
 Changsha, Trinity Church, 163, 247
 Chung Hua Sheng Kung Hui Pastoral, 453
 Cross meets crescent in Ancient Sian, *Pickens*, 170-2
 Hua Chung College, 403
 Kiangsi rehabilitation, 355
 Kiangsu Clergy Fund, 50
 Kuling school confirmations, 116
 Mahan School, Alumni support reopened, *Anchor*, 10-12
 Mission, One hundred years ago, 213
 Nanking, St. Paul's, 149
 Roots memorial, 564
 St. John's honors its "grand old man," (F. L. H. Pott) *Budd*, 265-8
 St. John's University honors Bishop Shen, 470
 Shanghai Progress 1909-33, 294
 Shanghai reports progress, *Wood*, 440
 Shanghai, St. Elizabeth's Hospital, 394
 Shanghai, St. John's University, 53
 Shanghai, St. Luke's Hospital, 394
 Shanghai, St. Peter's Church, 220
 Shanghai, Self-support in, 343
 Shanghai, Suffragan Bishop for, 520
 "She hath wrought a good work" (Mrs. L. A. Chang) *Standing*, 482-4
 Shen, T. K., 273-6, 291, 470, 601
 Shensi Province, Bishop for, *Barnes*, 273-6
 Soochow and outstations, 453
 T. V. Soong's gift to St. John's, 293
 Wei: Builder of the Kingdom, Dr., *Hulbert*, 19-23
 What religion means to me, *Madame Chiang Kai-Shek*, 312
 Woman's Missionary Service League, 201
 Wuchang, Boone Library School, 356
 Wuchang, St. Saviour's Church, 403
 Wuhu, St. James' School reopened, 259
 Wuhu, True Light Dispensary, 307
 Wushih, Confirmation, 104
 Yangchow, Holy Trinity schools, 453; Mahan School, 10-12
 Yanghaung Chapel, 115
 Chinese bishop named for Shensi Province, *Gladys W. Barnes*, 273-6; also 291
 Chorley, E. Clowes—Beginnings of the American Episcopate, 415-19
 Beginnings of Church in New Jersey, 359-63
 Christian Social Service
 (See Departments)
 Christmas Eve at our Lord's Birthplace, *George Francis Graham Brown*, 565-7
 Christmas, Toward, *James DeWolf Perry*, 568
 Chung Hua Sheng Kung Hui, pastoral, 453
 Church Army
 (See Cooperating Agencies)
 Church and better housing, The, *Mary K. Simkhoritch*, 127-9
 Church and changing social work, The, *Niles Carpenter*, 225-8
 Church and family relations, The, *Raimundo de Ories*, 93-6
 Church and new rural trends, The, *Roy J. Colbert*, 269-72
 Church and Social Credit, The, *J. F. Fletcher*, 173-6
 Church and Social Justice, The, *Vida D. Scudder*, 6-9
 Church and the State, The, *William R. Castle, Jr.*, 261-4
 Church goes forward in Mexico, Our, *Frank W. Creighton*, 573-5
 Church Home Society of Boston, 605
 Church Missions Publishing Company, 469
 Church of the Air:
 Church and the State, The, *Castle*, 261-4
 World opportunities for Church's Mission, *Wood*, 214-19
 Also 8, 245
 (See also Radio)
 Church Publishing Society, Tokyo, Japan, 47
 Church's Mission, World opportunities for, *John Wilson Wood*, 214-19
 Church's nurses serve in far-off places, *Edith B. Stewart*, 441-2
 Church-Wide Endeavor:
 Call to Christian Churchmen, A, *Perry*, 68
 Prayer, 70
 Purpose of God in Life and Work, The, *Perry*, 67-70
 Colbert, Roy J.—Church and new rural trends, The, 269-72
 College Work
 (See Departments—Religious Education)
 Collett, Charles H.—Missionaries will tell you of their work, 493-4
 Continuity of Christian life and purpose, *James DeWolf Perry*, 521-5
 Cook, Philip, 49, 452; portrait, 2
COOPERATING AGENCIES:
 Brotherhood of St. Andrew, 62, 159, 255, 351, 463, 557
 Church Army, The, 62, 159, 254, 293, 350, 402, 556
 Church Mission of Help, 60, 158, 255, 351, 464, 557
 Church Periodical Club, The, 61, 158, 254, 350, 463, 558
 Daughters of the King, The, 63, 256, 340, 461
 Girls' Friendly Society, The, 60, 159, 256, 349, 462, 558
 Guild of St. Barnabas, The, 61, 160, 255, 351, 461
 Seamen's Church Institute of America, 61, 160, 256, 352, 464, 556
 Cornwall Legh, Mary, *Gladys W. Barnes*, 381-4
 Creighton, Frank W.—Church goes forward in Mexico, Our, 573-5
 Current trends in revolutionary Mexico, 543-4
 Cross meets crescent in Ancient Sian, *Claude L. Pickens, Jr.*, 170-2
CUBA:
 Havana, Calvario mission school closed, 454
 Hulse, Bishop, 466, 469, 511
 Cyprus, Church of, 248

D

- Deaconesses, Retiring Fund for, 211, 260
 Deaf, Ministry to, 563
 Deane, Frederick L., Bishop of Aberdeen, (portrait), 258
 Deficit (1933-1934), 197
 Deloria, Ella—Indian chief helped to build Kingdom (Philip Deloria), 221-4
 de Ovies, Raimundo—Church and Family Relations, The, 93-6
- DEPARTMENTS:
 Christian Social Service
 Church and changing social work, The, *Carpenter*, 225-8
 Church and new rural trends, The, *Colbert*, 269-72
 Church and Social Credit, The, *Fletcher*, 173-6
 Episcopal Social Work Conference, 202, 251, 321-4
 General Convention, 552
 Good Samaritan Hospital, Charlotte, N. C., 344
 Motion pictures, 504
 Rogation Days, *Fenner*, 164
 Seminars, 150
 Social Service Sunday, 54
 Social welfare and social justice, *Barnes*, 321-24
 Also 107, 297, 396, 456, 605
 (See also Social Problems)
- Domestic Missions, 102, 148, 200, 246, 298, 346, 392, 455, 502, 599-600
- Field:
 "A Bit of Encouragement," 108
 Every Member Canvass, 199, 347, 508
 General Convention, 553
 Regional Conferences, 206, 252, 299-300
 Speakers Bureau, 108
 Also 153
- Finance:
 Budgets and Quotas, 49-50
 Supplementary fund, 1933, 46
- Foreign Missions:
 Across the Secretary's Desk, 52, 103, 149, 201, 247, 293, 342, 393, 453, 503, 601
 General Convention report, 549-50
 With our missionaries, 53, 104, 148, 199, 245, 292, 341, 394, 454, 506, 602
 Publicity, 58, 106, 154, 205, 252, 298, 344, 397, 507, 604
 General Convention, 459, 554-5
- Religious Education:
 Church school at General Convention, 457-8
 Church school objectives, *McGregor*, 295
- College Work:
 At General Convention, 395
 Some larger objectives in, *Theodore O. Wedel*, 75-8
 Also 56, 151, 203, 505, 603
 General Convention, 551
 How shall we use the Lenten Offering stories, 55-6
 McMaster, Vernon C., 199
 Missionary Education, 57, 106, 151, 203, 249, 296, 395, 458, 506, 604
 Young People, 152, 204, 295, 345-6
 Teacher, The Good, 249
 Also 105, 151, 203, 505, 603
- Woman's Auxiliary:
 Committee chairmen, 109
 Executive Board meeting (December 1933) 59; (February) 207; (April) 301
 Interpretation of, 398
 Good Friday Offering, 155
 Interpretation of, 398
 Missions in This Age, 606
 New leaflets, 253
 North Dakota Mission, 307
 Parent Education, *Margaret I. Marston*, 460
 Quiet Day for Prayer, A, 494
 Studies World of today, 538-40
 Supply secretaries, 509
 Triennial faces vital questions, *Grace Lindley*, 413-14
 U. T. O. reports, 348
 World Day of Prayer, 109

- Devastating typhoon strikes (Kyoto) Japan, *J. Kenneth Morris*, 545-7
 Domestic Missions makes Americans, *George Wharton Pepper*, 533-5
 DOMINICAN REPUBLIC, 393
 DORNAKAL greets our first missionaries, *Catherine H. Shriver*, 3-9
 (See also India)
 Douglass, William—First Negro ordained on Southern soil, 260

E

- Ecclesiastical Relations, Commission on, *Sergius Bulgakoff*, 510
 Sunday Schools in the Near East, 157
 Also 248, 303, 400, 607
 Emergency Schedule, 1935, 519, 576
 Eminent missionary doctor dies in Tokyo (Teusler) 405-8
 Episcopal Anniversaries—January, 18; March, 134; April, 165
 Episcopal Social Work Conference, 202, 251, 321-24
 Every Member Canvass, 199, 347, 508
 Everyman's Offering:
 Carries on, The, *Perry*, 526
 Igorot (Philippines) contribution, *Nobes*, 579-80
 Manhood and the Church's Line, *Taft*, 385-6
 Also 515

F

- Fairfield, Leslie Lindsey, 291
 Family Relations, The Church and, *Raimundo de Ovies*, 93-6
 Fenner, Goodrich R.—Rogation Days, 164
 Field Department:
 (See Departments)
- Finance:
 Income and Expenditures, 1935, Schedule of, 531
 (See also Departments)
- Fischer, Dorothy May, 49, 105
 Fleming, Archibald Land—Consecrated, 116
 Fletcher, Joseph F.—Church and Social Credit, The, 173-6
 Foreign Missions Department:
 (See Departments)
- FORT YUKON:
 (See Alaska)
- Forward Movement, 519

G

- Ganga, Alfredo, 575
 Garrett, Norman F., 140
- GENERAL CONVENTION:
 Birthday Thank Offering, 1934, 516
 Broadcasts, 468
 Budget and Program Committee, 452, 527-32
 Christian Social Service at, 552
 Church Publicity at, 555
 Church school at, 457-8
 Conferences preceding, 391
 Continuity of Christian life and purpose, *James DeWolf Perry*, 521-5
 Current trends in revolutionary Mexico, *Creighton*, 543-4
 Directory, 409
 Domestic Missions makes Americans, *Pepper*, 533-5
 Emergency Schedule, 519
 Everyman's Offering, 515, 526
 Field Department at, 553
 Foreign Missions report, 549-50
 Forward Movement, 519
 Highlights, 282
 Missionary Summary, 515-20
 Missionaries at, 468
 National Council meetings at, 501
 National Council members elected, 520
 National Council Training Institute, 339-41, 391-95

New Jersey welcomes, *Matthews*, 357-8
 Opening service (picture), 536-7
 Program, 409
 Religious Education at, 551
 Sanctuary, 450
 Status of Presiding Bishop, 520
 Young People at, 345-6
 Women elected to National Council, 520
 Also 501, 564
 (See also Woman's Auxiliary Triennial)
 Gilman, Gertrude C.—Bishop Gilman visits a country station, 425-8
 Gledstone, F. F.—Bishop Azariah builds the Kingdom in India, 71-3
 Good Friday Offering, 155
 Good Friday Offering aids Near East, *C. T. Bridgeman*, 121-2
 Goodman, Frederic W.—*Addresses on Gospels of the Christian Year*, 492
 Gospel of Christ in Navajo Land, *The, Ross R. Calvin*, 117-20
Gospels of the Christian Year, Addresses on, Frederic W. Goodman, 492
 Graham Brown, George Francis—Christmas Eve at our Lord's Birthplace, 565-7
 Near East Mission, *The*, 74
Guiding the Adolescent, 251

H

HAITI, 342
 Hamlin, Julian D.—Read a Book, 141-2
 HANKOW:
 (See China)
 Hannington, James—Knight Adventurous, *Arthur P. Shepherd*, I, 447-9; II, 497-9
 Hanson, Alice L., 139
 Harper, Lillie H.—New York sculptor visits Fort Yukon, 569-72
 HAWAIIAN ISLANDS:
 A *Maiihini* visits the Church in, *Beardsley, I*, 364-8; II, 443-6; III, 477-81
 Bishop Restarick was courageous pioneer, *Wood*, 123-4
 Church Army in, 293
 Also 259, 290
 Heaslett, Samuel—Sei Ko Kwai reveals genius of Church, 589-91; also 52
 Hibbard, Rebekah L.—Read a Book, 195
Historical Magazine of the Protestant Episcopal Church, 205, 564
 Hobbs, G. Warfield—Among the Ojibways with *Mahjigishig*, 369-72; also 307
 Hogge, Helen Gibson—Approach to normal youth, *Our*, 41-5
 Home Missions Council, Annual meeting, 102
 HONOLULU:
 (See Hawaiian Islands)
 Horner, C. H.—*World Tides in the Far East* (reviewed), 332
 Hospitals:
 Alaska, Hudson Stuck, Fort Yukon, 294, 393, 569-72
 Arizona, St. Luke's, Phoenix, 115
 China, St. Elizabeth's, Shanghai, 394
 China, St. Luke's, Shanghai, 52, 394
 China, True Light Dispensary, Wuhu, 307
 Japan, St. Barnabas', Osaka, 237-9
 Japan, St. Luke's, Tokyo, 259-60, 503
 Mexico, House of Hope, Nopala, 133-4
 Missouri, St. Luke's, Kansas City, 213
 New Mexico, San Juan, Farmington, 455
 New York, St. John's, Brooklyn, 251
 North Carolina, Good Samaritan, Charlotte, 344
 Philippines, Sagada Mission, 318-20
 Philippines, St. Luke's, Manila, 247, 308, 437, 441-2
 Housing, The Church and better, *Mary K. Simkhovitch*, 127-9
 Howell, Monica V.—Montana's isolated welcome the Church, 495-6
 Hubbard, John Perry, 51, 140
 Hulbert, Winifred E.—Alaska calls to Builders of the Kingdom (John W. Chapman), 191-4
 Dr. Wei: Builders of the Kingdom in China, 19-23
 Institute schools help to build Kingdom, 130-32

Hulse, Hiram R., in *Morro Castle* disaster, 469, 541; portrait, 466

I

INDIA:
 Aaron, John, 211
 Bishop Azariah builds the Kingdom in India, *Gledstone*, 71-3
 Confirmations, 115
 Dornakal greets our first missionaries, *Shriver*, 3-9
 Indian chief helped to build Kingdom (Phillip Deloria) *Ellis Deloria*, 221-4
 Indians:
 Among the Ojibways with *Mahjigishig*, *Hobbs*, 369-72
 Arapahoes, 142, 404
 Gospel of Christ in Navajo Land, *The, Calvin*, 117-20
 Missionary finds Bishop Whipple letter, *Larsen*, 474-6
 Sioux, Visitation to, 563
 South Florida Seminoles, 502
 W. A. in North Dakota Mission, 307
 Institute schools help to build Kingdom, *Winifred E. Hulbert*, 130-32
 Isolated welcome the Church, Montana's, *Howell*, 495-6
 Isolated, Work among, 200
 "It is little, but we, too, are poor," *Clifford E. B. Nobes*, 579-80

J

JAPAN:
 Cornwall Legh of Kusatsu, *Mary, Barnes*, 381-4
 Devastating typhoon strikes, *Morris*, 545-7
 Kindergartens, 103
 Kobashi San: A Japanese St. Francis, 27-8
 Kyoto, 343, 503
 Kyoto day nursery begins home for mothers, 484
 Kyoto missions receive notable gifts, *Stricken*, 595
 Kyoto ordinations, 211
 Kyoto, running expenses, 454
 Kyoto, St. Agnes' School, 248
 Osaka Diocese completes first decade, *Naide*, 125-6
 Osaka, St. Barnabas' Hospital, 237-9
 Osaka, Widely Loving Society, 27-8
 Sei Ko Kwai reveals genius of Church, *Heaslett*, 589-91
 Teusler, Rudolf B., 402, 405-8, 467-8
 Tohoku, Hachinohe Church consecrated, 602
 Tohoku rejoices in new buildings, *The, Binsted*, 39-40
 Tokyo, Church Publishing Society, 47
 Tokyo, Decennial anniversary, Diocese of, *Matsui*, I, 13-16; II, 81-4
 Tokyo, St. Luke's Hospital, 503
 Tokyo, St. Luke's nurses' rest house, 259-60
 Tokyo, St. Paul's University, 116, 201
 Japanese Diocese (Tokyo) completes first decade, *Yonetaro Matsui*, I, 13-16; II, 81-4
 Jenkins, Hawkins K.—Sagada rejoices over new hospital, 318-20
 Jerusalem and East Mission, *The, George Francis Graham Brown*, 74
 Jerusalem and Near East:
 Christmas Eve at our Lord's Birthplace, *Graham Brown*, 565-7
 Good Friday Offering aids, *Bridgeman*, 121-2
 Jones, Frank M.—St. Barnabas' Hospital cares for children, 237-9
 Jones, Mary R., 290
 Junge, Werner, 139

K

Kagawa, Mrs., *Barnes*, 387-9
 Kagawa, Toyohiko—Saint in the slums of Japan, *A, Nairne*, 335-7

Kan, Enkichi, 564

KANSAS:

Hays Associate Mission, 298

KENTUCKY, 403, 469

Kiangsi-Hunan—Bishop consecrated, 47

Kiangsi rehabilitation, 355

Kiangsu Clergy Fund, 50

Kobashi San: A Japanese St. Francis, 27-8

Krischke, Egmont Machado, ordained, 116

Kutchu-Kuehin mother and child, 562

KYOTO:

(See Japan)

L

Lan Tiang Hu, 163

Larsen, John G.—Missionary finds Bishop Whipple letter, 474-6

Lassiter, Roberta L., 51

Leidt, William E.—General Convention bravely faces the future, 515-20

Lenten Offering:

(See also Builders of the Kingdom)

Lenten Offering Poster, 66

Lenten Offering stories, How shall we use the, 55-6

Lepers:

Kusatsu, Mary Cornwall Legh of, *Barnes*, 381-4

LIBERIA:

By river and trail into the hinterland, *McKenzie*, 438-40

Cuttington College, 51

Pandemai, Church of the Incarnation, 126

Strides toward self-support, *A. B. Parson*, 333-4

Also 307

Lindley, Grace—W. A. Triennial faces vital questions, 413-14

Lloyd, Arthur S.—Power which faith adds to a man, *The (Teusler)*, 408

Loaring-Clark, Ada—Ministering to the visually handicapped, 17-18

Lost Chance, A, *George G. Barnes*, 143-5

Lure of gold threatens the Philippines, *Clifford E. Barry Nobes*, 309-12

M

Mahini visits the Church in Hawaii, A. *Edna B. Beardley*, I, 364-8; II, 443-6; III, 477-81

Manhood and the Church's Line, *Charles P. Taft*, 385-6

MANILA:

(See Philippine Islands)

Marston, Margaret I.—Parent education, 460

Martyn, A Story of Henry, *Basil Mathews*, 24-6

Mathews, Basil—In Peril of Shipwreck, 97-9

Race against time, A, (Henry Martyn), 24-6

Mathews, Paul—New Jersey welcomes General Convention, 357-8

Matsui, Yonetaro—Japanese diocese (Tokyo) completes first decade, I, 13-16; II, 81-4

McGregor, D. A., 249, 307

McHenry, Dorothea L., 139

McKenzie, Mary Wood—River and trail into the hinterland, *By*, 438-40

McKim, John, 52, 520; portrait, 373

McMaster, Vernon C., 199

Church school at General Convention, *The*, 457-8

Message to the Church, *James DeW. Perry*, 277

MEXICO:

Current trends in revolutionary, *Creighton*, 543-4

House of Hope, Nopala, *de Salinas*, 133-4

Our Church goes forward in, *Creighton*, 573-5

Woman's Auxiliary, 163

Also 356

Milton, W. H.—*And the Life Everlasting* (reviewed), 592

Ministering to the visually handicapped, *Ada Loaring-Clark*, 17-18

Missionaries:

Missionaries will tell you of their work, *Charles H. Collett*, 493-4

New appointees, 139-40

Missionary Education:

(See Departments—Religious Education)

Missionary facts from many lands, 115-6, 163-5, 211-12, 259-60, 307-8, 355-6, 403-4, 467-9, 563-4

Missionary finds Bishop Whipple letter, *John G. Larsen*, 474-6

Missionary nurse answers emergency call, *Henry H. Chapman*, 219

Missions in This Age, W. A. Committee Report, 606

MISSOURI:

St. Luke's Hospital, Kansas City, 213

MONTANA:

Missionary organizes group parish, 200

Montana's isolated welcome the Church, *Monica V. Howell*, 495-6

Morehouse Memorial Library is dedicated, 79-80

Morris, J. Kenneth—Devastating typhoon strikes Japan (Kyoto), 545-7

Mosher, Gouverneur F.—Adventures in Upi, 315-17; portrait, 306

Tiruray girls witness to the Master, 313-14

Moslems:

Cross meets crescent in ancient Sian, *Pickens*, 170-2

Moss, Jr., Frank H., 290

Mullen, Edward G.—Pioneer among Zamboanga Moros retires (Frances E. Bartter), 471-3

Myers, Margaret J. H.—*Self-made Bishop*, A (reviewed), 436-7

N

Naide, J. Y.—Osaka Diocese completes first decade, 125-6

Nairne, W. P.—Saint in the slums of Japan, A (Kagawa), 335-7

NANKING:

(See China)

National Council:

Between Conventions, 597-9

1933 Deficit, 147

Meetings: (December 1933), 49-51; (February), 197-9; (April), 289-92

Members, 520

Also 101, 245, 339-41, 391, 451, 501

Near East, Sunday schools in the, 157

(See also Jerusalem)

Negroes:

First ordained on Southern soil, 260

(See also American Church Institute for Negroes)

Newberry, Alfred—Read a Book, 380

New Jersey, Beginnings of Church in, *E. Clowes Chorley*, 359-63

New Jersey welcomes General Convention, *Paul Mathews*, 357-8

NEW MEXICO:

Farmington, San Juan Mission Hospital, 455

New York sculptor visits Fort Yukon, *Lillie H. Harper*, 569-72

Nichols, John W., elected Suffragan Bishop of Shanghai, 520

Nobes, Clifford E., Barry—"It is little, but we, too, are poor," 579-80

Lure of gold threatens the Philippines, 309-12

Nogawa, Hisanosuke, 211

O

OKLAHOMA, 346, 455

Olmos, Mario Ramires, ordained, 116

On the trail with Bishop Bentley, *John B. Bentley*, 420-4

One hundred years ago, China Mission, 213

First Negro ordained on Southern soil, 260

Osaka Diocese completes first decade, *J. Y. Naide*, 125-6

Overs, Walter H., death, 308

P

Pandemai:

(See Liberia)

Parson, A. B.—Liberia strides toward self-support, 333-4

- Pepper, George Wharton—Domestic Missions makes Americans, 533-5
- Peril of Shipwreck, In, *Basil Mathews*, 97-9
- Perry, James DeWolf—Call to Christian Churchmen, A, 68
- Church-Wide Endeavor Message, 67-70
- Continuity of Christian life and purpose, 521-5
- Dr. Teusler: A glowing, dynamic leader, 407
- Everyman's Offering, 526
- In Europe, 291, 391
- Message to the Church, 277
- Status of Presiding Bishop, 520
- Toward Christmas, 568
- PHILIPPINE ISLANDS:**
- Adventures with Bishop Mosher in Upi, 315-17
- Balbalasang wedding, *Richardson*, 47
- Besao, St. James' School, 52, 469
- Bontoc, All Saints' Girls' School, 103
- Contributions to deficit, 503
- Lure of gold threatens, *Nobes*, 309-12; also 293
- Manila, St. Luke's Hospital, 247, 308, 437
- Manila, St. Luke's Training School for Nurses, *Stewart*, 441-2
- Marta Longid and daughter (Cover), 223
- Mountain Province, weekly schedule, 149
- Pioneer among Zamboanga Moros retires (Frances E. Bartter) *Mullen*, 471-3
- Sagada Hospital, 318-20
- Tiruray, 342
- Tiruray girls witness to the Master, *Mosher*, 313-14
- Zamboanga, 355, 575, 601
- "It is little, but we, too, are poor," *Nobes*, 579-80
- From North and South in the, 575
- Pickens, Jr., Claude L.—Cross meets crescent in ancient Sian, 170-2
- Pioneer among Zamboanga Moros retires (Frances E. Bartter) *Edward G. Mullen*, 471-3
- PONCE:**
- (See Puerto Rico)
- Pott, Francis L. Hawks, Birthday celebration, *Budd*, 265-8
- Power which faith adds to a man," "The (Teusler) *Arthur S. Lloyd*, 408
- Prayer, Church-Wide Endeavor, 70
- For missionary teams, 542
- Presiding Bishop
- (See James DeWolf Perry)
- Program Building*, Edna B. Beardsley, 109
- Publicity Department:
- (See Departments)
- PUERTO RICO:**
- Ponce, Holy Trinity Church, 356
- Purpose of God in Life and Work, The—Church-Wide Endeavor Message, *Perry*, 67-70

Q

- Quiet Day for Prayer, A (Nov. 12), 494
- Quotas, 199

R

- Race against Time, A, *Basil Mathews*, 24-6
- Radio:
- At general convention, 468
- Ketchikan, Alaska, Station KGBW, 149
- St. John's Hospital, Brooklyn, N. Y., 251
- Station KFQD, Alaska, 293
- World opportunities for Church's mission, *Wood*, 214-19
- (See also Church of Air)
- Read a Book, 37-8, 100, 141-2, 195, 240, 283-4, 332, 380, 436-7, 492, 592
- Regional Conferences, 299-300
- Religious Education Department:
- (See Departments)
- Restarick, Henry Bond, Death, 46
- Courageous pioneer, *Wood*, 123-4
- Richardson, Dorothy Lee—Balbalasang wedding, 47
- Riggin, Charles L., 139
- River and trail into the hinterland, By, *Mary Wood McKenzie*, 438-40
- Rogation Days, *Goodrich R. Fenner*, 164

- Roots, Logan H., 50
- Roots, Mrs. L. H.—Memorial, 564
- Rose, Lawrence, 50, 140
- Routledge, Deaconess Margaret—Retired, 201
- Rowe, Peter T., 355, 453
- Rural clergy conferences, 251
- Rural Messenger*, The, 96
- Russell, James S.—Builders of the Kingdom: IV, *Hubert*, 130-32

S

- SAGADA:**
- (See Philippine Islands)
- Saint in the slums of Japan, A (Kagawa) *W. P. Naire*, 335-7
- St. Barnabas' Hospital cares for children, *Frank M. Jones, M.D.*, 237-9
- St. John's honors its "grand old man," (F. L. H. Pott) *Josephine E. Budd*, 265-8
- St. John's University honors Bishop Shen, *Josephine E. Budd*, 470
- St. Luke's, (Manila) receives hospital day award, 437
- Salina, confirmations, 455
- Salinas, Sara Q. de—"She went with Christ's healing touch," 133-4
- Salinas y Velasco, Efrain, 543; portrait, 514
- Sanctuary:
- All sorts and conditions, 548
- An office of Prayer for the Kingdom, 92
- Ascension Day, Whitsuntide, Trinity Sunday, 244
- General Convention, 450
- General Intercession, A, 288
- The Hawaiian Islands, 390
- The Philippine Islands, 338
- Sursum Corda, 500
- United Thank Offering, The, 196
- Also 48, 146, 596
- Sao Paulo for the Lord Christ, Touring, *William M. M. Thomas*, 12
- Schools and Colleges:
- Brazil, St. Margaret's, Pelotas, 503
- China, Boone Library, Wuchang, 356
- China, Central (Hua Chung), Wuchang, 403
- China, Holy Trinity, Yangchow, 453
- China, Kuling, 116
- China, Mahan, Yangchow, 10-12, 293
- China, St. James', Wuhu, 259
- China, St. John's, Shanghai, 53, 293, 470
- Cuba, Calvario, Havana, 454
- Georgia, Fort Valley, 302, 399
- Japan kindergartens, 103
- Japan, St. Agnes', Kyoto, 248
- Japan, St. Margaret's, Tokyo, 293
- Japan, St. Paul's, Tokyo, 116
- Liberia, Cuttington, 51
- North Carolina, St. Augustine's, Raleigh, 302
- Philippine Islands, All Saints', Bontoc, 103
- Philippine Islands, St. James', Besao, 469
- South Carolina, Voorhees, Denmark, 302, 399
- Southern mountains, 392
- Virginia, Pine Grove Hollow, Bible School, 455
- Virginia, St. Paul's, Lawrenceville, 399
- Schmuck, Elmer N., 404
- Seudder, Vida D.—Church and Social Justice, The, 6-9
- Sei Ko Kwai reveals genius of Church, *Samuel Heaslett*, 589-91
- Shame of doing little, The, *Bishop Littlejohn*, 578
- SHANGHAI:**
- (See China)
- "She hath wrought a good work," (Mrs. L. A. Chang) *Mrs. A. R. T. Standing*, 482-4
- "She went with Christ's healing touch," *Sara Q. de Salinas*, 133-4
- Shen Tz Kao, 273-6, 291, 470, 601
- Shepherd, Arthur P.—Brother to all the world (Sadhu Sundar Singh) 241-3
- James Hamington: Knight adventurous, I, 447-9; II, 497-9
- Trail Breaker, The (W. C. Bompas), 593-5
- Shriver, Catherine H.—Dornakal greets our first missionaries, 3-9
- SIAM:**
- (See China)

- Simkhovitch, Mary K.—Church and better housing, *The*, 127-9
 Sister Agnes Margaret, 290
 Sister Augusta, 290
 Sister Louise Magdalene, 290
 Social Problems facing the Church in 1934:
 I. Church and Social Justice, *The*, *Scudder*, 6-9
 II. Church and Family Relations, *The*, *de Oviés*, 93-6
 III. Church and better housing, *The*, *Simkhovitch*, 127-9
 IV. Church and Social Credit, *The*, *Fletcher*, 173-6
 V. Church and changing social work, *The*, *Carpenter*, 225-8
 VI. Church and new rural trends, *The*, *Colbert*, 269-72
 Social Welfare and Social Justice, *C. Rankin Barnes*, 321-24
 Soong, T. V., 293
 SOUTH DAKOTA, 200, 563
 South Florida Seminoles, 562
 Southern mountains, 246, 392
 Southon, Arthur E.—Twins of Star Island, *The*, (Bishop Patteson) 285-7
 Spokane, 213, 502
 Springtime comes to Shinkawa (Mrs. Kagawa) *George G. Barnes*, 387-9
 Standing, Mrs. A. R. T.—"She hath wrought a good work," (Mrs. L. A. Chang), 482-4
 Statistics:
 Communicants, 248
 Stevens, Percy, 47
 Stewart, Edith B.—Church's nurses serve in far-off places, 441-2
 Student Lenten Offering, 505
 Sturgis, Lucy C.—United Thank Offering? What is the, 166-8
 Swei Chi'ang Huang, 163
 Supplementary Fund, 1933, 46
 Suter, John W., Jr.—Quality and nature of thankfulness, 184-5

T

- Taft, Charles P.—Manhood and the Church's Line, 385-6
 Teacher, *The good*, *D. A. McGregor*, 249
 Teusler, Rudolf B., death, 405-8, 467-8; portrait, 402
 TEXAS:
 El Paso, St. Anne's Mission, 246
 Thankfulness, Quality and nature of, *John W. Suter, Jr.*, 184-5
Thankfulness: What is it?, 109
 Thomas, William M. M., 12, 247
 Tiruray girls witness to the Master, *G. F. Mosher*, 313-14
 Also 342
 TOHOKU:
 (See Japan)
 TOKYO:
 (See Japan)
 Tompkins, Charles A., death, 451-2
 Trail Breaker, *The*, (W. C. Bompas) *Arthur P. Shepherd*, 593-5
 True Light Dispensary, Wuhu, 307
 Twins of Star Island, *The* (Bishop Patteson) *Arthur E. Southon*, 285-7

U

- United Thank Offering 1934, 348, 515-16
 Forty-five years of the (pictures) 177-90
 Growth, 169, 452
 Leaflets, 207
 Quality and nature of thankfulness, *Suter*, 184-5

- Sanctuary, 196
 Triennial Presentation Service, Plans, 165
 What is the, *Lucy C. Sturgis*, 166-8

V

- VIRGINIA:
 Pine Grove Hollow Bible school, 455
 Virginia Diocesan Institute, 204

W

- Walker, M. P.—Ah Mei Wong, 442
 Wedel, Theodore O.—*Christianity*, Students urged to read Bevan's, 284
 College Work, Some larger objectives in, 75-8
 Secretary for College Work, 49, 56
 Wei, F. C. M., Builders of the Kingdom in China, *Winifred E. Hulbert*, 19-23
 WESTERN NEBRASKA:
 Confirmations, 164
 What religion means to me, *Madame Chiang Kai-Shek*, 312
 Whipple, Henry B.—Letter found by missionary, *Larsen*, 474-6
 Who? What? When?, 63, 152, 204
 Widely Loving Society, Osaka, Japan, 27-8
 Williamson, Mrs. Charles Spencer, in Japan, 116
 Windgrow, Susan, 212
 Windham House, New York, 404
 With Our Missionaries:
 (See Departments)
 Woman's Auxiliary:
 (See Departments)
 Woman's Auxiliary Triennial faces vital questions, *Lindley*, 413-14
 Presentation service plans, 165
 Studies world of today, 538-40
 United Thank Offering 1934, 515-16
 Woman's Missionary Service League (China), Annual Meeting, 201
 Wong, Ah Mei, *M. P. Walker*, 442
 Wood, John Wilson—Bishop Restarick was courageous pioneer, 123-4
 Shanghai reports progress, 440
 World opportunities for Church's mission, 214-19
 Wood, Louis G., death, 292
 Woodward, Timothy E., 140
 World missionary policy, 259
World Tides in the Far East (reviewed) C. H. Horner, 332
 WUCHANG:
 (See China)
 WUHU:
 (See China)
 WUSIH:
 (See China)
 WYOMING:
 Bishop Schmuck sees Arapahoe pipe, 404
 Ethete, St. Michael's Mission, 142

Y

- YANGCHOW:
 (See China)
 Yanghaung, China, chapel, 115
 Yoshimoto, Hidemasa, 211
 Young People:
 (See Departments—Religious Education)
 Youth, Our approach to normal, *Hogge*, 41-5
 Youth's Spirit of Missions, 24-6, 97-9, 143-5, 241-3, 285-7, 335-7, 387-9, 447-9, 497-9, 593-5

Z

- ZAMBOANGA:
 (See Philippine Islands)

THE SPIRIT OF MISSIONS

First Impressions of India

CATHERINE H. SHRIVER

Church and Social Justice

VIDA D. SCUDDER

Ten Years' Growth in Tokyo

YONETARO MATSUI

Meeting of National Council

WITH DEPARTMENT REPORTS



JANUARY, 1934

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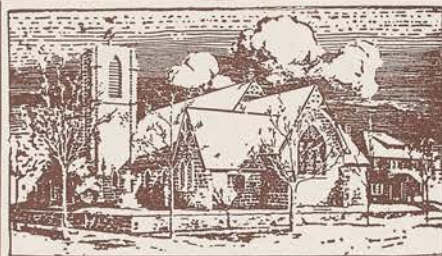
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Retired

Vol. XCIX, No. 1



JANUARY, 1934

CONTENTS

Frontispiece: New Officers of the National Council.....	2
Dornakal Greets Our First Missionaries.....	<i>Catherine H. Shriver</i> 3
Social Problems Facing Church in 1934.....	<i>Vida D. Scudder</i> 6
Recent Ordinations in Brazil.....	9
Alumni Support Reopened Mahan School.....	<i>The Rev. Benjamin L. Ancell</i> 10
Touring Sao Paulo for the Lord Christ.....	<i>The Rt. Rev. William M. M. Thomas</i> 12
Japanese Diocese Completes First Decade.....	<i>The Rt. Rev. Yonetaro Matsui</i> 13
Ministering to the Visually Handicapped.....	<i>Ada Loaring-Clark</i> 17
Episcopal Anniversaries in January.....	18
Dr. Wei: Builder of the Kingdom in China.....	<i>Winifred E. Hulbert</i> 19
A Race Against Time: For Boys and Girls.....	<i>Basil Mathews</i> 24
Kobashi San: A Japanese St. Francis.....	27
Eight Pages of Pictures from the Field.....	29
Read a Book.....	<i>The Rt. Rev. Charles Fiske</i> 37
The Tohoku Rejoices in New Buildings.....	<i>The Rt. Rev. Norman S. Binsted</i> 39
Our Approach to Normal Youth.....	<i>Helen Gibson Hogge</i> 41
Jottings From Near and Far.....	46
Sanctuary of the Church's Mission.....	48
Who? What? When?.....	63
The National Organization of the Church.....	64

THE NATIONAL COUNCIL

Meeting of the National Council..... 49

DEPARTMENTS

Foreign Missions.....	52
Across the Secretary's Desk.....	52
With Our Missionaries.....	53
Christian Social Service.....	54
Religious Education.....	55
Missionary Education.....	57
Publicity.....	58

AUXILIARIES

The Woman's Auxiliary..... 59

COÖPERATING AGENCIES

The Girls' Friendly Society.....	60
Church Mission of Help.....	60
Guild of St. Barnabas.....	61
The Church Periodical Club.....	61
Seamen's Church Institute of America.....	61
The Church Army.....	62
Brotherhood of St. Andrew.....	62
The Daughters of the King.....	63

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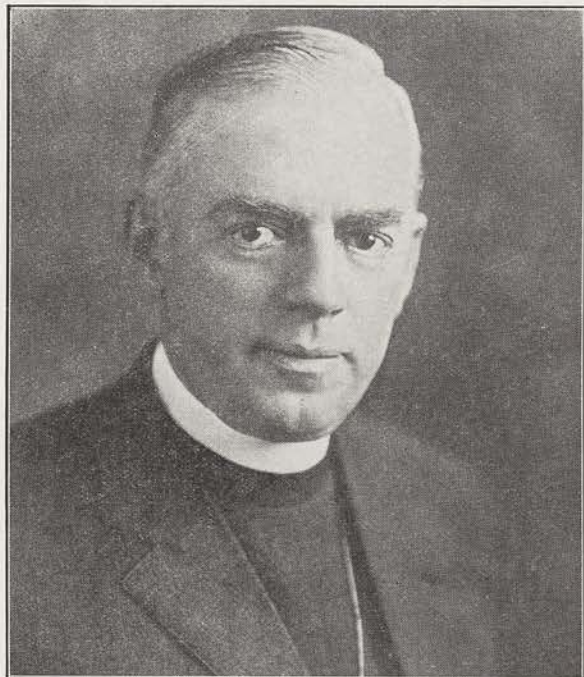
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New Officers of the National Council



The Rt. Rev. Philip Cook, named by National Council to be its First Vice-President. (See page 49)



The Rt. Rev. F. B. Bartlett assumes Domestic Missions Executive Secretaryship in addition to episcopal duties

The Spirit of Missions

VOL. XCIX, No. 1

JANUARY, 1934



Dornakal Greet's Our First Missionaries

Long awaited participation of our Church
in work in India begins with the arrival
of the Shriver's in Bishop Azariah's diocese

By Catherine H. Shriver

Editorial Correspondent, THE SPIRIT OF MISSIONS

In our December issue (page 657) we reported the safe arrival on St. Luke's Day (October 18, 1933), in Dornakal, India, of the Rev. and Mrs. George Van B. Shriver. Within a few days of this date Mrs. Shriver wrote her first impressions of her new surroundings for THE SPIRIT OF MISSIONS Family. This article is the first of many which the Editors expect to receive from the Shriver's, telling of this new and important work which we are undertaking in coöperation with other branches of the Anglican Communion in India.

INDIA, AT LAST! After two months spent in England, and one month spent on the ocean, we arrived in Madras on October 15. We gave thanks to God not only for a safe journey, but also for having brought us, at last, to this great country which for so long a time we had been hoping to see.

Our first few days here were full of new sights, vivid impressions.

Two days spent in Madras revealed it to be a city of contrasts. The 360,000 inhabitants are for the most part Indians, Anglo-Indians, Englishmen, and Americans. There is a strange mixture of the Orient and the Occident which surprised

us as we had expected to find Madras a truly Indian city. Methods of transportation consisted of the picturesque ox-cart, the rickshaw drawn by an Indian coolie, the horse and carriage, side by side with shiny new bicycles with tinkling bells, bright blue and green touring cars with raucous horns which serve as taxis, slow-moving street cars, and rickety buses. European business houses and stores and official buildings, most of them large in size and built of white stucco, formed a marked contrast to the Indian bazaars where the shops were in low, dark buildings, and where most of the wares were displayed in front in bewildering confusion. The large, airy white bungalows of the Europeans and of the high-salaried Indians looked quite unlike the small, one-room thatched-roof huts which we saw in sections of the city. I felt as if I were seeing very plainly two great contrasts: one between the wealth and the poverty of India; the other between the customs of the East and the West.

As our train left Madras to carry us north to Dornakal, we left city life behind us. We found great stretches of country on either side of the railway. Here was the India I had read about and of which I had seen pictures. We saw

THE SPIRIT OF MISSIONS

brilliant green rice fields, and Indian workers, clad only in bright red loin cloths and white turbans, standing ankle-deep in the water, transplanting rice plants. We saw small villages, isolated—no roads connected them with any other village—and seemingly sufficient unto themselves—just groups of thatched-roof mud huts. Herds and herds of half-starved cows and buffalos, sheep and goats wandered over the land, nibbling at the short grass. The impression as we flashed by was that the outside world was composed of brilliant and varied colors—green paddy fields, red loin cloths, red and green sarees, brown villages, and tawny herds of cattle seeking in vain for food from the land on which they roam.

As the town of Dornakal is the center of the diocese, it merits description in detail. It is rural. In front of our bungalow there is a stretch of open, rock-strewn land, with narrow footpaths crossing it at various angles. Here from early morning until evening Indian shepherds bring their herds of cows and buffalos, sheep and goats, to graze on the short grass. We found it difficult at first to "separate the sheep from the goats" because the animals resemble each other, and because they are totally unlike our

American sheep and goats. But they are readily distinguishable, as soon as you learn that goats' tails go up and sheep's tails go down!

The railroad tracks divide Dornakal into two parts. On one side of the tracks is the original village with its bazaar or market, Indian huts, Hindu temple, Mohammedan mosque. Here also are the parish church of Dornakal and the Diocesan Girls' Boarding School.* We visited the boarding school one afternoon and found some of the girls pounding Indian corn for their evening meal. They are a happy, bright-looking group of girls, of various ages, from many parts of the diocese.

The majority of the mission buildings are on the other side of the railroad tracks. Here the days teem with activity. There is a boys' industrial school, where boys of different ages learn carpentry and leather-work; a coeducational school where the boys and girls study such subjects as language (ten-year-old children study Telugu, Urdu, and English), history, arithmetic, and Bible; a Divinity School to which come men (and

*Miss Young, the principal of this school, has written an article on her work for THE SPIRIT OF MISSIONS which will appear in an early issue.



OLDER BOYS GRINDING CORN FOR THEIR EVENING MEAL

The educational mission in Dornakal includes the Diocesan Girls' Boarding School, the Boys' Training School, and a Divinity School—all are training boys and girls to take their places as Christians in India

DORNAKAL GREET'S OUR FIRST MISSIONARIES

their wives) from all parts of the diocese. These students live in neat, small white stucco bungalows which have been built in a row near the Divinity School. There is a small hospital where an Indian doctor and his assistant care for those who need medical advice and help. In one corner of our compound is a group of thatched-roof huts. We call it the Christian Village. All the people living there are Christians, and the neatness and cleanliness of their village and their huts bear witness to the fact that they are living changed lives; that change being shown even in the physical appearance of their village. This little Christian Village forms a great contrast to the non-Christian villages we saw as we traveled from Madras to Dornakal.

Greater than the impression made upon me by Dornakal—its rural aspect, its organized life, and its buildings—is the impression made upon me by the Indian Christians we have met. The people are gay, responsive, and have a keen sense of humor. The children are inquisitive, yet sometimes shy, and always gay. Four children were peering around the corner of our veranda the other day, trying to catch a glimpse of the newly-arrived American lady. (It seems that I am quite a novelty to the children here!) Haltingly, I asked them in what few Telugu words I could speak, "What is your name?" and "How are you?" That seemed to relieve their shyness, and gradually, one by one, they came up onto the veranda, where they stood gazing at me. I said in English, "I wish I could ask you to sing for me." One of the girls, about eight years old, understood the English word "sing," and she gathered the others together in a row, and began leading them in a Telugu song. They sang for half an hour. I could not under-

stand the words but it was great fun to hear those children and to watch their happy and expressive faces as they sang one song after another. They had just as much fun watching my face, I should say, judging from their peals of laughter when I tried to make out what they were singing.

But above all, I find here Christians who are truly Christian. The people have a deep sense of devotion and reverence to God. At the first Telugu Communion service I attended, I found a very real atmosphere of prayer. I have a feeling that these people live very close to God. Dornakal is really a training-camp for future Christian leaders in India. Everyone here is doing something to further the Kingdom of God. Teachers and leaders in the Coeducational School, in the Boys' Training School, in the Girls'



MR. SHRIVER
Bedecked with garlands
presented by Singareni
teachers

Boarding School, in the Divinity School, all are training boys and girls to take their places, as Christians, in India. The training which Indian youths are receiving here is raising their quality of living. That quality of living is not as highly standardized as American life, but it has a spirit behind it which we often find lacking in western civilization. It has the spirit of prayer behind it.

The other day we visited Singareni Collieries, where we will be stationed after six months. There one of the village teachers said, "As the farmer waits for the sunshine after the rain, and as the little bird waits for its mother to return to the nest, so have we been awaiting the coming of the American Church." Our American branch of the Church is really wanted here. We feel that the Christian Church has a great opportunity in the Diocese of Dornakal. We thank God that He has guided us here where we can not only witness to His power, but where we can also learn more about the Living Christ.

Social Problems Facing Church in 1934

Discussion of the Church and Social Justice begins series of articles which will suggest Christian ways to further feasible reforms

By *Vida D. Scudder*

Sometime Professor of English Literature, Wellesley College

In cooperation with the Department of Christian Social Service of the National Council, the Editors take pleasure in presenting this timely series of popular articles on some of the social questions of our day. Miss Scudder, who contributes the opening article published here, is a well known author and lecturer. Among her books are: Brother John: A Tale of the First Franciscans, and Franciscan Adventure. Succeeding articles in this series will deal with Family Relations, Housing, Social Credit, Changing Social Work, and the New Rural Trends.

Papal encyclicals have been saying this same thing for over forty years; but that great Church which acknowledges their authority listens as never before. Here again comes the most influential voice of the Russian Church in its sad exile—that of the philosopher and theologian, Nicholas Berdiaeff:

The whole future of Christian societies depends on whether Christianity, or rather Christians, leave off supporting capitalism and social injustice; or whether the Christian world sets to work in the name of God and of Christ to put into practice that justice which the Communists are now introducing in the name of a godless collectivity.

Official statements to the like effect from various Protestant bodies might be cited.

The Church at large, through its leaders, is putting itself on record as solemnly repudiating our present economic system. "A New Order" is on its lips. Further than this, a phrase about "assuming leadership" is addressed now and again to Christians in their corporate capacity. It is an arresting and terrifying phrase.

For *we* are the Church; you, and you, and I. It is to us this phrase is addressed. Now to denunciation of social evils and to the yearning for a new age, many of us yield swift

WE ALL REMEMBER vividly our own Bishops' recent Pastoral Letter from Davenport, with its clear statement not only of our chaotic conditions but of the imperative need for a new economic order (see THE SPIRIT OF MISSIONS, December, 1933, page 627). Words as brave as theirs come from other Christian bodies. At the National Conference of Catholic Charities which met last October, a formal statement was made:

Catholic Charities can not be satisfied merely with the alleviation of human suffering and want—but must assume leadership in working for a new industrial order in which the rights of the wage-earner will be more fully protected.



VIDA D. SCUDDER

Distinguished Churchwoman urges us to cultivate social imagination, to study, and to pray

SOCIAL PROBLEMS FACING CHURCH IN 1934

assent. But when the summons to action reaches us, most of us feel perfectly helpless. We could do something while the call was confined to charity. In "the alleviation of human suffering and want" every honorable Church member has probably played his part, at expense, now of money, now of time and effort. But by this more stirring and searching call we are baffled: as to this great task of building a new world, we do not know in concrete terms what is expected of us.

So many private citizens have no relations with corrupt bankers! All we know about banking is that it seems of late painfully insecure. We have never run or knowingly patronized sweat shops, or underpaid workers; the struggle between organized labor and company unions is wholly out of our picture. Indeed, we have really no direct contact with these great abuses and injustices which wise men are denouncing. We live within the capitalistic order, to be sure; and we are being taught not to approve of it; yet we can not run away. We could not escape the profit system for that matter, even if we wove cloth for our own garments on Gandhi's spinning wheels. There are always a few interesting idealists who are trying to run away, but they are very partially successful. We can not escape; we do not feel responsible for the system; we agree with our spiritual guides that it is a very bad system. Then they tell us that "we" must change it, and we inevitably ask them, "how?" No answer comes.

The apathetic indifference toward social reconstruction or reform which undoubtedly still characterizes great numbers of nominal or even of genuine Christians, is due first and foremost to this sense of helplessness. They are apathetic because they have no notion what in the world they can do. Men do not get excited about a situation unless they are in some personal relation to it. It must either hurt them, or suggest some possible action on their part. A comet may any day send our earth spinning disintegrated into space; nobody is much

disturbed by the prospect. In the presence of tragedy that does not touch us, we usually remain calm.

We are not wholly calm today. One of the most hopeful things about the present state of affairs is that most of us are being hurt. Even if we are among the few exceptional folk who have escaped personal loss and anxiety, we are hurt surely enough if we are decent Christians and have any vestige of sympathy in us. Nobody can consign one S.O.S. call after another to the waste-basket, nobody can remember the millions of unemployed, and not suffer. Sympathy today grows agonized, it is strained to the breaking point; and this is well. We ought not to be happy while these things go on. Here is our Church calling us through its appointed spokesmen to put an end to them. But there comes the rub.

Doubtless, this rousing of social imagination by the crisis upon us is a good thing. For the imagination is a mighty and creative force. "I know of no other Christianity," wrote William Blake, "than the liberty both of body and mind to exercise the Divine Arts of Imagination." Often, alas, we degrade and misuse this liberty. "O Human Imagination! O Divine Body I have crucified!" cries Blake again. But we are slowly learning to use imagination nobly, as a social force; witness contemporary fiction and poetry, charged bitterly and tragically often, as Victorian novels and poetry rarely were, with recognition of social issues as affecting human lives; charged often with revolutionary fervor. The imagination is waking up, is enlarging its scope; every modern novel proves it. Yet the imagination, while it extends our sympathies, is not telling us what to do. Nobody is telling us plain folk.

The purpose of the series of articles inaugurated herewith is to suggest ways of action to Christian people. Experts are preparing these studies of what the Church can do to further feasible reforms. It is to be hoped that nearly every one reading the articles will discover some form of activity in which he can help; for the series drives at action. It drives,

however, at conviction too; for we must know what we believe before we can go very far in deciding what we shall do. In journeying toward the far land of justice, brotherhood, and peace, the eyes of modern students are carried to more and more remote horizons. Let us gaze ahead with these keen-sighted men. Guides are many to that good country, and many are the paths proposed by which to travel thither, but we shall not take the next step until we choose among them, we shall stand still unless we decide on the direction in which we wish to go. The necessity for thought confronts us, and brave, forward-looking thinking, ready if need be to discard old conventions however comfortable, is the order of the day. If the imagination hurts us, it can refresh us too; no one can afford just now to let his mind be lazy or timid; the widening of social vision required merely to follow the plans of the Administration at Washington from week to week is amazing. This series should be rich in suggestion of ideas.

We Church people may be glad that religious minds today are making valuable contributions to social theory. Economics and religion are permeating each other in a remarkable fashion. The least that we of the rank and file can do is to read what these thinkers have to say; for thought governed by Christian assumption and inspired by Christian vision is, as we must all concede, especially likely to help us. Even if we can not share in any active enterprises, simple reading and studying about them will do much to remove that oppressive sense of helplessness which saddens and clogs us. To form an enlightened body of Christian opinion is a crying need of the hour, and every mem-

ber of Christ's Church should share in that great task; first and foremost by enlightening himself, by familiarity with the work of outstanding Christian thinkers, like R. H. Tawney, like W. G. Peck, like Archbishop Temple or Maurice Reckitt; to mention only men of our communion.

There is one sure outlet for our sluggish inertia, one way of directly helping on the Kingdom of God. That way is prayer. Social intercession may be the mightiest force in the world. And here is something which the simple, the sick, those wholly removed from active life, can practise as effectively as any one else. The whole Church

should be on her knees these days praying quite concretely for definite ends: for the peace of the world; for wise agricultural policies; for financial reform. If prayer is the deep secret operative force that Jesus tells us it is, we should be very busy with it. He meant us to pray for definite things; He pointed to a real mountain when He said that prayer could dislodge that mass and cast it into the sea. Now He did not want that foolish thing to be done; but He did and does mean that prayer is a force as real as electricity, and competent to overthrow all piled up evils which interrupt our vision of the heavens.

The responsibility for social intercession is not satisfied by vague aspiration, "Thy Kingdom Come." That petition, to be sure, covers all our desires; but if we pray specifically for the recovery to health of a beloved friend, for example, we should be equally specific in our prayers for the health of the body politic. Now we can not be specific unless we have some conviction and some intelligence. There is a type of purely formal prayer;

Church of the Air

THE next broadcast of the Episcopal Church of the Air will be on January 28 at ten a.m. over the Columbia network. The address, which forms an important feature of the service, will be by Mrs. John M. Glenn, President of the Church Mission of Help, on The Church and the Family in the Present Crisis.

RECENT ORDINATIONS IN BRAZIL

not wholly useless, we hope. But most Christian people have some little experience at least of another kind of prayer, the prayer of power. That kind of prayer must be enlightened; it must be lit at the torch of knowledge. The chief reason why all Christian people should be making themselves intelligent about the great issues of the day, is that they may learn to pray with fervor and to use the prayer of power.

To cultivate social imagination; to study; to pray; here even if no practical activity is possible to us, are outlets for that need of action native to men, here is sure release from bewildered and unworthy private-mindedness. The series now opening hopes to help us in these ways, as well as through suggestions for practical work. But let us not suppose that what lies before us will be easy. To evolve that "new economic order" which the Churches desire, will mean heavy cost to every single man. Let us rejoice; for tests of heroism and of readiness for sacrifice await us. The fate of our whole Western civilization hangs today in the balance; and on the Church, that is, on the body of her children, this fate may well depend.

No one can tell where his own test may come. Perhaps in tearing himself free from his natural group and inherited tradition. Perhaps in salvaging time from

congenial and profitable pursuits, for cooperation with some of those causes to which this series will direct attention. It may be in relentless flight from mental laziness and in mastering a difficult subject like social credit. Just possibly it might be in the most difficult and perilous task of all—perilous because charged with such danger of self-deception—spiritual discipline in inward poverty, while outward circumstances beyond one's control remain unchanged. One thing is sure; for us all, the test will involve eagerness to welcome any cost to oneself or one's own class, if such appear to be the condition of an advance toward justice. It would seem equally certain that we must all summon the aid of sacramental faith to strengthen those forces within the Church which tend toward sacrificial policies on the part of privilege.

Do we face victory, or defeat? In one sense, no man can tell. We or our children may have to experience the overthrow of the social order as we know it; though we hope that if Christian forces rally, this order may be peacefully transformed through obedience to the law of love. But whichever prospect waits, whether our civilization be doomed or no, we can rest assured that the Church advances toward effective triumph only if we her children march with the Cross of Christ before us.

Recent Ordinations in Brazil

THE REV. JESSE APPEL and the Rev. Orlando Baptista, who recently returned to Brazil after a two-year course of study at the Virginia Theological Seminary, were ordained to the priesthood on the Tenth Sunday after Trinity, by the Rt. Rev. William M. M. Thomas at the Church of the Redeemer, Rio de Janeiro. A few days later they set out for the stations assigned to them in the State of Rio Grande do Sul. They were accompanied by the Rev. Martin Firth and the Rev. Raymond E. Fuessle, 1933 graduates of the Virginia Seminary, and newly appointed missionaries to Brazil.

En route to their stations the new arrivals were able to visit many of the Brazilian parishes and also the Southern Cross School and the Theological Seminary in Porto Alegre. Hearty welcomes were extended to them by the congregations, some of which they addressed. They were especially warmly received by the native clergy and the missionaries whose work they had come to share.

All four clergymen are now definitely located after more than a month's travel, Mr. Baptista and Mr. Fuessle at Rio Grande, and Mr. Appel and Mr. Firth at the frontier town of Livramento.

Alumni Support Reopened Mahan School

Closed since the Revolution of 1927, Yangchow school begins new chapter in its history with unrestricted revival of its work

By the late Rev. Benjamin L. Ancell

Missionary in China, 1899-1933

YEARS AGO there was in China in the city of Yangchow (the place of Marco Polo's former residence), an institution known as Mahan School. Founded in 1908, and named in honor of Admiral Alfred T. Mahan, U.S.N., a long-time member of the Board of Missions, it was a middle school, preparing especially for St. John's University. During the eighteen and a half years of its existence, it had made records that were in most respects satisfactory, and in some respects worthy of special note. It had drawn pupils from many Provinces; its graduates have sustained its reputation for good work and have attracted attention to the Church. It had not only attained self-support, the surpluses exceeding the appropriation made by the Mission, but had done well educationally, a thing not surprising as I think of the teachers it has had: Stephen Green, Alfred Newbery (now rector of the Church of the Atonement, Chicago), the Rev. E. H. Forster, and others, including Chinese of similar type.

Three universities did it the honor of admitting its graduates upon certificates, without examination. The students who

did not enter universities but went directly into business have for the most part done well. I have from a British consul an unsolicited letter of commen-

AS THIS ARTICLE was being prepared for publication, word was received of Dr. Ancell's death on November 30, 1933, from an illness aggravated by financial worry and overwork. Dr. Ancell was one of the pioneers in the Far East, going to China in 1899, the same year which saw Tucker, Chapman, and Welbourn go to Japan, and Sherman and McRae to China. After working in the native city of Shanghai, in 1901, he was selected, together with the Rev. John W. Nichols to begin work in Soochow. Here he established Soochow Academy and Grace Church, (the latter, three months ago, having achieved entire self-support). From Soochow he was transferred to Yangchow where his sterling missionary qualities again achieved notable success. In Yangchow he established and directed Mahan School, the recent story of which he wrote for the readers of THE SPIRIT OF MISSIONS just a few days before his death.

dation of our work, making especial mention of the good manners of our boys. The Chinking manager of one of the largest American companies in China wrote me back in the days when business was good that he would take on for training anyone who brought a letter of recommendation from Mahan School. One graduate entered Peking Union Medical College in a class with men holding university degrees, and came through with distinction. Another, without any training except what he had here, sent to

one of the leading magazines of China such manuscripts in English that the editor invited him to come to Shanghai as a member of his editorial staff; and he is making good. When the student government movement was inaugurated at St. John's University, half of the men chosen as representative men of the college, were Mahan men, though our alumni in St. John's were much fewer than those entering from any of the other associated schools. When, last year,

ALUMNI SUPPORT REOPENED MAHAN SCHOOL

one of the Shanghai clergy mentioned to me the names of the seven recently elected vestrymen, I recognized three of them as from Mahan School: that in Shanghai where the graduates of our other schools outnumber the Mahan men a hundred to one. When we were closed in 1927, as a result of military occupation, though only three per cent of our student body were born in Christian homes, nearly sixty per cent of our students had made some profession of a Christian faith.

With the revolution of March, 1927, Mahan came to a full stop. Our premises were occupied by soldiers, and continued so until the end of April, 1928, a little over thirteen months. When our premises were finally vacated, so much damage had been done that only one building, the residence of the principal, was fit for use. Furthermore, the new official regulations governing mission schools had come into force, adding to the difficulty of carrying on. An attempt was made to resume. But when in the autumn of 1928 the Rev. E. H. Forster reopened the preparatory school for Mahan, he was stopped by peremptory official order. So, for the combination of reasons indicated, our work continued in abeyance. During the ensuing years, a part of our buildings were occupied for a time by the Chinese Customs Office, and later by the Flood Relief Commission. But for the most part, after our resumption of residence here in 1929, we looked out upon empty buildings that were little more than ruins. It was not easy to live, day in and day out, in the presence of something that bore so much the aspect of a corpse. Occasionally came the variation of an invasion of soldiers, desiring, very naturally, to make use of these buildings that were standing unoccupied. The outlook was very dark. Often the temptation was upon me to propose the deliberate demolition of the buildings and the sale of the bricks for what they would bring.

Then most unexpectedly, there came last fall the opportunity to reopen. To reopen without any limitation upon our Christian procedures; without any em-

barrassing requirements or restrictions; to resume exactly as we were, or as we might elect to be. This was well worth having waited for!

The opportunity came, however, precisely at the time when the Mission officials were in the midst of efforts to adjust themselves to substantial reductions in the budget. To meet the situation, a curtailing of expenditures at every point was of course inevitable. At such a juncture, for the Mission to raise the sum necessary for the reconditioning of our school was out of the question. It seemed for a while as if the opportunity that had offered so fair could not be embraced.

But that led to the opening of a new chapter in Mahan School's history. The alumni came forward with offers of help. And they made good. They, and their friends, raised nearly four thousand dollars, a sum sufficient to put into usable condition about one-half of our buildings. That was done; and on September 4, 1933, Mahan School reopened, with eighty boys in three classes. We are again a "going concern." As I look out of the window I see our lawn, hitherto so desolate, alive with boys, a group selected with great care from applicants more than double the number admitted. These boys are here with the happiest of hearts, taking up the torch of the old Mahan. They will revive in their young lives the old "Mahan spirit," and continue its splendid contribution to the nation through the lines of business, education, Government, and Church.

The enthusiasm which the alumni, most of them still just young fellows, put into their campaign for the rehabilitation and revival of their old school was noteworthy. I have always known the boys as profoundly loyal to their school and their old teachers; but the movement they undertook brought out unsuspected depths of expression which have made me feel more even than I ever did before (and I have always felt it deeply) the infinite worth-whileness of our school. Certain responses from the old boys have revealed that seeds were full of life, that seemed to have fallen so dead.

The life has simply waited its call to emerge. With these responses there has come to me a new confidence in the future of China, as I have new evidence of the fruitage of past efforts.

For the spring term, many applications are already in. Then, we shall reach the number of one hundred, which is our present dormitory capacity. For any additions to that number, or the reception of a new class in ordinary course next autumn, we must await the reconditioning of the remaining half of our buildings; and the means thereunto are

not yet in sight. The alumni have exhausted their present abilities. They will give further aid in the future as occasion may require; but after achieving what they have done, after the supreme effort they have just made, they must have a rest. But we wait on, in perfect confidence that He for whose glory the whole project of this school was conceived and has been carried on, will afford, in the "mysterious ways" that He can command, the means and ways for the doing of whatever task He has assigned.

Touring Sao Paulo for the Lord Christ

By the Rt. Rev. William M. M. Thomas, D.D.

Missionary Bishop of Southern Brazil, 1928-

RECENTLY, ACCOMPANIED by the Rev. John G. Ito (and at times by other clergy), I made an evangelistic tour in the State of Sao Paulo.

In twenty-six days I traveled on fourteen trains, in one cart, one wagon, two canoes, three trucks, four buses, and ten automobiles. In these last the trips averaged twenty miles each. I stayed at ten hotels and was entertained in six Japanese homes, while a day was spent on a little river steamer and four nights on trains.

We held thirty-six services; fifty-nine persons were confirmed, and forty-three baptized. One deacon was advanced to the priesthood and three services of dedication were held.

At Quilombo, where in days past oppressed slaves took refuge from their masters but where there is now a flourishing Japanese colony, a class of six was confirmed. These all came from Shintoism and comprised two families of four generations. Perhaps it rarely happens that two groups of four generations each meet together at the same house to accept the Lord Jesus as guide and Saviour. The two old men were eighty-one and eighty-three years of age. They were interested in the visit of our Presiding Bishop to Japan, and one of them told me that he was born in

the year that Admiral Perry visited Japan. Their great-grandsons had just been baptized.

At Sete Barras, so called from seven bars of gold once hidden here, we held a service in a house given to the Church as a future chapel or residence. The thirteen confirmed there form the nucleus of a new congregation of Brazilians.

On the trip west from the City of Sao Paulo we traveled many miles through coffee plantations, where so much coffee has just been harvested that the world cannot possibly consume it all. In many places the farmers cannot sell it for enough to pay the cost of raising it. There had not been rain for some months and the underbrush was dry and the forest fires covered the whole countryside with a funereal pall of smoke for a distance of nearly two hundred miles.

Good congregations met us at each station, entertained us with royal hospitality, and showed such eagerness to know more about the message of the Gospel that the difficulties of travel and the hindrances of the work in establishing the Kingdom of God were forgotten in the joy of ministering to the hungry and true of heart.

On this trip I visited four new stations for the first time. Thus does the Kingdom grow and spread its branches!

Japanese Diocese Completes First Decade

Bishop of Tokyo reviews ten years' progress
in his diocese which was born amid the ashes
and debris of the great Tokyo earthquake

By the Rt. Rev. Yonetaro Matsui, D. D.

Second Bishop of Tokyo, 1928-

The decennial anniversaries recently celebrated by the Japanese Dioceses of Tokyo and Osaka should be occasions for profound thanksgiving and rejoicing throughout the Anglican Communion.

THE SPIRIT OF MISSIONS in order to observe fittingly this epochal event asked the present Japanese Bishops of these two dioceses to tell Churchmen in America just what these ten years have meant to the Church in Japan. Bishop Matsui's article, which we begin here, will be followed in an early issue by the Bishop of Osaka's own narrative.

PART ONE

THE DIOCESE of Tokyo began ten years ago from ashes and debris. Before the first Bishop could be consecrated, what had been set aside as the first native diocese of the *Nippon Seikokwai* had been destroyed in the dreadful calamity of September, 1923, which swept away men and women, boys and girls, church buildings, schools, hospitals—all the life of what was to be the first diocese. And from those ashes and debris has grown up the Diocese of Tokyo.

At the fourteenth General Synod of the Church in Japan, held April 26, 1923, the two native Dioceses of Tokyo and Osaka were created. Thus sixty-four years after the advent of the first missionary from the Church in America, fifty years after the first settlement of missionaries in Tokyo, and thirty-six years after the establishment of the *Nippon Seikokwai*, two self-governing native dioceses were founded. The constitution and canons of the then *Nippon Seikokwai* stated:

When there are six or more self-supporting parishes, each with one or more Japanese priests in charge, located closely together, they may apply for the formation of a diocese through the Board of the *Nippon Seikokwai*, after fulfilling the requirements stated elsewhere.

In the case of Tokyo, eight such self-supporting parishes applied for the formation of a diocese. They were St. Andrew's Church in Shiba founded by the S.P.G.; St. Paul's in Kyobashi and the Church of the Saviour in Fukugawa founded by the C.M.S.; and Holy Trinity in Tsukiji, St. John's in Asakusa, Christ Church in Kanda, Grace Church in Kojimachi, and All Saints' in Kanda, all brought into being by the Domestic and Foreign Missionary Society. Each possessed land and buildings. All supported their priests and met their own operating expenses. Within the area (Greater Tokyo) to be designated as the new diocese there were (in addition to the eight self-supporting parishes) twelve other churches that were not self-supporting: four were under the jurisdiction of the S.P.G. (Sanko Church, Shiba; St. Barnabas', Ushigome; Meiji Church, and the Omori Church); two under C.M.S. (Immanuel, Kojimachi, and Zion, Shibuya), and six American Mission parishes (the Tsukishima Church; True Light Church, Fukugawa; the Church of Divine Love, Shitaya; St. Timothy's, Hongo; Christ Church, Senju; and Holy Trinity, Sugamo). Though these parishes were not all helped by the missionary societies, yet none of them could properly be called self-supporting.

Following the action of the General Synod, the Synod of the newly organized Diocese of Tokyo met and elected as its



THE FIRST BISHOP OF TOKYO
The late Joseph S. Motoda led his diocese through the five trying years which followed the earthquake of 1923

first Bishop, the Rev. J. S. Motoda, director of St. Paul's University, and long a prominent figure not only in the *Nippon Seikokwai* but also in the whole Japanese Christian movement, and one who for his outstanding effort in behalf of Japanese education had been honored by the Emperor. His election was not only historic in the story of the Church in Japan but it is believed that it was the first instance in the Anglican Communion, since the days of the early Church, in which a regularly organized Church in a non-Christian land following its own constitution and canons elected a national as its Bishop, and at the same time undertook his full support.

The importance of the new diocese, embracing Greater Tokyo with an area of 256 square miles and five million souls, is due not only to these factors, but more especially to its position in the Church of the Empire. Geographically it is smaller than the Diocese of Osaka or any missionary district of the Church, but its place as a diocese is more significant than that of any of these. Tokyo (formerly Yedo) was for three centuries the seat of the Shogunate and is now the seat of the Imperial House. Here are to be found

the Government with all its varied departments; the Imperial Diet and the headquarters of all political parties; the residences of families of the Imperial blood and the nobility; the foreign embassies, legations, and consulates.

Tokyo is the educational center of the Empire with more than thirty higher schools, colleges, and universities and a student population of half-a-million. Here centers the great business of the nation. The English proverb, "What Lancashire says today England says tomorrow," has its counterpart in Tokyo and Japan in the Far East. The life of Japan is largely determined by the life of Tokyo. If you save Tokyo you save Japan.

But before the youthful diocese could consecrate its own Bishop the devastating earthquake had leveled the city. The loss in money alone within the city amounted to nearly four million yen. Sixty-five per cent of the population were burned out, while the casualty list numbered over 100,000 citizens. Literally millions were homeless.

And the diocese met the same fate as the city. Created but a few months earlier, every member had been filled with a great hope and a great expectation of hastening the Master's Kingdom. Then the earthquake came and the diocese was nearly killed. If the members of the diocese had not stood strong in faith and exerted themselves at this time of great trial, and if the Mother Churches abroad and fellow Christians at home had not come to the rescue, the diocese would never have survived.

Despite all the tragedy, the plan for the consecration of the first Bishop was not abandoned, not even postponed. Literally among smoldering ruins, on December 7, 1923, the diocese held high its head with determination and in St. Timothy's Church, one of the church buildings not swept away by fire or quake, Dr. Motoda was consecrated first Bishop of Tokyo by the Presiding Bishop of the *Nippon Seikokwai*, the Rt. Rev. John McKim, assisted by the Bishops of Kyushu, Mid-Japan, and South Tokyo.

JAPANESE DIOCESE COMPLETES FIRST DECADE

The Rt. Rev. Thomas F. Gailor, Bishop of Tennessee and the then President of the National Council of the Church in America, preached the sermon, while John W. Wood, the Rev. C. Gould, and the Bishop of Shantung represented the Churches in the United States, Canada, and China respectively. The Greek Orthodox Church was represented by Archbishop Sergie and the Bishop of Harbin.

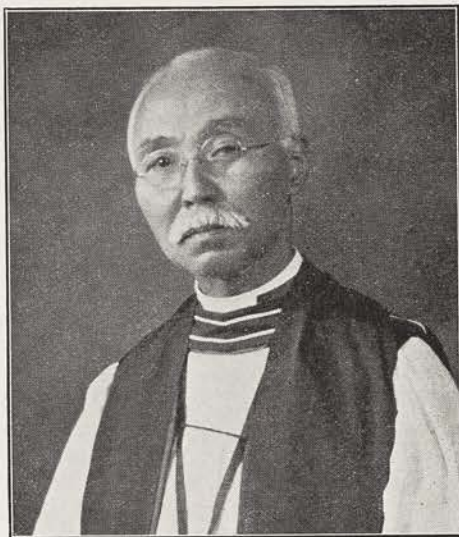
But how was the infant diocese to get along and continue to exist after this terrible blow that came in its infancy? There seemed to be no light to guide its way. Many good friends in this and foreign lands, however, came to our assistance with both material and spiritual aid and with the earnest efforts of the new Bishop, churches began to be reconstructed, the necessary diocesan machinery was formed, and the laying of strong financial foundations was begun. Throughout it all the Church kept before it, its paramount duty of evangelization.

But alas, before five years had passed Bishop Motoda was called home. It is hardly surprising that this task proved too much for one who at his consecration was over sixty years of age. Bishop Motoda died on April 16, 1928, while on a visit to Osaka, where he had gone to take part in memorial services for the American missionary who nearly fifty years before had led him to Christ.

THE DIOCESE'S PHYSICAL STRENGTH

WHILE MANY denominational bodies are at work in this great city, it should be mentioned that every church of every name, large or small, is responsible, on an average, for over twenty thousand human souls.

At the time of the formation of the diocese the number of churches was twenty; ten years later this number had grown to twenty-five organized congregations and three mission churches carried on by stronger parishes. The growth of some of the new parishes was wonderfully rapid and they, too, will become self-supporting before long. A glance at the latest statistics as compared with those of a decade ago shows that:



THE PRESENT BISHOP OF TOKYO
The Rt. Rev. P. Y. Matsui since 1928 has carried on ably the work begun by his predecessor

- a. The number of clergy has increased from 14 to 36.
- b. The number of baptized Christians from 3,500 to 8,063.
- c. The yearly contributions (Japanese,) from Y16,000 to Y26,000.
- d. The vested wealth of the diocese is now 316,000 yen.

By the kind generosity of the Mother Churches, the destroyed churches were reconstructed one by one; some in better locations and some in better buildings to meet the evident progress that was being made in rebuilding the old Tokyo. Largely through the generosity of the Church in the United States these parishes were rebuilt and consecrated: God's Love Church in Nippori (1925), Holy Trinity in Akasaka (1927), Christ Church in Kanda (1928), St. Paul's in Kyobashi (1928), St. John's in Asakusa (1929), and All Saints' in Koishikawa (1931). Four of the ten larger churches destroyed in the earthquake are still to be rebuilt.

In addition to the churches, there are several Christian institutions in the diocese under the control of the diocese or the missions concerned. These, too, have been rebuilt. The American Church Mission has St. Paul's University, St.

THE SPIRIT OF MISSIONS

Paul's Middle School, St. Margaret's Girls' School, and the magnificent new St. Luke's International Medical Center, all, ecclesiastically, under the Bishop of North Tokyo. The S.P.G. has St. Hilda's Girls' School, while there are two S.P.G. hostels for girls manned by S.P.G. women missionaries. The C.M.S. has New Life Hall, the headquarters for newspaper evangelism, the Ikebukuro Dispensary, and a kindergarten in Tsukishima. There is one hostel for men operated for the past twenty-five years by a prominent lay member of the diocese. There is a home for consumptive patients, which is doing a noble and Christ-like work among women. The Sisters of the Epiphany are in charge of an orphanage and needle-work school, while their house and chapel is a center of devotional life for women.

THE SPIRIT OF THE DIOCESE

WHEN I WAS speaking of the physical strength of the diocese I was really speaking of its weakness. The number of workers today is far too small, the buildings and equipment too poor, and the financial strength too low to meet the great challenge of the teeming millions of souls waiting to be won for Christ. If these were the only factors, the Diocese of Tokyo would have no right to claim a separate existence. One other factor more important than all the others is the spirit behind the Diocese of Tokyo.

Only ten years of age, it has shown a marked and rapid growth in the sense of responsibility and self-reliance. The earthquake, colossal tragedy that it was, did not deter it but rather helped it to take courage and to go forward. This spirit is manifested not only among the clergy, but also among the laity. Perhaps the development within the diocese of the idea of self-support will best illustrate the meaning of this growth. The contribution which the churches made toward salaries and house rents of workers for the month previous to the earthquake was about 1,500 yen. In the month following the earthquake, it was reduced to less than half, indicating how terribly the calamity affected the lives of the Church

members. A year later, in October, 1924, the amount had increased to 1,228 yen, showing a rapid approach to the pre-earthquake standard. For 1929 the total gifts for the same purpose amounted to an average of 2,000 yen per month; and 1930 witnessed still further progress, the monthly average increasing at a single bound by about 200 yen. This advance has not been made without sacrifice, for there are very few wealthy Christians in the diocese. During 1929 the average gift per actual communicant was 20 yen, which represents the highest figure reached to date. The same year marked a fresh record in the number of baptisms.

In 1929 a plan was made whereby most of the assisted churches were aiming to be self-supporting by 1933 and all parishes completely self-supporting by 1935 in order that the grants-in-aid from the mission boards might be available for Church extension. During 1929 and 1930 this plan progressed in an extraordinary fashion until the weight of the world-wide depression descended with its full force upon Japan's economic life, and it may now take a longer period to realize our ideal of complete self-support. But today the diocese is self-supporting as far as the Bishop's stipend and the administration expenses are concerned. In short, the Church in the Diocese of Tokyo does realize that it must be self-supporting and self-expanding, as well as self-governing. This feeling is evidence of an awakening on the part of the diocese to its own obligations. It has been the coöperation between Church and Mission, in which the Church takes the lead, that has given the diocese a clearer understanding of its position in the *Nippon Seikokwai*, and of the Japanese Church as a whole in the family of the Holy Catholic Church; it has developed, along with its own sense of responsibility, a keener sense of gratitude towards the parent Churches, in America and England.

Next month the Bishop of Tokyo will continue his narrative with a discussion of the task facing his diocese as it enters upon its second decade of independent life.

Ministering to the Visually Handicapped

The Church's Committee on Literature for the Blind through its publications in inter-point Braille does a superb evangelistic work

By Ada Loaring-Clark

Secretary, Committee on Literature for the Blind

HAVE you ever stopped to think what it would mean to *you* if you were deprived of your books, magazines, and periodicals? Have you ever stopped to think what it would mean to *you* if you were shut off from the light of day and the glories of the firmament at night? Have you ever stopped to think what it would mean if *you* were not only without reading matter, not only without sight, but without both and possibly with the additional handicap of deafness? But it has been fully demonstrated that loss of sight is not an insurmountable barrier to achievement and the more we know of the blind the more are we amazed at their efficiency and versatility.

In a recently published book, *The Education of the Visually Handicapped*, Ralph Vickers Merry (himself blind) says:

Education is life and therefore it must consist of real experience and result in maximum individual and social development.

As this applies to secular education so much more does it apply to religious education, as our demand for religious literature for the blind definitely shows. How much more necessary it is that opportunities for establishing and developing religious education be given the blind. As there is comparatively little religious literature transcribed into Braille our Committee on Literature for the Blind* has tried in some measure to meet the

demand by publishing a magazine, *The Church Herald for the Blind* (now published quarterly instead of monthly because of reduced resources). This paper carries the teachings of Christ and of His Church, with seasonal collects, prayers, and sermons; articles on Church history, Church terms and customs, Church furnishings; current happenings at home and abroad; the Church school lessons, edited by the Rev. William H. Cole as given in the *Episcopal Church Home Department Quarterly* (Jacobs), as well as various books which have been printed serially and, on their completion, issued in book form and placed in libraries and institutions for permanent use. Among these have been *A People's Life of Christ* by John Patterson Smythe; *Our Wonderful Church* by Gertrude Hollis; and *Christ in the Common Ways of Life* by C. S. Woodward.

Interpoint plates are used for all the Church's Braille publications. This means that both sides of the paper are used, making books and magazines less bulky. Six hundred blind receive the publications of our committee; six hundred of the most appreciative men and women, who constantly express their thanks and gratitude. Each Sunday more than twenty groups of blind in schools and institutions use the Church school lessons; sometimes the teachers are themselves blind, sometimes sighted. Occasionally classes are composed of both blind and sighted who use the same lessons. The postal authorities cooperate in the circulation of Braille magazines and books by carrying them to the blind reader free of charge.

*The Committee comprises the Presiding Bishop, *Chairman*; the Rt. Rev. F. W. Creighton, the Rev. W. H. Milton of Wilmington, North Carolina, John Wilson Wood, Mrs. George Woodward of St. Martin's, Pennsylvania, and Mrs. W. J. Loaring-Clark, *Secretary*.

THE SPIRIT OF MISSIONS

The Woman's Auxiliary of the Diocese of Massachusetts has recently given a memorial to the late Miss Abby Rand Loring by publishing a one hundred page book, *Discipleship*. This is a transcription into Braille of excerpts from the leaflets of the Class in Personal Religion of the Cathedral Church of St. Paul, Boston. At Christmastime, the Helen Keller Chapter of St. Paul's Church, Chattanooga, Tennessee, made, gave, and sent out cards to all the blind on the committee's mailing list, while a group of women at Knoxville did the same

thing for children and young people in institutions. Thus nearly a thousand cards carried greetings in the name of the Church to the blind.

The work is a joy because it not only is so worthwhile, but it fills a very great need both in this country and in fifteen foreign countries. This work is limited only by the gifts of service and money of our friends of the blind, each and every one of whom wishes to help in bringing our sightless readers into a fuller knowledge of the Church and of Him, who is the Light of the World.

Episcopal Anniversaries in January

THIS MONTH TWENTY-SEVEN bishops will observe the anniversaries of their consecration to the episcopate. To them THE SPIRIT OF MISSIONS Family offers heartiest good wishes. They are:

JANUARY

1. *The Circumcision*—Irving P. Johnson, Bishop of Colorado, 1917.
5. Walter Mitchell, Missionary Bishop of Arizona, 1926.
6. *Epiphany* — James DeWolf Perry (Presiding Bishop, 1930), Bishop of Rhode Island, 1911.
Thomas C. Darst, Bishop of East Carolina, 1915.
Walter T. Sumner, Bishop of Oregon, 1915.
8. Frank Du Moulin, Retired, Bishop Coadjutor of Ohio, 1914-1924.
10. William P. Remington, Missionary Bishop of Eastern Oregon (Suffragan Bishop of South Dakota, 1918-1922).
Harry R. Carson, Missionary Bishop of Haiti, 1923.
12. Hiram R. Hulse, Missionary Bishop of Cuba, 1915.
Frank W. Creighton, Suffragan Bishop of Long Island (Missionary Bishop of Mexico, 1926-1933).
14. Frederick B. Howden, Missionary Bishop of New Mexico, 1914.
18. Julius W. Atwood, Retired, Missionary Bishop of Arizona, 1911-1925.
Eugene C. Seaman, Missionary Bishop of North Texas, 1925.
19. Robert H. Mize, Missionary Bishop of Salina, 1921.
20. Edward Fawcett, Bishop of Quincy, 1904.
Kirkman G. Finlay, Bishop of Upper South Carolina, 1921.
23. Cameron J. Davis, Bishop of Western New York (Coadjutor, 1930-1931).
25. *Conversion of St. Paul*—Boyd Vincent, Retired, Bishop of Southern Ohio, 1904-1929 (Coadjutor, 1889-1904).
William H. Moreland, Retired, Bishop of Sacramento, 1899-1933.
Charles E. Woodcock, Bishop of Kentucky, 1905.
Theodore P. Thurston, Retired, Missionary Bishop of Oklahoma, 1905-1927.
Louis C. Sanford, Missionary Bishop of San Joaquin, 1911.
Paul Matthews, Bishop of New Jersey, 1915.
Alexander Mann, Bishop of Pittsburgh, 1923.
Thomas Jenkins, Missionary Bishop of Nevada, 1929.
28. Herman Page, Bishop of Michigan, 1915.
30. Lewis W. Burton, Retired, Bishop of Lexington, 1896-1928.

Dr. Wei: Builder of the Kingdom in China

President of Central China College, one of outstanding Christians in Chinese life today is typical of group on whom rests China's hope

By Winifred E. Hulbert

Author of *Cease Firing*, *Indian Americans*, etc.

This is the second in a series of six articles on Builders of the Kingdom, the subjects of which parallel those covered in the Children's Lenten Offering stories. In early issues stories of Philip Deloria, Bishop Azariah, John W. Chapman, and James S. Russell will be told.

YOU IN THE United States which has had but one revolution, cannot comprehend what is going on in my country," Dr. Herman Liu, President of Shanghai University, has been telling us in the recent United Missionary Conferences. "We have five revolutions going on at the same time over there." It is as if the effect of the Renaissance, the Reformation, the rise of democratic theories, the Industrial Revolution, and the modern educational about-face, which western civilization has taken five hundred years to pass through, had been telescoped in China into these last chaotic twenty-five years. These changes (to quote Basil Mathews) "have not merely cracked the crust of ancient custom; they have pulverized the past."

Where is China headed? What has Chinese Christianity to say about it? A partial answer, at least, can be found in the life and aspirations of one of our leading Chinese Christians, a man who is not only one of China's

great Christian philosophers and educational administrators, but who is rapidly becoming a figure of world importance—Francis Cho Min Wei, President of Central China College, Wuchang.

Dr. Wei is not entirely unknown in the United States. He has been among us at least twice, once as a graduate student in Harvard University, and again as a speaker before the Detroit World Christian Student Conference.

Dr. William E. Hocking, his professor in the philosophy of religion of Harvard, says:

Dr. Wei is not a person whom one is likely to forget, having once known him. As a graduate student here at Harvard, he impressed us by his power and seriousness of purpose. . . . He is impressive in his personality, grave in speech, quiet, deeply conscious of the difficulties of the time both in China and elsewhere.

In person he is slender and graceful and gives one the impression of being tall; whether this is actually the case or not I am not certain. But his personal appearance is attractive and the charm of his character speaks through his face and manner.

There can be no question about his position in Chinese life today; he is one of the outstanding men, a competent and widely respected thinker, and a man of true nobility of soul.

"I have unbounded admiration for him as a person and a scholar," says Mrs. Harper Sibley, who met Dr. Wei during her recent stay in China. "He is one of the most self-controlled, disciplined



WATER TOWER AT BOONE
Chinese architecture lends beauty to this necessary structure

THE SPIRIT OF MISSIONS

people I have ever met. I shall never forget sitting by him on the river boat when the English captain kept making slurring remarks about Chinese characteristics. One felt him stiffen and one watched him unable to eat a mouthful, and yet 'he answered not a mumblin' word.' Bishop Roots regards him so highly that frequently when we would ask the Bishop a question, he would turn to Francis Wei and say, 'You answer them. You know so much better because you are one of them.'

It is through the eyes of Dr. Hocking, again, that we are afforded a glimpse into the home life of Dr. Wei. He says:

His wife, like himself, is Cantonese. She speaks no English, and has not had college training. But she is a woman of high character and intelligence, a charming hostess, and a wise mother of their four children. Moreover, the understanding and coöperation between Dr. Wei and his wife is one of the things that helps men believe in God and love their fellowmen.

He finds delight as well as illumination in applying his learning to the understanding and education of his children. His vacation was spent this summer partly in teaching his children from the Chinese classics, which modern Chinese youth too easily despise. The older son and daughter have already shown the cleverness and the idealism which one would expect in children of such parents.

"One of our deep experiences," recalls Mrs. Sibley, "was morning prayers in Bishop Roots' cabin on the river boat, when the Bishop asked each one of us what we would have him pray for especially. Francis Wei's sweep of imagination and depth of suffering for the world far exceeded any of ours."

With good reason. His entire life since boyhood has been measured up against a cataclysm of events that has cost millions of lives and has shaken Chinese existence to its foundations.

His family, the House of Wei, is one of the old and honorable clans, chiefly bankers and merchants, comprising several hundred individuals scattered for business reasons in the leading cities of the Republic. As a boy living in his ancestral home not far from Canton, he was brought up while the old regime was in power. The family was the center and

the horizon of his thought, as family was for all Chinese boys of strict Confucian upbringing. China as a nation did not exist in their minds; their duties as citizens were summed up in the Five Loyalties, the first to one's Emperor, the second to one's employer, the other three to relationships within the family. Cho Min's ambition, after the death of his father, was to become a government official, thus bringing honor to his kin and a bountiful supply of appointments.

But events of unforeseen significance were even then shaping. In spite of years of antagonism against the Western Powers which had forced China's concession of her most valued seaports, a tide had set in towards appreciation of the value of the practical western sciences, particularly those which made possible faster modes of communication and transportation between China's widely separated centers of activity. An unexpected decree of the Empress required all candidates for government positions to submit an essay on western science. This changed the entire direction of Cho-Min's future, for the only institutions in China which taught those sciences were the mission schools. His mother, with Spartan self-sacrifice, selected the very best about which she could obtain information, though it was not only a ten days' journey away but was also Christian. It happened to be Boone School in Wuchang, across the Yangtze River from Hankow, where several relatives lived. Her parting injunction to her twelve-year-old son was wrung from a heart which dreaded the "dangerous influences of Christianity" to which he would be exposed:

"Listen, my son, to every word your teachers speak, save when they talk of their religion. Then, Cho Min, be as deaf as an adder."

The son remained filially obedient to the extent that he did not formally identify himself with Christianity until at the age of twenty-one he graduated from Boone College. But his exposure to certain Christ-like personalities during those intervening years had won him long before, and on the afternoon of the day in

which he received his diploma he presented himself for baptism. His next act was to cross the river and explain to his astonished kinsmen assembled to hear him, what this meant.

He continued as a graduate student at Boone, receiving his M.A. degree. After serving as instructor for a time, he went to Harvard, receiving the more widely acknowledged M.A. of that university. Then he returned to a full professorship in Boone, and became lecturer on Christian Evidences in the Divinity School.

During his professorship he was particularly occupied with personal contacts with students, interested in opening their imaginations to the greatness of the future that lay before each one and helping them solve the practical problems of school life, particularly that of finance. He also was faculty member of a lively student organization called the U.K.S. (Useful Knowledge Society). This was principally a debating club, in which he was frequently called upon to act as judge while they discussed the heated problems of China's current events.

These were days of intense feeling throughout China. Nowhere was the ferment of new thinking and criticism more active than among the students. And small wonder. All precedent was being swept away almost before their eyes by the five revolutions which were in full swing during the 1920's, each upheaval reacting on the others until every phase of human relationship was affected. Some were beyond the scope of student discussion. But all united to produce an atmosphere of excitement and hypersensitiveness which needed outlet of expression.

It seems presumptuous in the extreme to try to epitomize in a few paragraphs such an enormous transformation as has been going on among one-fifth of the world's population. But otherwise it would be exceedingly difficult to understand the significance of Dr. Wei in relation to his time. The reader is begged to supply from his own wider knowledge and intuition whatever is lacking in what follows.

The industrial boom, begun years back

by an inrush of foreign investors principally in the textile and mining operations, had by now resulted in an economic revolution. Some of the characteristics of this change were crowded conditions in factories, child labor, pitifully low wages, low tariff favorable to and demanded by the foreign interests, and the use of military intervention for the protection of those interests.

The political revolution, whose earliest guns Francis Wei had heard across the river from Wuchang when he was still in college, had commenced with the overthrow of the decadent Manchu dynasty, the proclamation of the Republic, and the pronouncement of the *Three Principles of Government* by Sun Yat-sen. Nationalism, united and free from outside control; representative government; the principle of "the people's livelihood" which meant the responsibility of government for providing means whereby the masses can raise their level of living—no wonder the five-barred flag signifying brotherhood, justice, and liberty was received with wild enthusiasm throughout the country! But China's masses were eighty-five per cent illiterate. The ruling houses for a thousand years and more had discouraged political consciousness on the part of the people at large; capital was lacking to build up the new regime, and self-seeking war lords in every province distant from Canton, where the new Nationalist party, or Kuomintang, had its headquarters, soon began tearing the country apart. Conditions grew even worse than before.

To meet this situation, two movements evolved out of the tremendous Magna Carta of the Republic. One was purely Chinese in origin. It was the cultural revolution, an attempt to cope with illiteracy. It has grown into what Chinese refer to as their renaissance, still in its infancy, a move to scrutinize the history and literature of their country, reappraising it in the light of modern knowledge and future needs. Even in the midst of the wars between rival bands, the Government in 1917 began the simplification of the writing in children's textbooks, pub-

THE SPIRIT OF MISSIONS



WINTER ON THE BOONE COMPOUND, WUCHANG

It was among these surroundings and under the guidance of Christian teachers that Francis Cho Min Wei was first brought in contact with the message of Christ and His Church

lished a dictionary, encouraged mass education, and opened the way for a flood of literature in the vernacular. The galvanizing effect was like that in Europe when the vernaculars there first appeared in print.

The second movement was brought into China from an alien source. This was Communism, or Bolshevism, as Bishop Roots and others in China prefer to call it for good and historic reasons.* The essence of what happened in the eventful years just after 1918 was that Sun Yat-sen, appealing to the Western Powers for aid in establishing a stable regime in China, met with rebuff from all save one country, Soviet Russia. Russia instantly won the heart of China by renouncing every demand that old Russia had made for concession of territory, and by assigning Borodin to assist the Nationalist Party in Canton. Though Sun Yat-sen, being Christian, refused to adopt the Communist principles, he felt obliged under the circumstances to allow any in his own party who could conscientiously do so to join the Communist Party also.

*A brief account of this whole movement is given in *World Tides in the Far East* by Basil Mathews (New York, Friendship Press, \$1).

The fateful years of Borodin's presence in China, the wildfire spread of Bolshevism, tenets of which in a few respects paralleled the three principles of Sun Yat-sen, the alarm of Dr. Sun at its popularity and its violence, and the resulting purging of the Nationalist Party of all Communist elements in 1927, these have been world news of absorbing interest.

One effect of the spread of Bolshevism was the bringing to a focus of long-suppressed anti-foreign feeling among all strata of Chinese society. Added to this was the newly-introduced anti-religious virus. A typical poster of the time represented a Chinese Christian with the words "peace, brotherly love" and the like issuing from his mouth, while with one hand behind him he receives money from two burly foreign figures, labeled Capitalism and Militarism. Chinese Christians faced most awful persecutions and stood firm. Mission stations, many of them, were forced either to close entirely, or to retreat and combine with others. Boone itself united with Yale-in-China, Wesley School, and Griffith-John Institute to form Central China College, and the Reformed Church Mission in Wuchang cooperated

DR. WEI: BUILDER OF THE KINGDOM IN CHINA

in the department of education. Dr. Wei was made first the dean, later vice-president.

Boone, being in the area contended for by both Communist and Nationalist armies, was a hot-bed of discussion, as was every school in the country. Older students were more apt to keep level heads. But the impetuous adolescents in the middle schools were excellent targets for Communist vehemence. The day came when Boone Middle School was closed for this reason.

Dr. Wei himself came into head-on collision with the Bolshevik forces. These designed to take over the college and turn it into one of their schools for Communist propaganda. But Dr. Wei met them with absolute refusal. Charges of all sorts were leveled against him. He was called a "traitor," a "running dog of the foreigners," and other epithets hard to bear. Finally his life was attempted, but thanks to a friendly warning he and his family were able to escape across the river to Hankow one April morning before dawn, and were smuggled into the house of one of his staunchest American friends. The Communists, discovering his escape, traced him to Hankow, and at two o'clock the following morning hammered at the door of the house of the director of the cathedral, thinking to surprise him there. Meanwhile he had been hurried on board a British steamer bound for Shanghai. After two other hair-breadth escapes, Dr. Wei finally went to London, where he made preparations to study and prepare himself more fully for the reconstruction

that he saw lay ahead of China.

During the next few years he studied chiefly at the University of London, coming under the influence of Professor Hobhouse, and taking work at Oxford under the Rev. B. H. Streeter. He also studied for a time at the University of Berlin and then at the Sorbonne. It was during this period that he attended the Jerusalem Conference and the student convention in Detroit. The University of the South took advantage of his presence in America to confer an honorary degree upon him. In 1930, he returned to Wuchang and took up the presidency of Central China College.

What lies ahead of China?

Will the Nationalists be able to consolidate their hold on the strategic Yangtze Valley and weld it into such an example of the best that new China can become, that the recalcitrant provinces will reunite in a new sense of nationhood? Will Christianity in China, broken into countless groups, succeed in achieving sufficient unity and strength to become an effective force in rebuilding China, or will the Communist Party, numbering more than fifty million adherents, so continue to grip the imagination of youth with its flaming appeals to self-sacrifice for the good of the down-trodden, that the coming generation will prefer the symbol of the sickle and the hammer to the Cross? Most of all, will there emerge from the boundless suffering and undaunted heroism in the Orient some fresh interpretation of Christ's message for a world standing on the threshold of a new age?

Certainly the time for going on has come! Let our boys and girls begin the rehabilitation of our missionary enterprise by a loyal support of the Lenten Offering and its consecration to the Church's Mission.

(See page 55)

A Race Against Time

A STORY OF HENRY MARTYN FOR BOYS AND GIRLS



A VOICE like thunder, speaking in a strange tongue, shouted across an Indian garden one night in 1809.

The new moon, looking "like a ball of ebony in an ivory cup," threw a cold light over the palm trees and aloes, on the man who was speaking and on those who were seated around him at the table in the bungalow. Beyond the garden the life of Cawnpore moved in its many streets; the shout of a donkey-driver, the shrill of a bugle from the barracks broke sharply through the muffled sounds of the city. The June wind, heavy with the waters of the Ganges, made the night insufferably hot. But the heat did not trouble Sabat, the wild son of the Arabian desert, who was talking—as he always did—in a roaring voice that was louder than most men's shouting. He was telling the story of Abdallah's brave death as a Christian martyr.

Quietly listening to Sabat's voice—though he could not understand what he was saying—was a young Italian, Padre Julius Caesar, a monk of the order of the Jesuits. On his head was a little skull-cap, over his body a robe of fine purple satin held with a girdle of twisted silk. Near him sat an Indian scholar—on his dark head a full turban, and about him richly-colored robes. On the other side

By Basil Mathews

Illustrated by Jessie Gillespy

sat a little, thin, copper-colored Bengali dressed in white, and a British officer in his scarlet and gold uniform, with his wife, who has told us the story of that evening.

Not one of these brightly dressed people was, however, the strongest power there. A man in black clothes was the real center of the group. Very slight in build, not tall, clean-shaven, with a high forehead and sensitive lips, young Henry Martyn seemed a stripling beside the flaming Arab. Yet Sabat, with all his sound and fury, was no match for the swift-witted, clear-brained young Englishman. Henry Martyn was a chaplain in the army of the East India Company, which then ruled in India.

He was the only one of those who were listening to Sabat who could understand what he was saying. When Sabat had finished his story, Martyn turned, and, in his clear, musical voice translated it from the Persian into Latin mixed with Italian for Padre Julius Caesar, into Hindustani for the Indian scholar, into Bengali for the Bengal gentleman, and into English for the British officer and his wife. Martyn could also talk to Sabat himself both in Arabic and in Persian.

As Martyn listened to the rolling sentences of Sabat, the Christian Arab, he seemed to see the lands beyond India,

away across the Khyber Pass, where Sabat had traveled — Mesopotamia, Arabia, Persia. He knew that in all those lands the people were Mohammedans. He wanted one thing above everything else in the world; that was to give them all the chance of doing what Sabat and Abdallah had done—the chance of reading in their own languages the one book in the world that could tell them that God was a Father—the book of letters and of biographies that we call the New Testament.

But there was not in the whole world a copy of the New Testament in good Persian. To make one Henry Martyn slaved hard, far into the hot, sultry Indian nights, with scores of mosquitoes “pinging” round his lamp and his head, grinding at his Persian grammar, so that he could translate the life of Jesus Christ into that language.

Even while he was listening to Sabat's story in the bungalow at Cawnpore, Martyn knew that he was so ill that he could not live for many years more. The doctor said that he must leave India for a time to be in a healthier place. Should he go home to England, where all his friends were? He wanted that; but much more he wanted to go on with his work. So he asked the doctor if he might go to Persia on the way home, and he agreed.

SO MARTYN went down from Cawnpore to Calcutta, and in a boat down the Hoogli River to the little Arab coasting sailing ship the *Hummoudi*, which hoisted sail and started on its voyage round India to Bombay. Martyn read while on board the Old Testament in the original Hebrew and the New Testament in the original Greek, so that he might understand them better and make a more perfect translation into Persian. He read the Koran of Mohammed so that he could argue with the Persians

about it. And he worked hard at Arabic grammar, and read books in Persian. Yet he was forever cracking jokes with his fellow travelers, cooped up in the little ship on the hot tropical seas.

From Bombay the Governor granted Martyn a passage up the Persian Gulf in the *Benares*, a ship in the Indian Navy that was going on a cruise to finish the exciting work of hunting down the fierce Arab pirates of the Persian Gulf. So on Lady Day, 1811, the sailors got her under weigh and tacked northward up the Gulf, till at last, on May 21, the roofs and minarets of Bushire hove in sight. Martyn, leaning over the bulwarks, could see the town jutting out into the Gulf on a spit of sand and the sea almost surrounding it. That day he set foot for the first time on the soil of Persia.

Aboard ship Martyn had allowed his beard and moustache to grow. When he landed at Bushire he bought and wore the clothes of a Persian gentleman, so that he should escape from attracting everybody's notice by wearing clothes such as the people had never seen before.

No one who had seen the pale, clean-shaven clergyman in black silk coat and trousers in Cawnpore would have recognized the Henry Martyn who rode out that night on his pony with an Armenian servant, Zechariah of Isfahan, on his long one hundred and seventy mile journey from Bushire to Shiraz. He wore a conical cap of black Astrakhan fur, great baggy trousers of blue, bright red leather boots, a light tunic of chintz, and over that a flowing cloak.

They went out through the gates of Bushire on to the great plain of burning sand that stretched away for ninety miles ahead of them. They traveled by night, because the day was intolerably hot, but even at midnight the heat was over one hundred degrees. It was a fine moonlight night; the stars sparkled over the



THE SPIRIT OF MISSIONS

plain. The bells tinkled on the mules' necks as they walked across the sand. All else was silent.

At last dawn broke. Martyn pitched his little tent under a tree, the only shelter he could get. Gradually the heat grew more and more intense. He was already so ill that it was difficult to travel. . . .

And so day followed night. Through night after night they tramped, across plateau and mountain range, till they had at last climbed the four mountain rungs of the ladder to Persia, and came out on June 11, 1811, on the great plain where the city of Shiraz stands. Here he found the host Jaffir Ali Khan, to whom he carried his letters of introduction. Martyn in his Persian dress, seated on the ground, was feasted with curries and rice, sweets cooled with snow and perfumed with rose water, and coffee.

Ali Khan had a lovely garden of orange trees, and in the garden Martyn sat. Ill as he was, he worked day in and day out to translate the life of Jesus Christ in the New Testament from the Greek language into pure and simple Persian. . . .

But he was running a race against time. He knew that he could not live very long, because the disease that had smitten his lungs was gaining ground every day. And the thing that he had come to Persia for—the object that had made him face the long voyage, the frightful heat and the freezing cold of the journey, the life thousands of miles from his home in Cornwall—was that he might finish such a translation of the New Testament into Persian that men should love to read years and years after he had died.

So each day Martyn finished another page or two of the book, written in lovely Persian letters, and in seven months (February, 1812) it was finished. Three more months were spent in writing out very beautiful copies of the whole of the New Testament in this new translation, to be presented to the Shah of Persia and to his heir, Prince Abbas Mirza.

Then he started away on a journey

right across Persia to find the Shah and Prince so that he might give his precious books to them. On the way he fell ill with great fever; he was so weak and giddy that he could not stand. One night his head ached so that it almost drove him mad; he shook all over with fever; then a great sweat broke out. He was almost unconscious with weakness, but at midnight when the call came to start he mounted his horse and, as he says, "set out, rather dead than alive." So he pressed on in great weakness till he reached Tabriz, and there met the British Ambassador.

Martyn was rejoiced, and felt that all his pains were repaid when Sir Gore Ouseley said that he himself would present the Sacred Book to the Shah and the Prince. When the day came to give the book to Prince Abbas, Henry Martyn was so weak that he could not rise from his bed. Before the other copy could be presented to the Shah, Martyn had died. This is how it came about.

HIS GREAT WORK was done. The New Testament was finished. He sent a copy to the printers in India. He could now go home to England and try to get well again. He started out on horseback with two Armenian servants and a Turkish guide. For forty-five days he moved on, often going as much as ninety miles, and generally as much as sixty in a day.

At last one day Martin got rest on damp ground in a hovel, his eyes and forehead feeling as though a great fire burnt in them. "I was almost frantic," he wrote. Martyn was, in fact, dying; yet Hassan compelled him to ride 170 miles of mountain track to Tokat.

Ten days later, alone, without a human friend by him, he fell asleep. But the book that he had written, the Persian New Testament, was printed, and has told thousands of Persians in far places, where no Christian man has penetrated, that story of the love of God that is shown in Jesus Christ.

This story is abridged from *Yarns of the Near East* (London, Edinburgh House Press).

In an early issue—A Lost Chance by George G. Barnes

Kobashi San : A Japanese St. Francis*

Widely Loving Society carried on for forty years by this loyal layman made outstanding contribution to social well-being of Osaka

ABOUT forty years ago, a young man named Katsunosuke Kobashi was baptized by the Rt. Rev. Channing Moore Williams, first Bishop of our Japan Mission. That event, only an incident in the life of a busy bishop, was destined to have far-reaching effects for the Japanese Church. For Katsunosuke San, fired with the desire to change his way of life completely when he became a Christian, started a little orphanage called the Widely Loving Society (*Haku Ai Sha*) where he worked for three years before he died. On his death bed, he called his eighteen-year-old brother to his side, and solemnly charged him to continue the work for the orphans. This charge, the younger brother, Jitsunosuke Kobashi, faithfully, selflessly, happily spent his life fulfilling.

In the succeeding years Kobashi San, with the help of Miss Utako Hayashi and other devoted assistants, and in the face of strong family opposition, developed the orphanage to its present degree of excellence. Occupying a site of approximately six acres, its equipment now includes seventeen buildings besides many one-room cottages where its manifold activities—a nursery or babies' home, a day nursery, a home for orphan children, a grammar school for backward children,

cottages for poor mothers with children, and a kindergarten—are carried on.

The first building erected thirty-eight years ago was named in honor of Bishop Williams to whose encouragement and assistance the Society owed so much.

One of Mr. Kobashi's last acts was to replace this old memorial building with a beautiful new structure. This was made possible through the generous help of Colonel John D. Letcher, of Lexington, Virginia. The new building was completed only a few months before Mr. Kobashi's death and his joy was unbounded in

knowing that the new Bishop Williams' Memorial Building was really completed and that children sent to the *Haku Ai Sha*, as well as the children

already there, would be comfortably cared for in this fine new addition. Mr. Kobashi's illness prevented his seeing the new building, but the knowledge of its existence filled him with joy and he caused his secretary to write to interested friends:

Laus Deo! It is done!

I am happy to be able to inform you at last of completion of the Bishop Williams' Memorial Cottage.

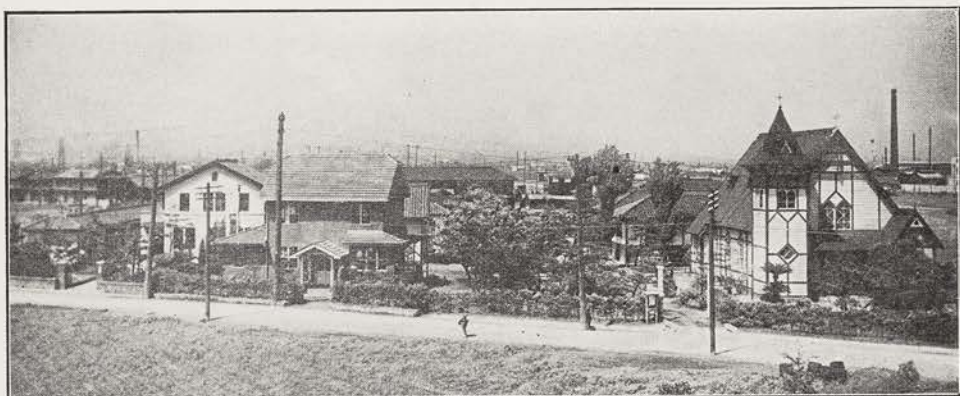
Since its beginning a generation ago, *Haku Ai Sha* has cared for fifteen hundred children. At present 140 children live in cottages on the compound itself, while over one hundred more are boarded outside.



JITSUNOSUKE KOBASHI
1873-1933

*The Editors are indebted to Miss Edith L. Foote, Secretary to the Bishop of Kyoto, and the Rev. J. Hubard Lloyd, missionary at Wakayama, Japan, for the details from which this article was compiled.

THE SPIRIT OF MISSIONS



COMPOUND OF THE WIDELY LOVING SOCIETY, OSAKA, JAPAN

Entering at the main gate, the chapel is at the right with office building and cottages behind. On the left is the Babies' Home and the main Mothers' Cottage; at the extreme left are the one-roomed cottages for destitute mothers and children

The heart of the Widely Loving Society is, of course, the Chapel of Our Redeemer, the gift of two American Churchwomen. From the chapel radiates the religious training and teaching which flows freely throughout the orphanage.

In bringing to fruition the dreams of his older brother, Mr. Kobashi has developed an example of practical Christianity which even those that run may see. Into it he put his life and it was fitting that his earthly life ended there. About a year ago he became ill and was confined to his bed, nevertheless when at the time of the military manoeuvres, the Emperor gave a dinner to the leading men of Osaka to which Mr. Kobashi was invited, he felt that he could not decline his Emperor's invitation and rose from his bed to attend. This caused a relapse from which he never recovered, losing strength until he passed away in June.

What manner of man was Mr. Kobashi? In the course of his funeral sermon, the Bishop of Osaka said that a young taxi driver had asked that

very question of the Bishop. "Who is this Kobashi San? He never looks as though he owned a sen, and yet I am always seeing great people come to his house; and I feel sure his property must be worth Y50,000." He was a man who loved his Lord so deeply, and served Him so loyally, that all who knew him counted him a great Christian. Buddhist, Shintoist, and Christian social workers all united in deep respect for him. So outstanding was his contribution to the social welfare of Osaka that on two occasions he was summoned to report on his work personally to the Emperor.

This man, himself of limited education, has helped to shape the lives of hundreds of young men and women in the course of these forty years. Some of them are today filling an honored place in the life of the community. Several of them are clergymen. All are the better for having come in contact with this simple saint, who himself admired and emulated that other simple saint, Francis of Assisi.

Samples Please!

FOR use at General Convention, rectors are urged to preserve and send at intervals to the Department of Publicity samples of their parish publicity, including parish papers, letters, cards, posters, leaflets, newspaper advertisements, and bulletin board display material.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



THREE INDIAN SHEPHERDS IN DORNAKAL, INDIA

"In front of our bungalow," writes Mrs. Shriver, "there is a stretch of open, rock-strewn land, with narrow footpaths crossing it at various angles. Here from early morning until evening Indian shepherds bring their herds of cows and buffaloes, sheep and goats, to graze on the short grass." (See pages 3-5)



ST. PAUL'S CHURCH, ODATE

Consecrated October 29, 1933, by the Bishop of the Tohoku, the Rt. Rev. N. S. Binsted (See page 40)



DOMESTIC SCIENCE CLASS

In the Fort Valley School, Georgia. This work is of practical value when these Negro girls return to their homes



RECENT CONFIRMATION CLASS, HOLY APOSTLES, HILO, HAWAII

Caucasians, Hawaiians, part Hawaiians, Chinese, and Japanese, were members of this class presented by the Rev. Hollis H. Corey to the Bishop, the Rt. Rev. S. Harrington Littell. This mission has nearly 200 baptized members



SAN MIGUEL EL ALTO CHURCH

This building, replacing a ruined one, was made possible by the discretionary fund of the Bishop of Mexico



DOROTHY M. FISCHER

Appointed Secretary for Young People's Work in the Department of Religious Education at the December Council meeting. (See p. 49)



CORNERSTONE LAYING OF CHAPEL OF THE TRANSFIGURATION, GLENCOE, N. M.

On December 3, 1933, the Bishop of New Mexico, the Rt. Rev. Frederick B. Howden (left), participated in this significant event, erecting the first non-Roman church in the 110-mile stretch of highway between Roswell and Tularosa

Magistrates' Training Institute Visits Ch'in San Rural Experiment Station

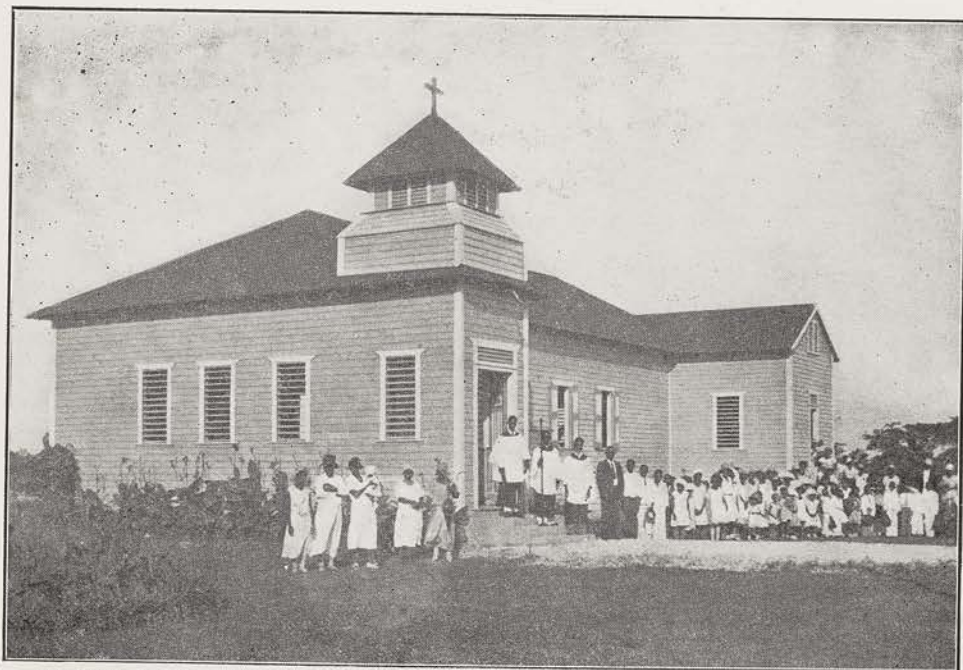


The Ch'in San New Country Life Experiment Station is an outgrowth of flood relief work done by the Diocese of Hankow. Selected refugee children will be given a six years' training to fit them for work in rural areas, especially on widely-scattered model farms properly related to the Church. Under the direction of the Rev. Paul T. T. Seng,

assisted by six trained workers, the Station is giving training to thirty-two boys and girls. The members of the Institute for the Training of Magistrates for Hupeh Province on their recent visit were much interested in this work, and said that they would try to do the same kind of work wherever they would be sent in the future



DOLLS ENGENDER INTEREST IN THE CHURCH'S MISSION ABROAD
 With 115 dolls of her own, Mary R. Covell could understand what it means not to have any dolls. Accordingly she and her friends sent dolls to Korea and the Philippine Islands, and are studying about these missions



ST. GABRIEL'S CHURCH, CONSUELO, NEAR SAN PEDRO DE MACORIS, DOM. REP.
 When the 1932 hurricane demolished our mission at Consuelo, conditions in the sugar industry made it impossible for the West Indian Negroes to rebuild, but this new structure was provided by gifts from America. The Rev. A. H. Beer is in charge of this work

READ A BOOK

First of a series of comment by distinguished Churchmen. This month's recommendations are by

The Rt. Rev. Charles Fiske, D.D.
Bishop of Central New York



I HAVE enjoyed (or profited by) the reading during recent months of three rather solid books. In order of their toughness they are: *The Buddha and the Christ* by Burnett Hillman Streeter (New York, Macmillan, \$2); *The Life of Jesus* by Maurice Goguel (New York, Macmillan, \$6); and *Liturgy and Worship*, edited by W. Lowther Clarke and Charles Harris (New York, Macmillan, \$3.50).

The last named is almost of reference-book size, so it may be a little too much even for ardent students among the clergy. For the thoughtful laity I should like to recommend the two series of British broadcast talks on religion, *God and the World Through Christian Eyes* (London, Student Christian Movement Press*). In my opinion, they are of immense value for laymen and others who may be troubled themselves, or want to help friends who are troubled by the problems of modern thought. There are twelve addresses in each book, the first volume has an additional introductory chapter by Leonard Hodgson (as general editor) and an opening lecture by the Archbishop of York, while the second has a closing chapter by the Archbishop of Canterbury.

The books are made up of talks on religion given bi-weekly during 1933 in England, planned by the Student Christian Movement. I have read these lectures before publication and can commend them heartily, although such commendation is hardly necessary when among the authors appear such names as those of Dean Inge, Maude Royden, Prof.

N. P. Williams, Canon Barry, and Canon Raven of the Church of England, and others equally well known in Roman Catholic and Nonconformist circles. A few of the chapters are a bit "highbrow," but in the main they are easy reading.

THE CHRISTIAN doctrine of the Incarnation was the result of a long and laborious effort to give expression to all that the early Church believed about Jesus and all that it had experienced of Him. This effort terminated, toward the middle of the fifth century, in the formula, "Two distinct natures, human and divine, in the one undivided person." Modern speculations, however, have raised fresh difficulties and theologians of today are endeavoring to think out the problem of Christ in terms of present-day thought, just as the early theologians tried to think it out in terms of ancient philosophy. It cannot be expected that new formulas will be found speedily now, or that the speculation of today will escape dangers such as accompanied the early development. We must be patient of every halting effort to express our belief in words which will appeal to modern scientific and philosophical thought.

One of the outstanding leaders in this modern theological effort is Canon Streeter, the great Oxford scholar to whom we owe so much in the way of Biblical criticism and such helpful studies in the realm of Science and Religion as his *Reality and Adventure*.

Dr. Streeter was the 1932 Bampton lecturer at Oxford and his eight addresses in the course have been published under the title, *The Buddha and the Christ*. He calls the lectures "an exploration of the

*The two volumes will be issued in America by the Morehouse Publishing Company some time before Lent, 1934.

THE SPIRIT OF MISSIONS

meaning of the universe and of the purpose of human life." Science and Religion, he declares, are two parallel avenues to a knowledge of Ultimate Reality, but by religion he means not merely the Christian faith, but the larger aspects of religion in general. He therefore takes the two great religions, Christianity and Buddhism, showing the parallel thought in both as well as the difference of approach and of interpretation of the age-long problems of pain, sorrow, moral conduct, and future life.

There are some omissions where one could have wished to see a fuller treatment—for example, a clear and definite consideration of the Resurrection of Christ, and something more than the passing reference, in a footnote, to the story of the miraculous birth; both of them matters which cannot be dismissed, in casual fashion, as "hormon" or regarded as poetic symbolism. It is interesting, moreover, to compare Streeter's method with that of the late Bishop Gore in his *Philosophy of the Good Life*—which many consider his greatest book.

In the present case, honor is due the lecturer for the frankness and courage with which he faces modern difficulties and the honesty of his endeavor to find formulas for the statement of religious belief in terms consistent with other knowledge.

THE *Life of Jesus* by Maurice Goguel, is based upon a life study of the sources of the Gospel story. The author is a Liberal Protestant, a professor and director of studies in two faculties and at the Sorbonne, and at the same time a profound student of German Protestant theology. The book is an exhaustive historical review of New Testament criticism. On the whole, his conclusions are conservative, although they are naturally consonant with the general tone of Protestant Liberalism of the more constructive type. The book is not only big, but expensive. It is, however, invaluable as a most complete summary, exposi-

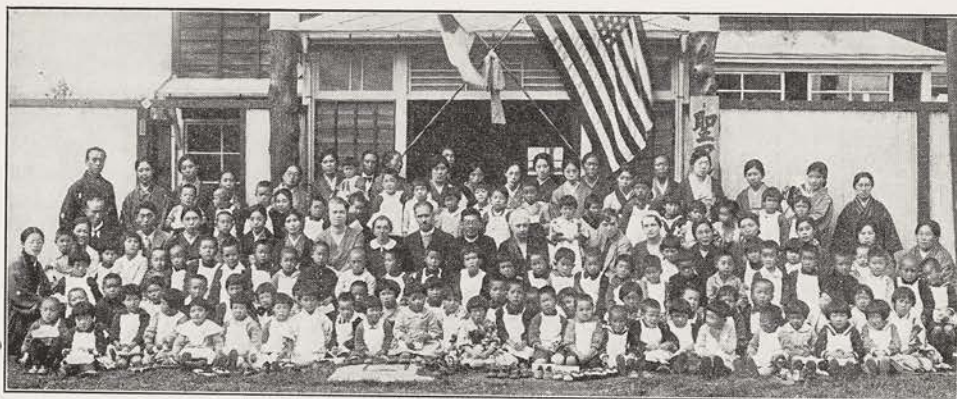
tion, and criticism of the various critical theories, and in some of its conclusions quite diplomatically puncture many of the more radical theories. On the whole it would seem to place the author in the class represented in this country by such teachers as Grant and Easton. A second volume will complete this history of criticism of the life of Christ.

ANOTHER BIG BOOK, useful to serious students, is *Liturgy and Worship* edited by W. K. Lowther Clarke and Charles Harris, the former the scholarly secretary of the S.P.G., the latter the well-known author of *Creeds or No Creeds*. While much of the work is theirs, at least a third of it consists of essays by other scholars, most of them English, with only one American, the Rev. Frank Gavin.

This is really a remarkable book, extremely useful for our own clergy if they are sufficiently serious minded to undertake a study of liturgical devotion with a view to understanding its origins and meaning and gaining a sense of its power, a knowledge of its past history, and the significance of various rites, not merely superficially examining their technique.

This is not a book for Anglicans only; it will interest scholars of other communions who are feeling their way towards a better understanding of the technique of worship such as is, of course, necessary for members of communions where the liturgical sense has been uncultivated. This book is practically a definitive work, treating of worship in general, Jewish origins from which our present liturgies sprang, Christian worship in East and West, Eucharistic worship, extempore prayers, modern prayers and their writers, and the offices of our own Prayer Book in particular. *The Church Times* rightly calls it "a very great book." Indeed, one may say that the scope of its purpose, the breadth of its treatment, and the thoroughness of its historical study are nothing less than amazing.

Coming—The Rev. J. W. Suter, jr., on Bible Story Books



GUESTS AT DEDICATION OF ST. ALBAN'S KINDERGARTEN, AOMORI

The Tohoku Rejoices in New Buildings

Aomori kindergarten made possible by Washington children dedicated, and St. Paul's Church, Odate, gift of Kansas Churchmen, consecrated

By the Rt. Rev. Norman S. Binsted, D.D.

Missionary Bishop of the Tohoku, 1928-

THE CHILDREN of St. Alban's Church, Washington, D. C., wanted to know what they could do for the children of Japan. In Aomori there was one kindergarten, St. Mary's, built years ago and now overcrowded. For a long time our missionary, Miss Gladys Spencer, wanted a new kindergarten to care for the children whom St. Mary's was forced to turn away each year from lack of space. The gift of those Washington children helped to make possible the realization of this work and on October 5, the Bishop of the Tohoku, the Rt. Rev. Norman S. Binsted, dedicated Aomori's second kindergarten as St. Alban's.

The children of St. Mary's Kindergarten were the guests of the children of St. Alban's for the dedication ceremony. Only the parents of children in the new kindergarten could be invited. Ninety-one children sat on the floor in the circle room and played quiet games while the guests were gathering. When the time came they marched quietly into the little

chapel, where the Rev. Timothy Nakamura, priest-in-charge, read the opening prayers and Bishop Binsted, the prayers of dedication. A lovely Japanese hymn for little children closed the service.

In the circle room the children gathered in front of the Bishop and he told them about St. Alban and about St. Alban's Church School in Washington and the desire of those children to do something for the children of Japan. His story was very vivid because all his life until he came to Japan Bishop Binsted attended St. Alban's Church. Mr. Nakamura spoke to the parents asking for their coöperation and urging them to inquire into any phase of the work about which they desired to know.

The children were dressed in their best clothes which, today, means uninteresting Western clothes. But one little four-year-old boy came dressed in a complete Japanese outfit. He was a bit of old Japan in his *kimono* and formal *hakama* (pleated skirt). Two or three little girls

THE SPIRIT OF MISSIONS

were in lovely flowered *kimono*. The foreigners always like to see the children in *kimono*, but realize, of course, that Western clothes are more hygienic and allow more freedom of movement.

In Aomori the winters are long and cold and the building is so arranged that the room the children use most gets as much sun as possible. There is a large circle room, the chapel, and a small class room on the first floor, and an apartment for the kindergartner on the second floor. Plenty of space around the building provides for a large playground. This kindergarten was purposely built in a new section of Aomori which is growing rapidly. On Sundays the kindergarten children and older boys and girls in the neighborhood come to Sunday school. Some day it is hoped that the children and parents of St. Alban's Kindergarten will provide the nucleus for a second Aomori parish.

ODATE CHURCH CONSECRATED

THE DIOCESE of Kansas and the Missionary District of Tohoku were linked together very closely in the consecration of St. Paul's Church, Odate, which took place in the presence of a large and enthusiastic congregation on the Twentieth Sunday after Trinity (October 29, 1933). There was a deep feeling of gratitude on the part of all those present for the generous help given by the people of Kansas, who in spite of the financial depression were courageous enough to undertake to raise the necessary funds for this building.

Gifts from America were always appreciated; but just now when the Japanese people, through the Church and secular press, are being made conscious of the sacrifice which the Church in America is making to continue its missionary work, the people here are more than ever grateful to their brethren across the sea for such help as they are able to send us.

The Japanese people, and especially those in the Tohoku, have learned through long experience to endure financial hardships. Crop failures and famines are not infrequent visitors to this part of the

country, and our Tohoku Church people know what it means to make sacrifices for Christ and His Church. In days of prosperity, when economic conditions in America were so vastly different from those in Japan, there was perhaps a feeling on the part of some that America was giving to us of her superabundance; but today our people realize that every gift represents real sacrifice, and, consequently, they are deeply moved by the faith of the Church in America which inspires such loyalty to the cause of Christ throughout the world.

All this was very evident at the consecration of St. Paul's Church, Odate. There was an atmosphere of joy and thankfulness on the part of the congregation, and a consciousness of Christian fellowship with their brethren in America. One caught a vision at that service of the unity which exists in the Body of Christ, where all differences of race, color, and culture are forgotten in a common love of the one God and Father of us all.

The building is of frame concrete construction with exposed beams. This style of architecture is unusually well adapted for church buildings in towns such as Odate where many of the houses are still of the old thatched roof construction. The church will seat about 125 with possibilities of expansion to accommodate another seventy-five.

The consecration service was read by the Bishop, assisted by the rector of the parish, the Rev. Yozo Ohno; by the Rev. Keitaro Nishimura, rector of the church in Koriyama, and son-in-law of Mr. Ohno; and by the Rt. Rev. Y. Naide, Bishop of Osaka, who was present for a mission service to be held in the evening. The sermon was preached by the Rev. Yoichiro Inagaki, who, as the first catechist, began the work in Odate twenty-eight years ago. After the consecration service there were many congratulatory addresses, and letters of thanks were read, which later were to be sent to Bishop McKim and others. With the erection of St. Paul's Church we look forward with confidence to the future development of the Church in Odate.

Our Approach to Normal Youth*

Young people today, even the most careless, are vitally interested in religion; they want help in attaining emotionally mature adulthood

By Helen Gibson Hogge

Mental Hygiene Counsellor, Highland Park (Michigan) Board of Education

OUR YOUNG PEOPLE of today are, I believe, more honestly and openly in search of truth, of the meaning and significance of living than were previous generations. They refuse to be satisfied with parental and churchly "oughts" and "shoulds". They want logical answers to "Why?" And most of us, because we were brought up under the old regime of at least outward acceptance of authority have not thought through the problems for ourselves. We are compelled, therefore, when these young apostles of research which constitute Young America ask for mental and spiritual bread to give them the old stone of authority. We do it diffidently, reluctantly, or defiantly, because we do not entirely believe in it ourselves, but we have nothing else to offer.

The old authority is gone, and there must be something constructive to take its place. Young people have a right to expect that an older generation, more experienced in living, will be able to light some of the dark places; and while a search together is infinitely preferable to the empty pose of authority, we should be ready with as much knowledge of human problems as we can gather from science.

*Abridged from an address at the recent Episcopal Social Work Conference, in Detroit, Michigan.



HELEN GIBSON HOGGE

Most of their difficulties as well as our own, are those of adjustment of personality to environment. They must learn how to adjust to the demands of society and at the same time develop to the fullest their innate potentialities through which they may make their greatest contribution to society.

Most of us have sought blindly and consciously to accomplish this end in our children's training. We range ourselves, guided mainly by our prejudices, into two extreme camps. One of these camps believe that if you secure unquestioned obedience to parental commands by whatsoever means, punishment or sentimental appeal, he will in later

life continue the habit of "being good". These people accept Solomon as their guide in child training. They accept his two commands: "Bring up a child in the way he should go and when he is old he will not depart from it," and "Beat the child and heed not his crying." The first forms a beautiful rationalization for the parent who gets emotional satisfaction from the latter.

The opposite camp of parents is composed of those who have themselves rebelled against the old regime. They try to do everything for their children—to give them all the things which they feel

THE SPIRIT OF MISSIONS

they have missed. The children are made the center of all activity, loaded with material things, showered with attention, so that they naturally come to feel that the world was made for their particular majesties. They are not given the opportunity to think a thing through or to have any responsibility.

Science is showing us that persons brought up under either of these regimes,—authority for authority's sake, that satisfies only the parent's (or teacher's) ego desires to dominate, or the placing of the child on a throne where he dominates through weakness and knows only the satisfaction of being catered to, are unfit to work out the tremendous problems that face society. Neither regime will produce persons who can think without prejudice, who can follow a line of action toward a social purpose that takes into consideration the good of us all.

From juvenile courts, prisons, insane asylums, hospitals, child guidance and behavior clinics, and biographical studies of normal people, we have much material that gives us a better understanding of adjusted, maladjusted, and unadjusted personality. Modern psychology, sociology, and related fields have much that will enable us to think things through with our young people, who have the right to expect from us much more than the thin sophistry soup of worn out platitudes or the bromides of accumulated rationalizations of Church and parental authority that have come down through the ages.

It is true that many of their maxims are facts and that back of them is much wisdom—and that we are quite prone in modern times to throw out the baby with the bath water—but if we can bring ourselves to let our youngsters discover the baby for themselves they are much more likely to adopt the child and accept it as their own and to take a personal interest in its nurture and growth.

Perhaps this is the hardest task or test of maturity that any parent or adult leader has to meet, to explain as well as possible our viewpoint, with reasons, and then stand by and allow the young per-

son in question to make his own choice, to make a mistake perhaps. Only in this way can he grow in power to think, to make decisions, to choose wisely.

Parents, teachers, and lay leaders are going to have to learn much more about the laws governing emotional growth if the younger generation is to be mentally healthy and emotionally mature. This problem of emotional immaturity is being widely recognized by students of human behavior and human relationships. Joseph Collins in *The Doctor Looks at Love and Life* says:

Adult infantilism is our chief deficiency as a people, our most conspicuous shortcoming. It is responsible for more social maladjustment, more family discord, more intellectual vagrancy than any disease, derangement, or other disharmony of mind and body.

Only very cruel parents would punish a child for being physically ill or for a broken leg. They would seek the cause of the illness and seek to prevent its recurrence. They would call in a physician, a skilled surgeon for the broken leg. A mentally ill child whose symptoms are anti-social or unsocial personality traits is suffering from emotional indigestion. It is both cruel and unintelligent to punish him. He needs even more intelligent treatment and care than the physically ill. Treatment and care cannot be intelligent in either case without diagnosis based on adequate data. For serious illness we may need an expert, but we all may learn the laws of emotional growth to the extent of making it possible to prevent a great deal of actual illness and better still to lay the foundation for positive, glowing mental health. We can all learn to look at serious personality difficulties as illness rather than sin or disgrace or moral degradation and can seek the causes of the emotional need that produced the condition.

We shall find that this emotional need has probably been created out of family relationships and environmental demands or factors in childhood experiences. We shall find that before the person can work out his problem intelligently, he too will need to know the cause. We shall find

OUR APPROACH TO NORMAL YOUTH

that he can accept the facing of the situation in a wholesome way, only from a person in whom he has confidence, whom he feels is in sympathy with him, who understands. This does not mean that the sympathy must be sentimental and sickly. In psychological terms it is called a "transference". No real influence can be exerted with young people unless there is an establishment of this transference—this rapport. There is an element of danger, great danger, unless we ourselves are adult personalities. It must be based on wholesome, outgoing, intelligent love, mature enough to stand by when needed and to step out of the picture and encourage the child or adolescent to self-reliance and independence.

In our approach to normal youth we should have a rather thorough understanding of how emotions may take us and shake us out of the "normal". Emotional tangles are methods by which we escape from meeting life squarely. Everyone has them to a greater or less degree and it is only as we recognize them in ourselves, understand our own childhood pattern of emotional response, and seek to free ourselves of the tangles that we develop adult personalities. It is easy to see the infantile in others, but our own difficulties are often so deeply rooted in early experience and so a part of our daily living, that we do not have the proper perspective.

There are often long and technical names attached to very simple reaction patterns, weighty terms that cut the layman off from knowledge in the field of mental hygiene, that should be familiar to every parent, teacher, and leader. And may I add, they should be familiar to every adolescent boy and girl. At that teen age of life when boys and girls are so concerned about themselves and their own reactions and their relationship to the world they live in, when they are so earnestly and keenly interested in the meaning of life we offer no knowledge.

We should know that there are three basic attitudes toward environment: to shrink from it; to fight it; or to cooperate with it. Back of these attitudes are

those primary emotions: fear, anger, and love. If through our experiences in living we have built in much fear, we tend to shrink from meeting life squarely. The child who comes into a new world where he suffers a great deal of pain will shrink from living, will fear this new world. We are told by one school of psychology that he responds with fear to a loud noise or a sudden fall and that he quickly learns to carry over this fear to associated situations. We have all observed how quickly the child absorbs the fears of the adults about him.

As he goes out to meet new situations he carries over his old fears and builds up, according to his past experience, patterns of escape. Thus the child who has little confidence in himself (fear that he cannot succeed) will sometimes escape into day dreams. It is much easier to imagine yourself a princess in a castle with beautiful clothes and flocks of boys ready to dance attendance, than to overcome your fear and become a pal and good friend to the ordinary boys that you meet at school. And it is much easier to dream of yourself as a handsome young hero, ready to mount a winged Pegasus in the form of a high-powered airplane (while a beautiful maiden weeps and begs you to remain) than to work on next day's math that might be a step to expert knowledge of airplanes. When things are very hard, it is much easier to regress to the softest spot in our past experience, and that usually was the time when mother waited on and cared for us. In fact, when life is too difficult, the extremely infantile person may seek complete escape through suicide.

Martha, thirty years old, spends her days alone in her room. Only members of her family are allowed to come in and she prefers to have only her mother. She refuses to go even to the dining room for her meals. They must be brought to her room. Occasionally she will go out for a ride in the family car, but very rarely, and then it is stipulated that they are not to stop to talk with anyone. She reads and enjoys the radio. Talks a great deal about wishing she might recover her health, but makes no effort to do so. She has been examined by many famous physicians and all agree that there is nothing organically wrong with her.

THE SPIRIT OF MISSIONS

Her mother is one of those who lives in her children. She has loved to "baby" them, has protected them from possible hurts, has fluttered anxiously when they were ill; in short she has satisfied her emotional need to be "all in all" to her children by keeping them dependent. Martha was always a sensitive child. She had a good mind as evidenced by an unusually good record in high school where her graduation was interrupted by a siege of typhoid fever. She completed the high school work at home and received her diploma. She had also done outstandingly good work in music. After her illness she was very averse to making any outside contacts, but eventually it was decided to send her to a girls' boarding school. There she "pined away", cried, moped, and wrote such pathetic letters to her parents that they allowed her to come home. She has scarcely left her room since, except to be taken to different cities to new physicians. She has regressed to an extreme; but many households are being victimized by infantile behavior of a similar if less pronounced nature.

Another pattern of escape from meeting life squarely is the infantile method of "showing off". We should examine ourselves more thoroughly to find if we have ourselves outgrown our childish pattern in this respect. The girl who wears the longest earrings, the most bizarre dress, the deepest dyed fingernails is rather likely to be one who feels very insecure. The four-year-old who stands on his head when mother and her friend are exclaiming over the virtues of the new baby is an exhibitionist, trying to attract attention to himself. His security is threatened by this new baby.

Many people escape meeting life squarely through self-pity and pseudo-martyrdom. Masochists we call them. They love to suffer. They attract attention to themselves (in lieu of real achievement) by telling sad stories about the persecution heaped upon them by others. You may recognize this pattern in the man who weeps on your shoulder because his wife does not understand him.

Back of the inferiority complex (and we all have our lives made less useful by this particular tangle) is fear, fear that we compare unfavorably with others, fear that some defect in physical or mental make-up or educational opportunity or financial or social standing makes it impossible to face our world in an adult

manner. Parents and teachers and leaders daily commit the crime of building in and adding to these feelings of inferiority by comparing the child to others to the child's disadvantage. "Why can't you be like Mary?" says mother to Jennie. Instead of endeavoring to accept the suggestion, Jennie shrinks more hopelessly into herself or fights back by being as opposite as possible to the virtuous Mary.

Another child may over-compensate for his feeling of inferiority by attempting to dominate, may appear so superior that people speak of him as "conceited". Such youth needs particularly your understanding, needs you to look beneath the shell of superiority which he has built as a defense around his sensitive soul, needs you to help him find his talent or ability through which he may make his real contribution. He does not want flattery, but he sorely needs genuine appreciation. Pollyanna tactics will not work with youth. They do not wish to be told that "everything is all right." They want to talk with you about their shortcomings, their sufferings, and as together you search for past successes, you are likely to find the key to future contributions.

The sarcastic person, who enjoys making others suffer (the sadist) is simply "getting even" for his own past suffering. Someone has cut him to the quick, someone whom he could not fight back, and as he must have relief for his anger he "takes it out" on those weaker than himself.

Anti-social behavior is the result of childhood experiences that have built up anger or hatred. The gangster, the criminal, delights in outwitting authority. Investigation of his past history will show that he has had experience in outwitting parental and teacher authority. His discipline has been of the variety to stir rebellion. He has learned to fight his environment.

There is another personality pattern that needs our help in its effort to grow up. It is the most difficult to help. It is the narcissistic person or the person "in love with himself". He has never learned to care for others, to know the joy of do-

OUR APPROACH TO NORMAL YOUTH

ing something for others, consequently it is difficult to establish a transference. The psychiatrist tells us that when the condition becomes pathological, it is the hardest type case to cure. The person is usually the victim of so-called "mother love". He has been waited upon, kept dependent, never allowed to think for himself. In other words he is in the cradle stage of the development of love.

Perhaps the most important thing that happens to us in life is that we have the security of knowing that we are loved. The very foundation of our own love grows out of the sense of satisfaction we feel in our first physical care. If the baby comes into a world where the atmosphere is gentle, calm, there is a regular routine, he is warm, comfortable, well fed—he builds in a liking for his new world. He feels this first for those who wait on him, who minister to his comfort. Then, as in the case with fear and anger, the feeling is transferred to his larger environment as he meets it. He has become "positively conditioned" to his new world. It is the beginning of love.

But there is grave danger here. Mother often likes to prolong the period of dependency, likes to keep on with the program of waiting upon him and he thus becomes a self-centered little tyrant, demanding constant attention. Instead she should at the first possible opportunity allow him to "get a kick" out of doing something for her—that is, give him a chance to express his love. Love like other things, grows through use. If it is not expressed it remains on the infantile level and the personality pattern is that of the "Narcissist".

We come into the world small egos—neither good nor evil—but the process of becoming social needs the guidance of adults who understand the laws of love. We have talked now for two thousand years about love. But we have learned so little about how it is built in or about its development.

In our approach to normal youth we must have, I believe, a directing philosophy. We are attempting to fit our American youth for living in a democracy.

Democracy demands the coöperation of emotionally mature personalities.

The results of our naive and *laissez-faire* policy of seeking self-interest in the form of American dollars and consequent power, at whatever human cost, has brought us now to a vivid realization of the fact that the welfare of all humans is tied closely into the interests of the whole. Democracy is, in reality, the inevitable form of government of a Christian philosophy. The failure has come about through our lip-service to both, in theory, and our practice of the opposites in fact. Science is teaching us that love and coöperation do not come through mere preaching, but through experiences in living, first in our own families and then in our larger world of school and community.

I am told by some people that youth is not interested in religion. I know from my own experience with young people that even the most careless of them is vitally interested. They are not interested in what they term the "hooley" that is often passed out to them as religion. But they want religion stripped of its trappings. They want someone to help them find God.

A child who builds up a sense of security in his own home, who knows beyond a shadow of a doubt that he is loved, but experiences the joy of expressing his own love by making his contribution, will carry over this attitude to his larger world, and then, as inevitably as the flowers bloom, when at adolescence he begins to wonder about the larger universe, about the cohesive force that holds this universe in order, he transfers his active, outgoing love to that larger love that we call God and gathers his strength from it—while he actively serves it and strives to coöperate with its laws. I would say, therefore, in our approach to normal or to any youth, that we should approach him—first, with as much knowledge as we can gain of the dynamics or motivating forces of personality; second, a deep respect for him (or her) as an individual, and third, a directing philosophy of love that integrates our own living.



Jottings from Near and Far



AS WE GO to press word is received of the death on December 8, in Honolulu, of the Rt. Rev. Henry Bond Restarick, retired Missionary Bishop of Honolulu. Bishop Restarick, who would have been seventy-nine years old on December 26 last, was the first American Bishop in the Hawaiian Islands, having been consecrated for that post on July 2, 1902, a few months after the transfer of the jurisdiction in the Islands to our Church from the Church of England. He resigned in 1920 but continued to live in Honolulu where he assisted his successors in many ways, especially in editing, until quite recently, the *Hawaiian Church Chronicle*. THE SPIRIT OF MISSIONS hopes in an early issue to tell the story of Bishop Restarick's contribution to the missionary life of the Church, especially as he contributed to its growth and upbuilding in Honolulu.

IN RESPONSE TO many requests the radio address of Spencer Miller, jr., *The Recovery Program and the Church's Responsibility*, delivered October 22, 1933, through the Episcopal Church of the Air, has been printed. Copies may be obtained free by writing to the Department of Christian Social Service.

EVIDENCE IS NOT lacking that the headquarters of the missionary work of the Church is continually in the hearts and minds of many of our people. Eight months ago the Council sent to several thousand people an appeal for gifts to the Supplementary Fund. From one friend an answer was received to the effect that at that time he could do nothing, but might be able to do something later. Six months later a check was received from this friend in the sum of \$3,000. A day or two ago a check was received from one of our Church workers in the

sum of \$500 for the Supplementary Fund, accompanied by the remark, "I wish this was big enough to pay all the deficit."

SUCH AN INCONSPICUOUS little report was issued by the Church Building Fund in 1933 that one has to look twice to realize how much gratitude and satisfaction are bound up in the projects it barely mentions. Among others, there are these:

In North Texas and in North Dakota, a rectory and a church are supplied for two areas of fifty miles in diameter where we have no church, and where no other religious body is represented.

Duluth diocese has a new church for two congregations merged into one.

Two congregations of mountain people in the Blue Ridge district of Virginia and two Indian congregations in Alabama now have their own churches for which they have supplied much of the work and some of the material.

Two congregations of colored people in Southern Virginia and South Carolina have the help of an enlarged church on a new site and of a new combination rectory and parish house for development of large fields.

Divinity school students in Virginia have organized a new mission in a growing section and built a church.

A new church takes the place of a grocery store in a mountain district of Lexington, and the priest in charge serves an area of 250 by 50 miles otherwise without religious ministrations.

A Mississippi congregation now worships in its own church instead of the grand jury room in the court house.

For those who do not know about this useful Church Building Fund, it was established in 1880 by General Convention and in its more than fifty years of service it has aided some 2,500 projects, not far from one a week through all those years. It makes loans, gifts, and grants, toward the erection of churches, parish houses, and rectories. Bishop Cook is President, Charles A. Tompkins, Treasurer, and the Rev. Charles L. Pardee, Secretary, with an office at Church Missions House.

JOTTINGS FROM NEAR AND FAR

TWO LITTLE Moslem girls went to a vacation Bible school and told their mother and a group of other women all about it. They said, "We would like to be Christians too. They teach about a God who loves us. They teach us nice stories about being kind to people and how to pray to God and sing beautiful songs and we have to wash our hands and faces. But we Moslems do not do anything but sit in the dirt all day and just fight and curse."

One of the older women said, "Do they teach older ones too?"

The little girls replied, "Yes, but you will have to quit hating people."

ON CHRISTMAS EVE in Shanghai a new Bishop was consecrated for the Diocese of Kwangsi-Hunan of the Church in China. This is the Rev. Percy Stevens, late of London but with some twelve years' experience as a missionary in Kwangsi-Hunan. Bishop Stevens' predecessor, the Rt. Rev. John Holden, has been translated to the great western Diocese of Szechuan, whose late Bishop, the Rt. Rev. H. W. K. Mowll, has become Bishop of Sydney and Archbishop of the Province of New South Wales. Kwangsi-Hunan is a southern diocese, Bishop Roots' neighbor on the southern border of the Diocese of Hankow. The Presiding Bishop of the Chinese Church, Dr. Norris of North China, was the consecrator.

All these foreign bishops have been developing Chinese leadership, looking to the day when all the Bishops will be Chinese.

The next triennial General Synod of the Chinese Church (*Chung Hua Sheng Kung Hui*) meets April 21-29, 1934, in Wuhu, Diocese of Anking.

INTIMATE NEWS of Balbalasang (about which Mrs. Arthur H. Richardson wrote in *THE SPIRIT OF MISSIONS*, November, 1933, page 588) and all our missionary outposts in the Philippine Islands, is contained in the *Diocesan Chronicle* published monthly (\$1 a year) by the Missionary District of the Philippine Islands.

Mrs. Richardson is a regular contributor to the *Diocesan Chronicle* and her easy, graceful style is always a bright spot in this little paper. In a recent issue, writing of the wedding of the assistant matron of the Balbalasang Girls' Dormitory, she says:

One of the things I found especially interesting in connection with that wedding was the making up of the bride's new string of beads—something I'd never witnessed before. A group of the old women, very important, smoking rank cigars (atmosphere so thick I had to come out for air frequently), squatted round a special piece of cloth on the floor. Onto this the groom's elder sister would throw, from time to time, beads detached from the many gorgeous strings she wore round her neck; sometimes even a complete string would be thrown down. These, the old women arranged with great earnestness and care into a single new strand which would later be wrapped up in a special cloth made from the bark of a tree, and laid carefully away. These antique Chinese beads are heirlooms, hundreds of years old, very rare, very valuable, and quite fascinating. They are mostly of amber, yellow jade, and agate, cut into various, unusual shapes. As I leaned forward to examine the beads better, the bride, who was sitting insignificantly in the background, started to pick up a finished string to show me; but it was grabbed from her hand with a snarl by one of the old women, while the poor bride hid her burning face in her hands. It seems that it is tabu for her to touch her new beads until after the birth of her first child.

THE CHURCH PUBLISHING SOCIETY, Tokyo, Japan, announces that the new translation of the Apocrypha into Japanese was ready for distribution last autumn.

During the year 1932, the society printed 23,081 books and 21,662 tracts, and in addition it circulated each month 5426 copies of Bible Lessons for the Bible Reading Fellowship, and 30,436 copies in eight months, of a weekly service of family worship.

THE PRICE OF *Is Our Civilization in Jeopardy?* a reading course on Christ and the Modern World by W. Russell Bowie, was erroneously stated in the December *SPIRIT OF MISSIONS* as 10 cents instead of 15 cents. Order from the Church Missions House Book Store.

SANCTUARY

THERE is a need for social intercessions greater than ever before. Christians pray to God for the healing of men's physical ills. Why should they not also be praying for the healing of men's social ills? Intercessions for great social causes and for the solution of knotty social problems should be prominent in the prayer life of the devout Churchman. the problems of world peace, industrial recovery, respect for personality in mass unemployment relief, the permanent abolition of child labor, decent housing, the sound use of leisure time.

LORD, WE PRAY:

That men may increasingly work together in agreement, doing things that are sane to do, with mutual helpfulness, temperance, and toleration;

That the great masses of humanity may rise out of base and immediate anxieties, out of dwarfing pressures and cramped surroundings, to understanding and participation and fine effort;

That the resources of the earth may be husbanded and harvested, and used with scientific skill for the maximum of human benefit;

That towns and cities may be finely built, and men finely bred and taught and trained;

That there may be open ways and peace and freedom from end to end of the earth;

That through the great body of mankind may go evermore an increasing common understanding, an intensifying brotherhood.*

O God, whose joyous love is as a boundless ocean, let the stream that makes glad the City of God flow into the turbid, sluggish waters of our lives; let its clear strong current course through our weak wills, that we may meet all difficulties with overflowing life and energy; through Him who is our life, even Jesus Christ our Lord. Amen.*

Almighty God, our heavenly Father, guide, we beseech thee, the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. Amen.

† † † † †

*Prayer is such deep desire for good that it shall
realize its hope in action.*

*From *Prayers for the City of God*, arranged by Gilbert Clive Binyon. (Longmans.)

The National Council

Conducts the general work of the Church between sessions of the
General Convention and is the Board of Directors of
The Domestic and Foreign Missionary Society

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

THE RT. REV. PHILIP COOK, D.D.

LEWIS B. FRANKLIN, D.C.L.

First Vice-President

Second Vice-President and Treasurer

Foreign Missions, Domestic Missions,

Finance

Religious Education

Publicity

Christian Social Service

Field

THE REV. FRANKLIN J. CLARK, *Secretary*

National Council Meeting, Dec. 13-14

TWO IMPORTANT National Council offices, made vacant by the death of Bishop Burleson and the resignation of Bishop Creighton, were filled at the Council meeting on December 13 and 14: The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, who was recently appointed the Presiding Bishop's Assessor, was named First Vice-President, and the Rt. Rev. Frederick B. Bartlett, D.D., Missionary Bishop of North Dakota, Executive Secretary of the Department of Domestic Missions, an office for which he is qualified not only as a missionary bishop but also as a former Field Department secretary whose service was almost entirely in western dioceses. Both Bishop Bartlett and Bishop Cook will continue to reside in their jurisdictions, giving part of their time to the Council's work. Bishop Bartlett continues on his salary of a missionary bishop, receiving in addition only a sufficient amount for expenses; this will effect a saving of \$2,800 a year in Council appropriations. A similar arrangement will be made for Bishop Cook's office.

The Council accepted the resignation of the Rev. William C. Emhardt, as Counselor of the Advisory Commission on Ecclesiastical Relations. The Rev. Robert F. Lau, the present Vice-Counselor, was appointed Counselor.

The Rev. Theodore O. Wedel, Ph.D., recently appointed Secretary for College Work, was introduced to the Council. Miss Dorothy May Fischer of Houston, Texas, was appointed Secretary for Young People's Work in the Department of Religious Education to assume office in January, 1934. These appointments are provided for in the budget.

Twenty-one out of the twenty-four Council members were present. The new member, Mr. Thomas Fleming, jr., of Pasadena, took his seat in the Council. The Rev. Percy Silver was absent on account of illness.

BUDGETS AND QUOTAS

THE TREASURER stated that the income for the year 1933 from sources other than payments by dioceses on their quotas would be about \$300,000 less than the estimate made by the Council in February. This shrinkage is due to the fact that the response of the Church to the appeal for supplementary gifts of \$159,000 was short of this total by more than \$100,000, an equal shortage in the sum estimated from legacies, and considerable delay in the receipt of interest on real estate mortgages, and a shrinkage in miscellaneous income. There is little promise of any extra saving in operating

THE SPIRIT OF MISSIONS

expenses. The fall in the value of the United States dollar has added to the cost of doing business in foreign lands.

Any failure of the dioceses to pay in full what they have told the Council to expect would add to this estimated deficit for 1933 of \$300,000.

After considerable deliberation the National Council voted to continue the present plan of apportionment of quotas, except as minor modifications might be possible under the existing system. The canons call for equitable distribution of quotas, and to study questions that might arise under this heading, a special committee was appointed consisting of Bishop Stewart, Dr. Block, and Mr. Kidde.

In compliance with its duty to recommend to General Convention the budget for the ensuing triennium, the National Council adopted this resolution:

RESOLVED: That the Budget for 1935 shall be \$3,000,000; for 1936 not less than \$3,000,000 plus such sums as the National Council shall deem wise and justified not exceeding a total of \$3,250,000; for 1937 not less than \$3,000,000 plus such sums as the National Council shall deem wise and justified, not exceeding a total of \$3,500,000.

KIANGSU CLERGY FUND

AN UNDERTAKING, of marked significance in the devolution of work to the Chinese Church, was reported to the Council for approval.

Years of previous effort and study in the Chinese Church and the Department of Foreign Missions have culminated, in part, in a communication received from the Diocese of Kiangsu (Shanghai). In this diocese there are about thirty Chinese clergy of whom three are supported by local parishes, the balance by the National Council. The total appropriation in 1933 for the support of those men was more than ten thousand dollars. It is now proposed that, instead of appropriating for each individual man a certain sum, the appropriation be made in bulk, and the diocese distribute it to the clergy, working with each church served by one of these men to contribute to a central fund out of which the whole will be paid.

Chinese contributions are to provide

the funds necessary to relieve the Council as follows: ten per cent already deducted by the Council; three per cent annually from 1935 to 1944; four per cent annually from 1945 to 1954; five per cent annually from 1955 to 1958. Thus, after 1958, the Diocese of Kiangsu will expect no more help from the National Council for the support of its Chinese work. The Council expressed its deep gratification in receiving the above information.

BISHOP ROOTS SPEAKS

THE PRESENCE of the Bishop of Hankow enabled the Council to obtain not only first-hand information about Chinese mission affairs but also a most inspiring and hopeful statement regarding the whole opportunity of the Church in the Orient. In his address to the Council, Bishop Roots said in part:

I believe that so far as China and Japan are concerned, although I cannot speak for Japan as I do for China, opportunities for our work at the present time are greater than they have been in all of my thirty-seven years in China.

Bishop Roots concurred in the opinion of distinguished leaders of the Chinese people that "the need today is not for fewer missionaries but for more of them."

Other visitors were the Bishop of New Jersey and Admiral Belknap who spoke on General Convention plans, and Miss Martha Boynton, returning to direct the hostel for Mexican girls now operated in the Hooker School buildings, Mexico City.

MISSIONARY APPOINTMENTS

TO MEET URGENT emergencies only, three appointments were made. These do not involve new appropriations for salaries as they are already in the budget.

The Rev. Lawrence Rose, now in charge of St. James' Mission, Deer Lodge, Montana, joins the teaching staff of the Central Theological College (*Shingakuin*), Tokyo. This school serves the Anglican Communion in all the dioceses of the Japanese Church. The warden and most of the teachers are Japanese, among them some distinguished scholars. There have

THE NATIONAL COUNCIL

been one or two Englishmen on the staff, but no American giving full time. Mr. Rose, who was ordained priest in 1927, is a graduate of Kent School, Harvard College, and the General Theological Seminary. After further study at the General Theological Seminary, he expects to leave for Japan in the spring.

John Perry Hubbard, M.D., now of the Children's Hospital, Boston, Massachusetts, goes to St. Luke's Hospital, Tokyo.

Miss Roberta L. Lassiter, a graduate of the Bishop Tuttle School, Raleigh, North Carolina, was appointed to work at Fort Valley School, Georgia, to relieve an emergency caused by the illness of Mrs. M. A. Hunt, who for many years has carried a great and increasing burden of work.

BISHOP BURLESON

THE COMMITTEE appointed at the October Council meeting to prepare a memorial on Bishop Burleson presented this statement:

In the death of Bishop Hugh L. Burleson, the Church on earth has lost one of her great leaders. Gifted as writer, preacher, administrator, he was above all else the missionary, the true apostle whose joy it was to spend and be spent in bringing the knowledge and love of God in Jesus Christ, to every kindred and tongue. Born in a missionary's humble rectory on one of the frontiers of the Church's work in the Middle West, his life was for the most part given to service in the West and Northwest, and he will always be remembered as the worthy successor to Bishop Hare, Apostle to the Dakotas. Chosen as Assessor to Presiding Bishop Murray, he also served the two succeeding Presiding Bishops in this delicate and difficult office and later became the Assistant to the Presiding Bishop and Vice-President of the National Council.

The Church owes to Bishop Burleson an immeasurable debt. As Editor of *THE SPIRIT OF MISSIONS*, as author of *The Conquest of the Continent*, as a member of the former Board of Missions, as Missionary Bishop, and as a member of the National Council, he helped to determine and to shape the Church's missionary policies. Furthermore he was a leader in making these policies practically effective.

Sound in faith, wise in counsel, generous in debate, tolerant in spirit, loyal in friendship, generous in service and sacrificial in all his labors, Bishop Burleson's name is kept in blessed memory by this National Council. And we

pray that as there was kindled in him the flame of Divine love, so there may be granted to us, his associates on the Council, the same faith and power of love, that as we rejoice in his triumph, we may profit by his example, and finally with him may win the eternal victory.

May he rest in peace.

CUTTINGTON COLLEGE, LIBERIA

CUTTINGTON COLLEGE, near the town of Harper, Cape Palmas, Liberia, is one of the Church's older institutions in that country, named in 1888 for its chief donor, Robert Fulton Cutting of New York. It was closed a few years ago, pending the reorganization of the teaching staff. Bishop Campbell has now received and sent to the Council a request from the Liberian Government, through its Minister of Public Instruction, the Rev. G. W. Gibson (who is also one of our clergy), asking for the use of the Cuttington buildings as a Government school.

Inasmuch as the League of Nations is soon to appoint an adviser for Liberia, the Council's action on this matter took the following form:

RESOLVED: That Bishop Campbell be requested to discuss the situation of the Cuttington School with the Chief Adviser shortly to be sent to Liberia by the League of Nations, with the idea that if he approves and believes that the property would be used for useful educational work, said property, with all the buildings thereon, be loaned to the Liberian Government without rent, under terms of an agreement to be approved by our counsel.

MISCELLANY

THE BISHOP of California has asked for a reduction in the Council's appropriation for Oriental work in that diocese, which expects to assume the whole cost after 1935. The Diocese of Missouri is relinquishing the salary of a United Thank Offering worker and expects no further aid from the Council. Colorado has taken similar action.

The first appropriation by the National Council for work in India, recently begun by the Rev. and Mrs. George Van B. Shriver, was made for necessary repairs on the house provided for their residence.

Foreign Missions

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

Across the Secretary's Desk

ONCE AGAIN at the Church Missions House, we are coming to what might be described as the "Mite Box" period of the year. At all events, it is the time when hundreds of thousands of mite boxes are being shipped out in all directions, ready to be put into the hands of enthusiastic young people the world over.

After Easter we enter another "Mite Box" period, only this time we see nothing of the boxes. We do see the results of the loyalty of young people expressing itself in giving. One is reminded of all this by a request from the Rev. Vincent H. Gowen, of Besao, in the Philippine mountains, for several hundred old mite boxes. This is his explanation of the request:

Our consignment of mite boxes, which should have arrived before Ash Wednesday, was lost in the mail. Later I was able to secure more than a hundred old boxes from Manila and to try out my project of distributing them generally among the people of the villages. The experiment made a good start: seventy people took boxes and their contributions, presented at and after Whitsuntide, averaged twenty centavos apiece. Not much, but a significant beginning for people who have had small training in giving to the support of the Church and people who, incidentally, possess little ready money.

The boys in the school, in the third year of their use of mite boxes, advanced their average from thirty-four to forty-three centavos. No compulsion, of course, was used either in having them take boxes or in indicating what they should give. It was purely a voluntary offering and this average of forty-three centavos does not include the contributions of the teachers. The mite boxes have stimulated the interest of our people and are invaluable for a congregation which does not carry pocket money for the very good reason that most of its members have no pockets! And no money either, except occasionally. Gradually they are appreciating their responsibility toward the maintenance of the Church not only here but in other sections. We post in the church a complete statement of such contributions and have noticed the people crowding around it after the Sunday services to have its details explained to them and to take pride in seeing their names represented.

FEW MISSIONARY hospitals, even among the best equipped, can afford the luxury of costly apparatus and remedies. One can imagine Dr. A. W. Tucker's enthusiasm and gratitude when, as medical superintendent of St. Luke's Hospital, Shanghai, he received the following letter from Mr. V. D. Yuan, a Shanghai business man:

I have decided to donate a sum of Sh. \$5,000 as an initiative fund for the purchase of a set of radium needles for your esteemed institution. I would, however, like to reserve a condition that, in memory of my late mother, a name be given to this apparatus which may be called "Mrs. Yuan's Radium Needles" or the like.

My late mother fell a victim of cancer. She was treated with radium, but, owing to insufficiency of the metal, she died shortly. I am, therefore, in profound sympathy with the many sufferers of the same disease, who may not afford to obtain radium treatment at all.

St. Luke's Hospital, being a charitable institution is deemed most essential to have such an equipment as mentioned above. Let me hope that my donation may stimulate others to make more liberal contributions towards the same end, and at the same time, it may serve as a token of the sincere memory I entertain for my beloved mother.

The letter reveals an attitude and a delicacy with regard to a sacred relationship that shows once again how universal are some of the best qualities of our human nature.

AFTER SERVING THE Church in Japan for thirty-seven years, as chairman of its House of Bishops, a post equivalent to that of Presiding Bishop of the Church in the United States, the Rt. Rev. John McKim, D.D., has resigned, in order that the responsibilities may be carried by a younger man. The House of Bishops in Japan has elected the Rt. Rev. Samuel Heaslett, D.D., Bishop of South Tokyo. Like Bishop McKim, Bishop Heaslett served for many years in Japan before his consecration as a bishop. He is uni-

THE NATIONAL COUNCIL

versally loved and trusted by Japanese and missionaries alike, as well as by the authorities of the Society for the Propagation of the Gospel, which helps in the maintenance of the Diocese of South Tokyo.

HERE IS A GOOD word from the Rev. Jose Severo da Silva, rector of the Church of the Redeemer, Pelotas, Brazil:

Today I went to Colonia Ramos. In the morning I preached and baptized a child at the home of our lay reader, Sr. Geraldo, and in the afternoon I inaugurated the new Easter Chapel. A new chapel, yes. The old one was little more than *meal* and scarcely any of it could be used. We spent more than one conto of reis in materials. Labor and transport cost us nothing. We had eleven men working free for a month. They did the work of carpenter, painter, glazier, and joiner. The chapel looks very nice. It is higher than the old one, has more light, and a better ecclesiastical aspect. More than one hundred persons were present at the inauguration. I returned from the colony weary, but happy and with gratitude to God. The congregation paid everything and has a small balance left over. This mission has cost the Mother Church nothing, either for purchase of land or for building.

ST. JOHN'S UNIVERSITY, Shanghai, entered upon its fifty-fourth year with a total enrollment of 762 students. Of these, 459 are in the Department of Arts and Sciences, the Medical School, and Theological School. The remainder are in the Middle School Department. The Rev. F. L. Hawks Pott reports that of the 162 students in the freshman class, forty-seven are members of the Christian Church. Recently Dr. Pott received a call from Mr. Jian Chen, the Deputy Governor of the Central Bank of China. He is an alumnus, and in the course of conversation he referred to the fact that when he was a student he received help from the Students' Loan Fund and that he would like to extend the benefit to other deserving students. The following day he sent Dr. Pott a check for three thousand dollars, to be added to this fund.

Dr. T. V. Soong, who has served China as Finance Minister ever since the establishment of the Nanking Government in 1928, recently presented a valuable col-

lection of Chinese books to St. John's. Dr. Pott called attention to the fact that such a large and important gift could not be accommodated in the present quarters of the university library. Dr. Soong assured President Pott that in giving the library he desired to give also a building to cost approximately \$100,000 Chinese currency and to provide endowment for its upkeep.

With Our Missionaries

CANAL ZONE

Miss Eleanor Snyder, after a short vacation in this country, sailed from New York December 7, 1933, on the *President McKinley*.

CHINA—SHANGHAI

W. M. Porterfield, jr., coming home on furlough, arrived October 28, 1933, on the *President McKinley*. His family will join him later.

CUBA

Mrs. J. H. Townsend, jr., sailed from New York, December 7, 1933, on the *President McKinley*, to join her husband in Cuba.

The Ven. J. M. Lopez-Guillen sailed from New York, December 2, 1933, on the *Morro Castle*.

HONOLULU

The Ven. and Mrs. Henry A. Willey, after furlough in this country, sailed December 9, 1933, on the *Lurline* from Los Angeles.

JAPAN—TOHOKU

Miss Bernice K. Jensen arrived December 12, 1933, on advanced furlough for study.

JAPAN—TOKYO

The Rev. and Mrs. James Chappell arrived in New York on December 12, 1933, after spending their furlough in England. They will sail from San Francisco January 11, on the *Tatsuta Maru*.

Dr. and Mrs. Floyd J. O'Hara sailed December 30, 1933, on the *Empress of Japan* from Vancouver, to take up work at St. Luke's Hospital.

PHILIPPINE ISLANDS

Miss Mary Hairston, on sick leave, and Miss Jessie R. I. Mantz, on regular furlough, sailed from Manila November 26, on the *Empress of Japan* and arrived in Vancouver, December 19, 1933.

Christian Social Service

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

SINCE 1926 the Third Sunday after the Epiphany has been observed as Social Service Sunday. Each year it has been seized as an opportunity to reemphasize the social aspects of the Christian religion. Annually it has been employed as a time for pointing out the Church's responsibility to show how Christ's eternal principles of justice, brotherhood, and service may be applied to local, current, pressing situations of human need. While these fundamental principles change not from year to year, the scope of their application varies annually according to the special needs of the moment and the peculiar problems of each community.

Social Service Sunday, 1934, will be observed on January 21. Its observance should be geared to the outstanding social needs of the new year. First in importance is the necessity of a vigorous emphasis upon the fact that many Christian principles are inherent in the National Recovery Program. So long as this program is conceived of merely as a mechanical economic scheme of governmental origin it is bound to lack that element of personal devotion to its fulfillment necessary for its success.

The Church should be making it clear that the primary concern of the National Recovery Program is not with projects but with people, not with neglected areas of the country but with neglected areas of human life. If those who are obligated by the principles of their religion to give primacy to human values do not vigorously seize every opportunity to exalt those values then the materialists are bound to keep supreme the motive of private profits and unlimited exploitation. The Church's direct and inescapable responsibility is for the continually alert social sensitiveness of her own people.

Secondly, Social Service Sunday of 1934 will afford the first liturgically striking opportunity since the repeal of the Eighteenth Amendment to repeat the

Church's age-long emphasis upon temperance in any use of wine or other liquors. The very fact that the Gospel for the day will repeat the story of the miracle at the marriage in Cana of Galilee makes the day a peculiarly appropriate time to re-state the conviction of the historic Church that temperance in all things is expected of her children.

The third matter of social immediacy facing the Church is the challenge of the new leisure. Owing to the continuance of unemployment and to shorter work days and shorter work weeks for those already employed the question of leisure time activities is before the country as never before. Shall leisure be an asset or a liability?

The Church may help meet that challenge through a more socially effective use of her guild halls and parish houses. Almost three thousand parishes and missions in the United States have such equipment. The socially alert parish can render vital service in providing leisure time activities for its parishioners and their neighbors. It has the available plant, together with good potentialities both for recreation and adult education. It also has volunteer workers of ability and imagination. But has the parish a clear-cut program for its parish house?

Fourthly, there is a need for social intercessions greater than ever before. Christians pray to God for the healing of men's physical ills. Why should they not also be praying for the healing of men's social ills? Intercessions for great social causes and for the solution of knotty social problems should be prominent in the prayer life of the devout Churchman. On Social Service Sunday the prayers of the Church might be especially directed toward the problems of world peace, industrial recovery, the respect for personality in mass unemployment relief, the permanent abolition of child labor, decent housing, and the sound use of leisure time.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

How Shall We Use the Lenten Offering Stories

HOW SHALL WE in our Church schools use the Lenten offering stories, *Builders of the Kingdom*, and the accompanying poster? What is the call of God to the children of the Church today? It is a critical year in the life of the Church both at home and abroad. The call of God in this situation to us all is to stand with heroic determination. How much do we care for the work of Christ's Church? Our giving this year will show to the world the reality of our faith. Let us take the children into our confidence. Let them see the heroes of the Cross holding on valiantly and anxiously waiting for our message that we, their partners, are going to stand by them. The message of the boys and girls of the Church school will be given in their Lenten Offering. It will send a thrill of confidence all along the line as they show by their gifts that their partners in the front line can depend on them.

This is the testing time of the Church when the loyalty of every member counts. Boys and girls are members of the Church. The battalions of youth are called today into action by the Prince of Peace.

Thy Kingdom come on earth—the children pray each Sunday.

Last year, in connection with the Lenten Offering, pupils considered the kingdoms of this world, and how they may be made into the Kingdom of our Lord. This year they come in contact, imaginatively, with some of the great Kingdom-builders, and may see themselves as partners and comrades with those builders.

Through these stories Church school boys and girls may, if they will, pioneer for God up the Yukon with John Chapman; they may travel through India with Samuel Azariah, discovering how much one man can do for the Lord. With Cho

Min Wei they can seek to learn why Christians go out to foreign lands and can follow him as he becomes president of Central China College, one of the youngest college presidents in the world, a builder of a new China. From James Solomon Russell's struggles for education for his people that they may live as Christian citizens in a free country, they can learn "you cannot have harmony on just the white keys alone, or the black. You must play both white and black." Saswe (Philip Deloria) will show them how an Indian chieftain answered his call and lived his life in the service of Jesus Christ. With Charles Henry Brent, "Everybody's Bishop," the man who believed in team-play, they may work for comradeship between individuals, between races, between religious groups.

But how can Church school leaders assure for their children and young people this comradeship with great men? And what is the connection between this and the Lenten Offering?

Boys and girls are called to be partners with Chapman and Wei and Brent and the whole fellowship of Christians in the building of God's Kingdom! The Church asks them now to help carry on this great work. Money is but a symbol of themselves . . . it is one way in which they can now take part in the enterprise.

Let the distribution of the offering boxes on Quinquagesima (or during Epiphany as many schools do) be a call to comradeship.

Each Sunday tell to the pupils the story of one of their "senior partners."

Permit the classes to take time each week in the class session for questions and discussion about the man who is the day's "headliner."

Let boys and girls, either on Sunday or at weekday sessions, supplement the

THE SPIRIT OF MISSIONS

stories with additional information about men and countries. Arrange for the presentation of their findings and conclusions to the school, through pictures, or posters, or models, or reports.

Plan with the pupils for a presentation of the Offering that shall be purposeful and worshipful.

In this enterprise that involves the raising of money there are some cardinal principles to be kept in mind, if the activity is to have value in Christian education:*

1. That pupils recognize responsibility for supporting work of the Church.
2. That pupils understand how this national offering is distributed.
3. That objects be presented in sufficiently concrete form to be within the capacity of pupils at each age level.
4. That pupils and teachers cooperate in undertaking this enterprise and in plans for carrying it through.
5. That inherent in this money-raising enterprise be study and worship.

So, with these points in mind, let us plan that through participation in the Lenten Offering this year Church school boys and girls may find themselves partners and comrades with the great ones of the Church, holding the frontier lines of the Kingdom of God.—FRANCIS R. EDWARDS.

THE COLLEGE SECRETARYSHIP

THE BEGINNING of the year 1934 will witness a change in the secretaryship of college work for the National Council. The Rev. Thomas H. Wright, who has been Acting Secretary through the year 1933, has resigned to accept the rectorship of the R. E. Lee Memorial Church, Lexington, Virginia. Mr. Wright has performed noteworthy service for the students of the Church, both as student pastor at Chapel Hill, North Carolina, and in the national field. He had no desire for a national secretaryship but allowed himself to be drafted for this work temporarily until a permanent secretary could be found. He is now able to

*A full discussion of the educational use of money may be found in *A Church School Comes to Life* by Mildred Hewitt (New York, Macmillan, \$2.50), Chapter VIII, Learning to Use Money.

follow his own desires and return to pastoral work in a student parish.

We are to be congratulated in having secured as Secretary for College Work the Rev. Theodore O. Wedel, Ph.D., Professor of Biography in Carleton College, Northfield, Minnesota. Dr. Wedel has had a very wide acquaintance with students and their problems. He holds degrees from Oberlin, Harvard, and Yale and has taught in Yale, Texas University, and Carleton College. In his work of teaching he has achieved a remarkable reputation as the friend and confidant of his students. He is a strong speaker and an engaging writer.

Dr. Wedel will assume his office in the Church Missions House on February first, immediately at the close of the first semester of college work. He will be no stranger to the large number of our college pastors who have met him in conferences, especially to those who heard him at the Conference for College Pastors held at Evergreen last summer.—D. A. McG.

I HEARD A MOST striking tribute to our college work last month. While on a train in the Mid-West I noticed that the man occupying the seat opposite me was reading some religious literature. On introducing myself to him I learned that he was Dean of Students in one of America's most important graduate schools. We spent an hour or two talking on subjects of common interest. In the course of this conversation he made the following remark:

There is one piece of work which the Episcopal Church is doing in a remarkable way, that is, your student work. I consider that you are doing the finest bit of student work in this country today.

This commendation was quite unsolicited, and the man who gave it is not a communicant of the Episcopal Church. But he has opportunities for judging student work such as few men in this country have. The Church may well be proud of its splendid group of college pastors who have won such recognition.—D. A. McG.

Missionary Education

THE REV. A.M.SHERMAN, S.T.D., *Secretary*

MISSIONARY EDUCATION MOVEMENT

WHAT IS THE Missionary Education Movement and what is the relation of the Episcopal Church to it?

At the beginning of this century a group of people representing various mission boards of the United States and Canada gathered together in New York to consider methods whereby the work of creating a missionary-minded Church might be advanced by missionary education. Two immediate objectives appeared. One was to provide suitable missionary literature, and the other was to provide for the training of leaders. The question before them was this: Should each board go to the expense of building up a large staff of workers to provide this material and organize this training or might it be done coöperatively? The answer, it appeared to them, was that fundamentally the mission boards were engaged in a common task and that in the production of materials for mission study joint effort would secure better results, reduce costs, and avoid duplication of effort. Out of this conference, at which we were represented by Dr. John W. Wood, the Missionary Education Movement evolved: an editorial and publishing agency for missionary material for a large part of the Christian forces of America.

Today after thirty-one years of notable achievement it is still the vigorous official coöperating agency of sixteen communions and approximately thirty-four departments or boards in these Churches. Its literature program now includes yearly study books for adults, young people, intermediates, juniors, and children, with such other helps as pictures, stories, maps, cutouts, and manuals for teachers and leaders; general missionary reading books, plays, and other collateral material.

The Episcopal Church is one of the co-operating bodies in the Movement, the

administration of which rests with a Board of Managers. To this Board the National Council nominates five members, who at present are: John W. Wood, Samuel Thorne, jr., Miss Margaret I. Marston, and the Rev. Arthur M. Sherman. One temporary vacancy will be filled at the annual meeting of the Board this month. In addition, William E. Leidt, Associate Editor of *THE SPIRIT OF MISSIONS*, is a member-at-large.

The work of the Movement is divided into two parts: the educational division and the business division. For effectiveness in carrying on the work of the Educational Committee, there are three sub-committees: Sub-committee I supervises adult material, Sub-committee II the young people's material, and Sub-committee III the children's material. A fourth sub-committee takes charge of leadership training in institutes and summer conferences. The Movement also coöperates through its Joint Committee on Home Missions Literature with the Council of Women for Home Missions in the preparation of home mission materials.

The representatives of the Episcopal Church are on every committee of the Movement and thus have a part in the planning of the whole literature program, the selection of topics and authors, and the supervision of all manuscripts. This is no small task.

The Board of Managers sitting as an Educational Committee selects the themes for study three years in advance. They then plan the series of books and other materials for these topics for the various age groups. If the general theme is not suitable for any of the mission boards for a particular year, it is quite free to select its own mission study topic and prepare its own material.

The procedure with us is that each year our National Council's Committee on Missionary Education and Publications considers the topic for study suggested by the Missionary Education Movement and either accepts it or chooses another. Sometimes we approve the theme but prepare a separate textbook. At other times

when the book deals with a general topic as Japan, China, or, our subject for this year, Christ and the Modern World, it is a great saving in cost to accept for background material the book we have helped prepare for the Missionary Education Movement and then issue our own helps and supplementary material describing the work of our own Church in any particular field.

For instance: a topic suggested by the Missionary Education Movement for study in the near future is Orientals in America. The manuscript for the study book for adults on this theme has already been prepared at the request of the Missionary Education Movement. It has been written by an expert. It surveys the whole field, describing racial immigration, the population centers of each race, the difficulties the Orientals meet in the United States, the need of understanding their problems and helping them, and the contact they have with organized Christianity. It would be manifestly unnecessary for each mission board to prepare such a general source book. It is, of course, however, necessary and desirable when we study a theme like this to prepare a supplementary book or pamphlet which will tell where our own Church is at work and what its accomplishments have been among the Japanese, Chinese, and Filipinos in this country.

We can all be grateful for the men and women of broad vision and deep devotion who more than thirty years ago, facing the great task of winning a world for Christ, saw it could never be done without a Church spiritually awake and intelligently understanding what is involved in world evangelism and where the great areas of human need are. The spread of missionary education and the deepened interest in Christian missions in the churches today is to no small extent the result of the new emphasis on missionary education in which they have led us, and which has been greatly advanced by the fresh and timely books on mission lands and situations produced by our agency, the Missionary Education Movement.

Department of Publicity

THE REV. G. WARFIELD HOBBS
Executive Secretary

THE EPISCOPAL Church of the Air, now in its third year through the courtesy of the Columbia Broadcasting System in the eastern States, is being duplicated on the Pacific Coast. In this instance the broadcasts are made through the Don Lee Broadcasting System. The Very Rev. Harry Beal, Dean of St. Paul's Cathedral, Los Angeles, California, is representing this effort on the Coast.

COMMENTING ON THE suspension of the *Presbyterian Magazine*, William Thomson Hanzsche writes this true and thought-provoking statement, which merits the careful consideration of Episcopalians, as well as of Presbyterians:

There is a very great need which must be met today; the need of reaching our ministers and officers and people with inspiration and information. There is something tragically wrong with us today when almost every religious paper in America must be published with a subsidy . . . and yet Protestantism has always depended much on the printing press, for it was the grace of God which brought us the printing press in the very days of Luther, and has used it ever since. Something must be done to bring the printing press back again to the service of the Church.

NEW USES FOR the Partly-Printed Parish Paper continue to be reported. Captain Earl Estabrook of the Church Army uses it to issue a monthly record of his doings in his West Virginia field. He explains that

It can tell people of my whereabouts and also give little messages and odd items of interest to our Church people. Also to make it even more worth while, I wanted something of national interest or of international interest to go with it. Your Partly-Printed Parish paper will solve this problem.

While from Lincoln, Nebraska, comes the account of a project to issue a Provincial Woman's Auxiliary Monthly. It will use the partly-printed pages, carry news of the activities of the women of the Sixth Province, and will be distributed widely among them.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

Meeting of the Executive Board

WITH BUT NINE months remaining until the Triennial Meeting in Atlantic City next October, preparations for that meeting were the subject of chief interest in the Executive Board meeting, December 8-11, 1933. Mrs. Franklin Chambers, president of the New Jersey diocesan Auxiliary, met with the Board to discuss plans. In introducing the matter, Miss Marguerite Ogden, said:

In attempting to build on the program of the Denver meeting, the committee feels that the next logical step should be the application of the experience derived from that study. The committee also feels that the women of the Church are ready to meet the conditions of the hour if they have some quite definite plan of what it means to be a follower of Christ today.

The program is not yet far enough advanced for definite announcements but every indication points to a Triennial of great inspiration and helpfulness, somewhat more personal and practical than that of the Denver meeting. A new event will be a breakfast for diocesan and parochial U.T.O. treasurers and the Executive Board, following the United Thank Offering Corporate Communion.

An action of great significance was taken in the adoption of this resolution:

WHEREAS, The April number of THE SPIRIT OF MISSIONS will be a special United Thank Offering number, offering opportunity to promote the United Thank Offering through a generous profit on yearly subscriptions, on renewals, and on sales of single copies, and

WHEREAS, The United Thank Offering number will be of utmost value in stimulating the interest and securing the cooperation of the Church on behalf of the United Thank Offering in this final year of the triennium, therefore

BE IT RESOLVED: That the Executive Board urges all diocesan and parish officers to present this plan to communicants generally, that parish committees be named to promote the distribution of the United Thank Offering number; that all other proper means be utilized promptly to assure the widest possible circulation of the number, and that steps be taken to increase the number of parish representatives of THE SPIRIT OF MISSIONS.

"A thing well worth doing and well

done," was the Executive Secretary's summary of reports received about the observance of the Quiet Day for Prayer on November 11. From China and Japan and Haiti, where the prayer leaflet was translated into the language of those countries, from other lands, and from all parts of the United States, reports are still coming in, from rectors and Bishops as well as from Auxiliary members, of the helpfulness of the day. More than 300,000 copies of the prayer leaflet were ordered. One diocesan report says, "The response amazed us!" A small mission where the Auxiliary has but ten members had one hundred women in the Church during the day. Men took part in some places. Parish leaders were asked after the day was over, "Why don't we do this more often?"

A resolution of appreciation was adopted regarding the work of the Rev. Thomas H. Wright, who has recently resigned to take up parish work after a term of service as Acting Secretary for College Work.

Word was received from Arthur Henderson in Geneva in response to the Board's disarmament message (See THE SPIRIT OF MISSIONS, November, 1933, p. 620). Mr. Henderson wrote in part:

I trust that you will continue with greater energy than before to urge upon Governments and public opinion the necessity for pressing on with our work for disarmament until success shall be achieved.

Miss Helen Brent, G.F.S. President, who represents that society on the Executive Board, was present and spoke briefly of the G.F.S. Council meeting just ended, and affirmed her belief that the Church's work cannot be done in separate independent units but needs increasing emphasis on the wholeness of the work. Other members of the Board commended *The Record*, especially the special December number on Japan.

The Coöperating Agencies

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

The Girls' Friendly Society

Helen C. C. Brent, *President*

386 Fourth Avenue, New York, N. Y.



WITH RACE prejudice on one side and chasing nationalistic ideals on the other contributing to the confusion of the modern world, what can an organization like The Girls' Friendly Society do to help bring about better international and interracial understanding? Dr. John W. Wood believes that the G.F.S. study of Japan, as well as its pledge of two thousand dollars to enlarge the home for the well children of lepers at St. Barnabas' Mission, Kusatsu, is a significant step toward this goal. In the special Japanese mission study number (December, 1933) of the G.F.S. magazine, *The Record*, Dr. Wood writes:

The example of such work as this carried on in Japan and helped by the young women of our own country, is a real bond of friendship between Japan and the United States. It reveals to those justly proud, highly sensitive, kindly people, an aspect of American character that is not always presented in the usual forms of international intercourse. American young women manifesting friendliness, individually and corporately, can do much to help Japan along the Christian way.

Of the G.F.S. branches in Japan, one of them in Kusatsu, Dr. Wood says:

As has been the case in so many other lands, The Girls' Friendly Society has made a real place for itself in Japan. It has been my good fortune to meet with some of the branches especially those at St. Agnes' School, Kyoto, and at the leper colony at Kusatsu.

One is grateful indeed for the hope and the sense of usefulness, that The Girls' Friendly brings to some of the younger people at Kusatsu. To the visitor, life seems to hold little for them. Yet one cannot escape the fact that conscious service for others brings a peace, dignity, and happiness that are characteristic fruits of our Christian faith.

Church Mission of Help

Mary S. Brisley, *Executive Secretary*

27 West 25th Street, New York, N. Y.



"THE DAYS of holding on are over and the days for going on have come." For most CMH's these days of holding on have also meant a careful examining of their work, a strengthening of foundations, and a laying of plans.

The society which has most recently studied its work with the help of one of the national secretaries is CMH in Western New York. In its eleven years of work in the diocese it has rendered excellent service to several hundred girls and their families, has helped numerous clergymen in dealing with difficult problems in their parishes, and has played a real part in bettering community conditions.

In 1930, as a result of CMH'S demonstration of the value of case work with girls, Brent Service was organized under the Joint Charities in Buffalo, to give care to a larger number of girls, including those of the Jewish and Roman Catholic Churches. CMH was thus set free to care intensively for a smaller number of girls in Buffalo and to go out into the rest of the diocese.

Recently Bishop Davis has agreed that the society needs more attention than the diocesan social service department (which has served as its board) can give it, and it will soon have a Board of Directors of its own. In addition a branch office has been opened in Niagara Falls, where there is much need of CMH and where it is heartily welcomed by the other social agencies. No staff members have been added but in readjusting its load and strengthening its board the Western New York CMH is ready for the "days of going on."

The Church Periodical Club

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



THERE WAS a gratifying response to the special request in the November SPIRIT OF MISSIONS. Several copies of *Catholic Principles* were received and are now on their way to instruct those who wish to learn the teaching of the Church.

This month the call is for a book of a very different type, *Amiel's Journal*. This is out of print and not easily available second hand. Surely there is a copy lying idle somewhere that might well go to the priest who asks for it.

Several requests have come in recently for specific theological books, not among the most recent publications, but also not past their usefulness. Will not the clergy who have built up libraries of their own see if they cannot pass on some books to those who are beginning or still preparing for their ministry?

ANOTHER NEED is for lantern slides, and can be most easily understood from the Deaconess' letter. The present writer realizes that slides can be bought or rented, but that requires money:

Do you ever have any stereopticon slides sent in? We have a stereopticon lantern which belongs to the mission and a few slides of the Life of Christ, and we have equipped it so that it can be used on an automobile battery. How the people out in the isolated parts of the field enjoy the pictures, for to many of them, both Indian and white, it is something new. We have worked up Bible readings with the pictures, and these evenings have been one of the valuable means we have had for teaching. I remember how disinterested our children in the city, satiated with moving pictures, were with stereopticon pictures. But out here, where a "movie" is a luxury and the nearest one miles distant, the pictures are eagerly requested from school teachers and from the chapels. Last Easter we showed the pictures of the Crucifixion and Resurrection in eighteen chapels and schools during the last two or three weeks of Lent. I wondered if perhaps slides of religious subjects or of travel might come in and we could have a little larger assortment so we can return to the chapels from time to time.

The Guild of St. Barnabas

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



THE NEXT annual council of the Guild will be held in April, 1934, in Washington, D. C., at the same time as the biennial convention of the three great national organizations of nurses, the American Nurses' Association, the National League of Nursing Education, and the National Organization for Public Health Nursing. It is hoped that in this way a better attendance than usual may be secured for our annual meeting. The program will be arranged with careful reference to the biennial convention program.

Seamen's Church Institute of America

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



THE FEDERAL Relief Administration has determined that seamen are transients and under the Transient Act are eligible for relief.

On October 15, the Emergency Relief Administration of the State of Louisiana in following out the determination of the FRA assumed the responsibility of financing the Seamen's Church Institute of New Orleans with the exception of the rent and a part of the Chaplain's salary, and by agreement this is to continue until April 1.

The ERA of Texas and Florida have guaranteed financial assistance for all seamen entitled to relief, this relief to be administered through the local Institutes. In other ports agreements are now being made with the State ERA whereby worthy seamen will be helped through their local Institutes. This plan has relieved the Institute of a tremendous burden and at least in part has made up for the loss of contributions from individuals and reduced grants from Community Chests.

THE SPIRIT OF MISSIONS

To meet the present emergency, relief loans are being made by the Institutes to deserving seamen. Seamen who have used the Institutes in the past paying their way when they had funds can now borrow limited amounts to be paid back when they find employment. The following letter is one of many and gives evidence that seamen are trustworthy and desire to be self-supporting when possible:

October 18, 1933.

Dear Sirs,

I owe you \$2.45 for lodgings for which you trusted me in the spring of 1930. Am enclosing a money order to cover this plus six per cent interest.

I doubt if you even have this on your books, but I know that I owe it and want to get it off my mind.

Anyway, I want to apologize for being so delinquent and to thank you for helping me out when I was in need.

The Church Army

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



THE TRIBE of Nicodemus continues. Many still seek the Lord Jesus or his representatives by night. A Church Army captain retiring for the night was interrupted by a man bursting into his room. A few hours before, he had listened to the message given in the open-air service, and though partly drunken then, he was now eager to find release from his sin. Something was born of the spirit there, and since then he has stood firm. It is thus that the Kingdom of God is built—by personal touch of the missionary upon his people.

Sometimes the night callers have other needs. Captain George F. Wiese of Grace House on the Mountain, St. Paul, Virginia, writes:

One cold wet night I was called to help a doctor. He had been called about nine a.m., but bad roads and high creeks forced him to ride horseback part way and hike over steep rocky mountains and wade waistdeep through creeks, and he did not reach the patient until five-thirty p.m. The doctor needed help at once, and proper bedclothing, and turned to the Church Army for these things which we were able to supply.

In one lonely outpost of the Blue Ridge of Virginia, a small gang of youths annoyed and attacked people on their way to evening services, but firm handling and tactful provision of alternative occupation has resulted in these same rough lads coming to church themselves. One home in that district has benefited since the man of the house has been converted, his money now going to the home and the Church instead of to the bootlegger.

Cottage meetings form an excellent method of contact with the unchurched. Mission Sister Clara Gunton of Rattlesnake Mountain, Virginia, reports:

Our Wednesday cottage meeting was held in a home two miles back in the mountains. This family is a large one and so far has never been to Church or Sunday school. Some present were heavy drinkers. This is the only way we can reach these people.

Brotherhood of St. Andrew

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

X A STRIKING example of what the Brotherhood can mean to the Church in enlisting and interesting young men is afforded by Chapter No. 2728-Y, Grace Church, Clinton, Iowa, of which the Rev. F. G. Williams is rector and A. L. Holmes, counsellor. In addition to maintaining a high average of attendance at their Brotherhood meetings, which are held every week throughout the year with an average of about ninety per cent present, these twenty young men also maintain an exceptionally high record in regularity of church attendance, especially at the Holy Communion. In addition to the Sunday church services, they this year made a special effort for the Lenten services resulting in a very large increase in the attendance of men and boys. They are presenting the rector with a class of about twenty boys and men for confirmation by the Bishop.

The director of this chapter, Leonard J. Ketelsen, has been present at every chapter meeting during the past three years, and during the same period has missed only one Sunday church service.

The Daughters of the King

Mrs. W. Shelley Humphreys, *Secretary*

2103 Main Street, Jacksonville, Florida



INQUIRIES show an increasing interest in Bible study. This is encouraged by leaders generally, since the Order's handbook acknowledges the Bible class as "the cornerstone of all chapters."

Since the autumn meeting of the Order's National Council, the president has appointed an educational committee whose special responsibility is promotion of the study program in which the Order is interested jointly with the National Commission on Evangelism and the Brotherhood of St. Andrew.

An example of what is being accomplished in rural work is shown in this letter from a rural chairman:

The chairman makes an effort to keep in touch with the isolated in the diocese and to let them know their Church needs their prayers even though they are unable to attend services. Each month either a personal letter or a piece of Church literature is mailed each one. Their attention is called to Days of Prayer, Saints' Days, and other important seasons in our Church calendar. Each person is supplied with a free extension library list . . . Through the kindness of our Bishop they are all to receive our diocesan paper, *The Palm Branch*. There are sixty-nine persons on this list.

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Who? What? When?

Not to mention How? Why? and Where?

THIS ISSUE FROM COVER TO COVER

1. What vacancies in the National Council were filled at the December meeting? pp. 2, 49.
2. What three missionary institutions did Mrs. Shriver visit during her first few days in Dornakal? p. 3.
3. What three things can every Churchman do to further social justice? p. 6.
4. Identify briefly Vida D. Scudder, Yonetaro Matsui, Ada Loaring-Clark, Henry Bond Restarick, and Benjamin L. Ancell.
5. In what esteem is the Mahan School held by its Chinese neighbors? p. 10.
6. What are the tangible evidences that the Japanese Diocese of Tokyo has built firm foundations for its future during the first decade of its independent existence? p. 13.
7. How does the Church carry the Message of Christ to the blind? p. 17.
8. When does your Bishop observe the anniversary of his consecration?
9. How is Francis Wei contributing to the upbuilding of the Kingdom of God in China today? p. 19.
10. Who are Henry Martyn, Francis C. M. Wei, Jitsunosuke Kobashi, Utako Hayashi, and J. S. Motoda?
11. What is the American Building Church Fund Commission? p. 46.
12. How can you in your Church school use the Lenten Offering stories: Builders of the Kingdom? p. 55.
13. When is Social Service Sunday? p. 54.
14. What is the Missionary Education Movement? p. 57.

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