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# The Spirit of Missions

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Among the Ojibway Indians  
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AUGUST, 1934

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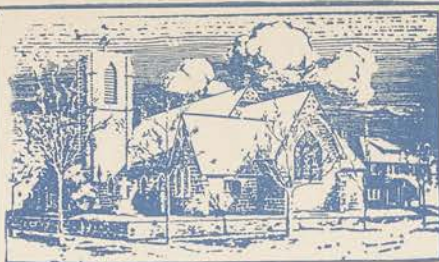
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WILLIAM E. LEIDT  
Associate Editor

THE REV. G. WARFIELD HOBBS, D.D., Editor

KATHLEEN HORE  
Retired

Vol. XCIX, No. 8



AUGUST, 1934

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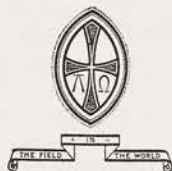


**M**AHJIGISHIG as the Bishop of Duluth, the Rt. Rev. B. T. Kemerer, is now known to his Ojibway friends, in tribal regalia. The story of the Cass Lake Convocation at which the Bishop received this name is told on page 369.

# The Spirit of Missions

VOL. XCIX, No. 8

AUGUST, 1934



## Missionary Facts from Many Lands

Forward looking achievements in Mexico mark current news which includes items from China, Philippine Islands, Alaska, and Puerto Rico

KIANGSI PROVINCE, which forms the southern part of the Diocese of Anking, has long been harried by Communist armies. The country people especially have suffered enormously, homes have been destroyed, crops ruined, and tens of thousands of people killed and enormous suffering imposed upon those who are left. General Chiang Kai-Shek, who has been endeavoring to wrest control of the Province from the Communist groups, is planning for the rehabilitation of the areas which have been under Communist rule and has asked members of the Christian Church to assist. A committee has been formed consisting of members of the Methodist Mission, of the Y.M.C.A., of the National Christian Council, and of our own mission. A sum of fifty thousand dollars had been pledged and another fifty thousand is to be raised to finance the work for a period of five years. It is expected that active work will be begun soon. One of our ablest Chinese clergy has been asked to take active charge of the work.

TO THE GREAT joy of our lone woman missionary and the people of Sitka, Bishop Rowe on a recent visit to South-eastern Alaska was able to spend the first week in May at his old home. Sitka, originally the capital of the country, was also the see city. During Bishop Rowe's

first years as Bishop of Alaska he made his home there and St. Peter's Church served the purposes of an Alaskan cathedral. The service on May 6 was attended by a large congregation. The Bishop baptized two adults and twelve children, and confirmed three young people. The shipping strike in Seattle has seriously affected Sitka by making any shipment of food supplies to Sitka impossible and making equally impossible the unloading of any cargoes of fish sent from Sitka.

ONE OF THE little known far-away outposts of the Church is Holy Trinity Church, Zamboanga, Philippine Islands. As a building it is rather insignificant (see page 379) though it stalwartly resists the wear and tear of the years and the punishment any wooden building receives in the tropics. Zamboanga is decidedly tropic. At the extreme southern tip of a peninsula it seems determined to reach out to the equator from the Island of Mindanao. As a matter of fact, it falls short by some five degrees. The congregation is made up about equally of English-speaking people, either American Army officers or European business men and their families, and of native peoples and Chinese. All the Mindanao Caucasian groups speak English, and that is the language used in the services. Since Bishop Brent began work at Mindanao

about thirty years ago, between fifty and sixty Americans have been confirmed. Many of these people have proved faithful members of the Church on their return to the United States. This is simply another evidence of the way the Church in the Philippines, and other outposts, reinforces the Church at home.

AMONG THE MANY recent forward looking achievements in Mexico, several stand out as of major importance.

Evangelistic work has been extended to several new stations.

Emphasis has been laid on religious education with increased Church school attendance and the organization of several new schools.

Some Mexican congregations have voluntarily increased their quotas for missions from one hundred to three hundred percent, and like those first century congregations, according to the Acts of the Apostles, having assumed certain financial obligations, these Mexican congregations have given in full the increased quotas.

The Church's position is being interpreted through two locally produced pamphlets given a wide circulation.

Five new buildings have been acquired, two through the action of the Government, one by the action of the Methodists who moved out of the field at Ayapango, and two by the generous giving of the local people.

EVANGELISTIC WORK in the Diocese of Anking goes on steadily, and, on the whole, with a reasonable degree of progress. The number of baptisms is larger than ever before. The most remarkable increase is in contributions, which in 1933, totaled \$11,894.82. This was an increase of \$3,100.38 over 1932. This is a time when the Church seems to go forward easily and smoothly. The general tone of the people and especially of the officials is very friendly to missions and many of the leaders in the Government are Christians. Considerable work in mass education is going on, and help is being rendered by the Church.

BOONE LIBRARY SCHOOL, Wuchang, is the only school of its kind in all China. Mr. Samuel Seng, librarian in charge of the school, has twenty-one students in the two classes, coming from eight provinces. There are one or more students from Canton and Shanghai in the east and south, Peiping and Manchuria in the north, Szechuan in the west, and even from Yunnan, the far southwestern Province in the corner between French Indo-China and Burma. The student from Yunnan travels twenty days to reach Wuchang.

Some of the students hold scholarships from the China Foundation; a few are sent by provincial bureaus of education; two are sent by libraries, and the rest are self-supporting. Graduates from this school, founded in 1920, hold library positions in many parts of China.

ON TRINITY SUNDAY Holy Trinity Church, Ponce, Puerto Rico, celebrated the sixty-second anniversary of its founding and the sixtieth anniversary of its consecration as the first Anglican church in Puerto Rico.

In 1869, a group of English and other residents decided upon the organization of a parish. Queen Victoria gave the material for the building as a gift to her English subjects in Puerto Rico. The building was shipped in sections from Liverpool. It was not until 1872 that the parish was organized and funds were collected to erect the building. The first services were held in August, 1873. By the following year the debt had been paid off and the church was consecrated. When the monarchy was restored in Spain, the church was ordered closed. Queen Victoria again used her good offices. The church was reopened and the inhibitions placed against the clergyman were removed. The ringing of the church bell, however, was prohibited. It remained silent until July 25, 1898 when it was rung again at the time of the American occupation. Queen Victoria's building became unusable several years ago and, in 1926, was replaced by the present concrete structure.

# New Jersey Welcomes General Convention

Diocesan on behalf of all his people extends  
a hearty greeting to Churchmen and women  
who will gather in Atlantic City in October

*By the Rt. Rev. Paul Matthews, D.D.*

*Bishop of New Jersey*

THE DIOCESE of New Jersey is naturally looking forward to the meeting of the General Convention in Atlantic City in October.

In many respects this session should be an outstanding one as it is in a very special way historically commemorative. As nearly as a triennial meeting can be it marks the sesquicentennial of the organization of the General Convention itself. It is actually one hundred and fifty years since the historic meeting of the Old Colonial Society for the Relief of the Widows and Children of the Clergy which was held in Christ Church, New Brunswick, New Jersey. At this meeting, held on May 11, 1784, were representatives from the Colonies of Pennsylvania and New York as well as from New Jersey, and steps were then taken which led to the first meeting of the General Convention in Philadelphia in 1785. So that New Jersey has the signal honor of being, in a sense, the birthplace of the national Church as an organized and united body.

One of the features of the Convention will be a pilgrimage to Christ Church, New Brunswick, and another to Christ Church, Philadelphia.

This is the "open season" for sesquicentennials. Interesting celebrations are taking place this year in Connecticut, commemorating the one hundred and fiftieth anniversary of Bishop Seabury's consecration, and if we Jersey men were not such modest folk we might be celebrating the two hundred and tenth anniversary of John Talbot's consecration by the "Non-Jurors" from whom the Scottish Bishops who consecrated Seabury received their consecration! Pennsylvania is observing its sesquicentennial

this year, and Virginia, New York, and New Jersey will do likewise next year, 1935.

This meeting of the Convention marks another great anniversary, that of the consecration of Jackson Kemper in 1835 as the first Missionary Bishop of the Church in America; and it was the Bishop of New Jersey, George Washington Doane, who proclaimed the principle at that Convention that the Church as a whole is a missionary society by the very charter of its existence. I think that event is worthy of commemoration.

The forthcoming session of the General Convention will meet with all this historic background, and we are to meet in a place which is unique in its advantages for the comfort and convenience of those who attend. Atlantic City in October is an ideal meeting place. The great Auditorium offers practically unlimited space for attendance at the Opening Service on Wednesday (October 10); the Corporate Communion for the women of the Church and the United Thank Offering Presentation on Thursday Morning (October 11); and the great Missionary Mass Meeting Thursday night.

The Assembly Hall, overlooking the ocean will be a spacious place for the House of Deputies, for the joint sessions, and for the mass meetings. It will be arranged and adapted for use as a Church on Sunday mornings.

I believe that our arrangements for the meetings of the House of Bishops in the Vernon Room at Haddon Hall, and for the Woman's Auxiliary in Westminster Hall of the Chelsea Hotel, will be dignified, adequate, and comfortable. The housing of our guests could not be better



## THE SPIRIT OF MISSIONS

provided for in any city in the world.

It is a mistake to think of the General Convention merely, or even mainly, as a legislative body, necessary as that function is; it is rather a cross-section of the Church's life, and work, and devotion. The conferences, and meetings, and personal contacts, outside of the House of Bishops and the House of Deputies, in the Woman's Auxiliary Triennial, and in the meetings of such national organizations as the Girls' Friendly Society, the Brotherhood of St. Andrew, the Church Mission of Help, the Daughters of the King, the Deaconesses, the Guild of St. Barnabas, and many other important groups, and beyond that, the meetings in the interest of missions, foreign and domestic, social service, religious education, and evangelism, and other interests of the kind, as they have a great part in the real life of the Church have and should have a large share of our interest and attention at the General Convention.

In preparation for all this literally scores of people have been and are dili-

gently at work to make ready a fitting welcome for our guests and to provide for their comfort in every way we know how.

In a very unique sense the Diocese of New Jersey is the entertaining host. Usually the General Convention has been held in a diocese with some large metropolitan center where the civic pride of a great city could be aroused to a degree of interest sufficient to handle the situation financially and otherwise. New Jersey has no such center, and the entire diocese has the advantage of this unique service.

I am glad, in spite of some caustic criticisms, which seem to me to be evidence of a rather "worm's eyed view" of life, that we are having this great Convention here in New Jersey, and in Atlantic City, and I am glad that it has come even in these hard times. We may have to manifest a certain Jeffersonian simplicity rather than a Rooseveltian magnificence in some of our arrangements, but I am sure that our friends will understand and approve simplicity.



HISTORIC COLONIAL COMMUNION SILVER TO BE USED AT CONVENTION  
Reading from left to right are the so-called Talbot, Bovey, and Queen Anne services, the prized possessions of St. Mary's Church, Burlington, New Jersey

# Beginnings of the Church in New Jersey

Fifty-first General Convention soon to convene  
in Atlantic City will meet on historic Church  
ground. Significant anniversaries impending

By the Rev. E. Clowes Chorley, D. D.

*Historiographer of the Church*

*This is the first of two articles prepared especially for THE SPIRIT OF MISSIONS by the Historiographer of the Church. The second article on how the episcopate came to America is of particular interest in connection with the forthcoming sesquicentennial celebration of the consecration of Samuel Seabury as the first Bishop of Connecticut. It will be published in our September issue.*

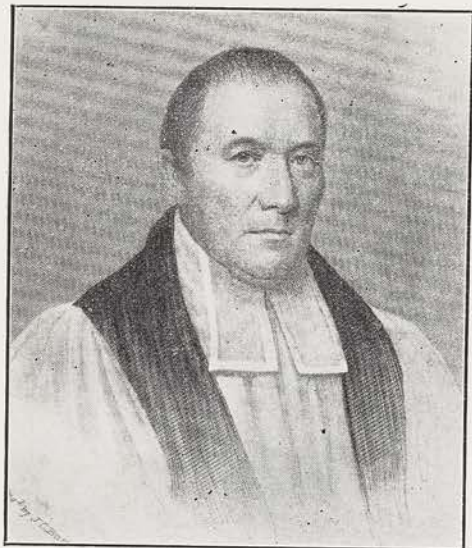
*In addition to the pictures appearing with this first article another photograph of interest will be found on page 358.*

THE AMERICAN CHURCH has entered upon a period of extraordinary historical interest. Between now and 1939 there will be a galaxy of centennials and sesquicentennials. They began in 1933 with the 150th anniversary of the selection of Samuel Seabury to be the first Bishop of Connecticut and this year will mark the celebration of the consecration of the first Bishop for America. Illinois will celebrate the centennial of the organization of the Church next year, and Florida, Indiana, and Louisiana will follow suit in 1938. Maryland, Massachusetts, and Pennsylvania have observed their sesquicentennials this year, and next year New York, New Jersey, Virginia, and South Carolina will do likewise. These celebrations will culminate five years from now with the 150th anniversary of the adoption of the Constitution of this Church and the adoption and issue of the first authorized American Book of Common Prayer.

The Declaration of Independence automatically severed the dependence of the Church in these colonies on the mother Church of England. 1776 to 1783 was a

period of confusion. The Church in each of the new States was independent. There was no ecclesiastical head; consequently no discipline, no uniformity of worship, and no common bond of union. Indeed, the Church was sharply divided. New England looked with suspicion on the Churchmen to what they called the "Southward." Connecticut and Massachusetts were opposed to lay representation in ecclesiastical legislative bodies! New York and Pennsylvania favored it. For a time it seemed as though there might be two Episcopal Churches in America. The immediate need was the organization of the Church in the separate States, then the welding into a common whole. Maryland took the lead. Its first convention was held at Annapolis on August 13, 1783, and proceeded to organize the Church in the State by the adoption of the famous "Bill of Rights." It was described as "A Declaration of certain fundamental *Rights* and *Liberties* of the Protestant Episcopal Church of Maryland." That gathering was historic for on that occasion the Church in the United States was first designated "Protestant Episcopal." It is significant that, in organizing, the Church in the other States adopted the designation without question. Dr. William Smith, Provost of the University of Pennsylvania and founder of Washington College, was elected first Bishop of Maryland, but was never consecrated. On March 29, 1784, a small group of clergy and laity met at the house of William White, minister of the united churches of Philadelphia "to confer on ye subject of forming a Representative Body of ye Episcopal Church in this State." Thirteen parishes were

## THE SPIRIT OF MISSIONS



JERSEY'S FIRST BISHOP

The Rt. Rev. John Croes was the sixteenth bishop of the Church in America at his consecration in 1815

represented at an adjourned meeting, and on May 25, 1785, there was adopted "An Act of Association of the Clergy and Congregations of the Protestant Episcopal Church in the State of Pennsylvania." Bishop White was accustomed to say that this was the first legislative body in the Church in which laymen were admitted to equal voting rights with the clergy.

In 1784, the Church in New England outside Connecticut was deplorably weak. New Hampshire had two churches, but no minister; in Rhode Island the three churches were served by two lay readers who were candidates for Holy Orders. Things were little better in Massachusetts which had then but five clergymen. The Diocese of Massachusetts was organized in Boston on September 10, 1784. Samuel Parker, rector of Trinity Church, was the leading spirit. Organization in South Carolina proved difficult. For some unexplained reason there was a fear that the Church at large might impose a Bishop on South Carolina against its will, but at a meeting held at the State House in Charleston on May 12, 1785, it was agreed to send deputies to the proposed General Convention "it being understood

that there was to be no Bishop settled in that State." The Church in Virginia could not organize without the authorization of the State Assembly. That being granted, thirty-six clergy and about seventy laymen assembled at Richmond, under the presidency of the Rev. James Madison, and enacted "Rules for the Order, Government, and Discipline of the Protestant Episcopal Church in Virginia." New York met in Convention on June 22 with five ministers and laymen from Trinity parish, Staten Island, and the united parishes of Flushing, Newtown, and Jamaica. Then came New Jersey.

The Church in the States organized, a common union was essential. The first definite proposal to this end came in the shape of a letter from Abraham Beach of New Brunswick to William White of Philadelphia. On May 11, 1784, a meeting was held at New Brunswick to reorganize the Corporation for the relief of widows and children of deceased clergymen. Advantage was taken of the presence of leading clergymen and laymen to confer on the general situation of the Church and the plan of uniting the churches in the various States was informally discussed. A Committee of Correspondence was appointed "for the purpose of forming a continental representation of the Episcopal Church for the better management of said Church." Adjournment was had to New York and on October 6 delegates consisting of clergy and laity from New Jersey, Delaware, Pennsylvania, Maryland, and New York attended. Virginia, Rhode Island, and Massachusetts were unofficially represented. Connecticut would do nothing without a Bishop but sent the Rev. John Marshall to observe the proceedings. Certain fundamental principles of Church government were drafted and it was agreed to unite in calling a convention to meet in Philadelphia on "the Tuesday before the Feast of St. Michael next." That convention convened on September 27, 1785, and next year the 150th anniversary of the first General Convention of this Church will be celebrated.

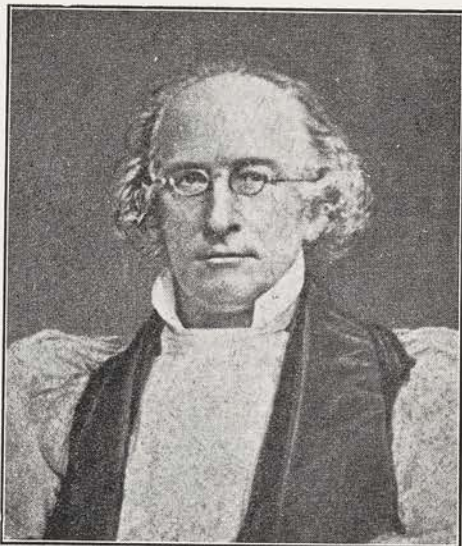
## BEGINNINGS OF THE CHURCH IN NEW JERSEY

The fact that the forthcoming General Convention is to meet in New Jersey makes some mention of the beginnings of the Church in that State timely.

Originally the Province was divided into "East and West Jersie," each with its own government. It was united under Queen Anne in 1702. There were then about 15,000 inhabitants. They were chiefly Presbyterians and Quakers. The comparatively few Churchmen had no ministrations and were described by Dr. Bray as "wholly left to themselves without priest or altar."

The tide turned in favor of the Church in 1702. In that year the Rev. George Keith and the Rev. John Talbot, "travelling preachers" of the English Society for the Propagation of the Gospel in Foreign Parts, arrived in the Jersies. Talbot was chaplain of the ship *Centurion* on which Keith had sailed. Keith had a remarkable history having lived in Jersey some years before and then moved to Philadelphia. He was a shining light among the Quakers and then turned against them; returned to England and was admitted to Holy Orders. The S. P. G. sent him back to make a survey of the religious situation here. The Journal of his travels was published in London in 1706. His journeys led him from "New Hampshire to Caratuck on the continent of North America." He was blunt, fearless, and aggressive, and on one memorable occasion in Boston aroused the ire of Increase Mather. Keith sent back a gloomy account of religion in the Jersies. "There is not," he said, "one Church of England as yet in either West or East Jersey, the more is the pity: and except in Two or Three Towns there is no face of public worship of any sort, but People live very much like Indians."

John Talbot became the first missionary of the S. P. G. in the Jersies. He settled at Burlington which is described as having above two hundred families, with houses built of brick and the market well supplied with provisions. On Lady Day, 1703, the foundation stone of St. Mary's Church was laid and it was opened on Whitsunday of the following year



JERSEY'S SECOND BISHOP

The consecration in 1832 of the Rt. Rev. George Washington Doane began the golden era of the Church in New Jersey

when it is recorded that the Sacrament was administered to a large congregation. This old church building still stands and is used as parish house. In 1708 Queen Anne sent St. Mary's Communion-table cloths, silver chalices and salvers and pulpit cloths. A glebe was added later by pious benefactors. There is reason to believe that when on a visit to England about 1719, Mr. Talbot was consecrated a bishop by some non-jurors, but he was never known to exercise the episcopal office. After his return to Jersey word was conveyed to the S. P. G. that "he had fallen into open disaffection to the present happy Establishment, and had neglected to use the Prayers in the Liturgy for the King and Royal Family; upon which he was immediately discharged from the Society's Mission." He died in 1727.

The work proceeded apace. Though without a minister, a church was built at Hopewell in 1704 and one at Salem in 1722. There were three hundred families at Elizabeth where the Rev. John Brook became missionary in 1705. About two years later the church was completed. It was "a strong and well completed build-

ing, fifty feet long, thirty broad, and twenty in height, very handsomely finished." It is recorded that some of the inhabitants who were Independents, "resolved to settle their Religious affairs in a more orderly manner" and conformed to the Church. After occasional services had been held at Perth Amboy, "a very pleasant, healthy, and commodious place," the Rev. Edward Perthuck was appointed missionary and the Council granted one of the houses "for the peculiar Service and Worship of God, according to the Laws of England." The inhabitants gathered materials for a church which was completed by 1721. A handsome wooden chapel was built at Piscataway. When the Rev. Samuel Seabury arrived at New Brunswick in 1754 he found the church nearly finished and reported that "he had the satisfaction of seeing several persons of various denominations come to church." Newark was settled in 1682 by a group of Congregationalists from Brandford, Connecticut. They named it "New Ark." Occasional services were held by S. P. G. missionaries and in 1743 mention is made of "a church of hewn stone." By 1728 there were seven Episcopal churches in New Jersey and a school at Burlington where the poorer children were "taught to read, write, Cypher, and the Church Catechism." So the story runs.

The war of the Revolution was disastrous to the development of the work in New Jersey as it was elsewhere. Many churches were closed and most of the clergy took refuge in New York. The closing of the churches and the cessation of public worship resulted in a decline of religion. On Christmas Day, 1789, the Rev. Abraham Beach reopened the doors of the church at New Brunswick reluctantly omitting the prayers for the King and Royal Family. When peace was proclaimed the work was resumed. On July 6, 1785 a Convention was called at New Brunswick. It was attended by four clergymen and fourteen laymen representing eight parishes. At that meeting the Diocese of New Jersey was organized. Three years later the Rev. Uzal

Ogden, rector of Trinity Church, Newark, was elected first Bishop of the diocese. Sensing some irregularity the General Convention failed to confirm the election and he was reelected by the diocese. By that time doubts concerning his attachment to the doctrine, discipline, and worship of the Church had arisen and confirmation was again withheld. A little later Mr. Ogden was deposed by Bishop Benjamin Moore of New York and he became a Presbyterian minister. No further attempt to secure a Bishop was made until 1815 when the Rev. John Croes, rector of Christ Church, New Brunswick, was elected and consecrated in Philadelphia on November 19, 1815. He had previously declined election as Bishop of Connecticut. He died in 1832 and is buried in the churchyard at New Brunswick.

The golden era for the Church in New Jersey began in 1832 with the election as Bishop of George Washington Doane, then rector of Trinity Church, Boston. In ecclesiastical matters he was an ardent follower of Bishop John Henry Hobart, the first of the early High Churchmen. His motto was "the Gospel in the Church," an adaptation of Hobart's famous watchword, "Evangelical Truth and Apostolic Order." A commanding figure, strikingly handsome, a poet and a silver tongued orator, he was as versatile as he was brilliant and he had the pen of a ready writer. Schools and missionary work commanded his greatest interest. On St. Mary's School at Burlington, which he founded, he lavished untiring care and for it he suffered much tribulation. In its earliest form the Domestic and Foreign Missionary Society was a voluntary organization modeled on the English Church Missionary Society and composed of contributing members. Experience demonstrated that a voluntary society was inadequate. It broke down. Bishop Doane was largely responsible for the radical reorganization of our whole missionary work which culminated at the General Convention of 1835. At that time the *Church* herself became the Missionary Society with every baptized per-

## BEGINNINGS OF THE CHURCH IN NEW JERSEY

son a member thereof. It was a fundamental change and one which has borne large fruit. The missionary obligation ceased to be something which could be voluntarily assumed or ignored. It was an inherent responsibility resting upon every member of the Church. The immediate outcome was the creation of the missionary episcopate and the consecration of Jackson Kemper as the first Missionary Bishop.

It can never be forgotten that we owe to Bishop Doane such great hymns as *Ancient of Days*, *Fling out the Banner*, *Thou art the Way*, and the exquisitely beautiful evening hymn: *Softly now the light of Day*. He has justly been called the John Keble of the American Church and he was the first to introduce "The Christian Year" of Keble to America.\*

Doane died in 1859. His successor was the Rev. W. H. Odenheimer of Philadelphia. In 1874 the diocese was divided and Bishop Odenheimer elected to take the new Diocese of Northern New Jersey, now Newark, and John Scarborough became Bishop of the mother diocese. At his death in 1914 he was succeeded by Paul Matthews who will be

\*A few of Bishop Doane's poems have been printed recently in an attractive pamphlet entitled *An Easter Coronet* published by Church Missions Publishing Co., Hartford, Conn. (Price 25c.)

episcopal host to the General Convention.

In later years the growth of the Church in New Jersey has been remarkable. In 1815 it had one Bishop; today it has five. Then there were nine clergymen; today there are 353 and over 88,000 communicants. The little one has become a thousand.

In the year 1801 the General Convention met in St. Michael's Church, Trenton, New Jersey. The contrast between that convention and the one so soon to meet in that State is arresting. In 1801 there were seven living Bishops, three of whom—White, Claggett, and Jarvis—constituted the House of Bishops. On that occasion Bishop Samuel Provoost tendered the resignation of his jurisdiction in the Diocese of New York, and Benjamin Moore was consecrated as his coadjutor and successor. Abraham Beach was President of the House of Clerical and Lay Deputies which consisted of eighteen clergymen and eight laymen. Seven States were represented, but there were no lay deputies from either Massachusetts or Pennsylvania. The convention lasted for five days! It was the day of small things, but in the intervening years the feet of the Church have been set in the large room.

*W*E speak glibly of 400,000,000 Chinese or of 300,000,000 people in India; and we debate the impact upon them of mechanistic civilization, of nationalistic passion, or of Bolshevism. But we have a false perspective of human life on this planet unless we hold steadily in our mind all the time that those masses are made up of individual, immortal souls like yours and mine, for each of whom the vital issue of eternal life and death is in his rendezvous with God.—BASIL MATHEWS in *World Tides in the Far East*. (New York, Friendship Press)

# A Malihini Visits the Church in Hawaii

Church's relation to people of many different races, forming chief interest of Islands, revealed in work carried on in the Name of Christ

By Edna B. Beardsley

Assistant Secretary, Woman's Auxiliary

*Malihini is the beautiful Hawaiian word constantly heard in Hawaii when reference is made to a stranger, a tender-foot to the lore of the Islands. Our Malihini is the widely-known Assistant Secretary of the Woman's Auxiliary who spent two months in the Islands last winter from Christmas to the end of February. From that experience has come the accompanying fresh interpretation of our Church's work in the Paradise of the Pacific. Part two will appear next month. Readers who would inform themselves further on this work will find many articles in earlier issues of THE SPIRIT OF MISSIONS, particularly May, 1930, pp. 333-6; September, 1930, pp. 595-600; and May, 1933, pp. 295-9.*

## PART ONE

WHY DID THE Church go to Hawaii?" "Were not the Islands already Christian?" "Why did we go in to complicate the situation for the communion already at work?" Such questions are asked time and again of those who are interested in the work of the Church in Hawaii. The answer to these questions is a fascinating one as it touches much of the early history of the Islands. Bishop Restarick tells in his book, *Hawaii from the Viewpoint of a Bishop* of the first slight contact of the Islands with Christianity:

Among all the navigators who visited the Islands before the missionaries came, none approached Vancouver in the good which he did, the respect and confidence which he inspired, and the lasting impression which he left on the minds of the chiefs . . . Vancouver was a Churchman. He frequently spoke to the King of the folly of idolatry and of the one, true God . . . He promised that on his return to England he would endeavor to get teachers of religion sent out to Hawaii.

On his return to England, Vancouver did urge Pitt to send out missionaries, but England was too occupied at the time to take the matter seriously. The promise of Vancouver was, however, remembered by the chiefs "who would not allow the Congregational missionaries to land in 1820 until Young, a friend of Vancouver's, told them that they taught the same God of whom Vancouver spoke."

Through the years that followed this first contact with the Church, several Englishmen who came to the Islands for various purposes kept alive an interest in the Church of England.

In 1823 Kamehameha II, commonly called Liholiho, with his wife, left for England to win the protection of England for Hawaii and to remind the authorities of Vancouver's promise. Unfortunately both he and the Queen died while in England. When their bodies were brought back to Hawaii in *H. M. S. Blonde* the chaplain read the burial service from the English Prayer Book. During the return voyage he baptized Kekuanoa (the father of Kamehameha IV) who later became one of the first trustees of the Church in Honolulu.

In 1830 Bethel Chapel was built in Honolulu, and thenceforth more or less regular services of the Church were held. Kamehameha III showed much interest in the Church, expressed his willingness to subscribe to its support, and desired to see it extended and strengthened.

Kamehameha IV came to the throne in 1855. During a visit to England five or six years earlier he had become greatly interested in and well informed about the Church. In his reign, all the desire for

## A MALIHINI VISITS THE CHURCH IN HAWAII

the services of the Church expressed by other rulers, seems to have crystalized. Strong efforts were made to interest both the Church of England and the Church in America. In 1860 the Bishop of California (William I. Kip) hopeless of obtaining any clergyman from America, referred the matter to the Bishops of Oxford and London. The Bishop of New York (Henry C. Potter) who was then in England, was consulted and approved of the Church of England sending out a mission. In August, 1862, Bishop Staley and his party embarked for Hawaii. They arrived in October just after the death of the young Prince of Hawaii. His baptism was to have been the first official act of the Bishop. Queen Victoria was to have been his godmother and had sent a gift. When the Bishop called on the King and Queen he learned that the King had completed the translation into Hawaiian of Morning and Evening Prayer and the Litany.

The last year of his life Kamehameha IV devoted to completing the translation of the Prayer Book and to writing a full and interesting preface.\*

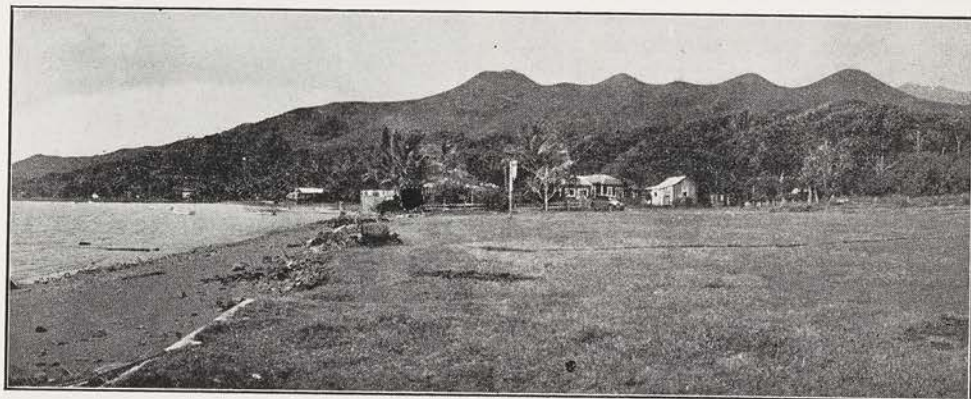
During the remainder of Bishop Staley's episcopate in Hawaii the Church grew in strength in spite of much outspoken antagonism. Schools were found-

\*See *Hawaii from the Viewpoint of a Bishop* by Henry Bond Restarick and an article by Dr. Mildred Staley in the *Hawaiian Church Chronicle* for November 1933.

ed, missions started, and strong foundations laid.

Bishop Staley resigned in 1870. The Archbishop of Canterbury, whom Kamehameha V had asked to select another Bishop, asked the Bishop of Minnesota (Henry B. Whipple) to accept the bishopric. After careful consideration he declined and the Rev. Alfred Willis, a successful English parish priest, was consecrated and sent out in 1872. Throughout his episcopate he was a loyal royalist, and gave great comfort to Queen Liliuokalani during her troubled reign. The Queen "was a loyal communicant and regular attendant . . . at church as long as her health permitted and accepted the transfer of the Church to American jurisdiction calmly and received the American Bishop cordially."

In 1898, after several years of negotiations, Hawaii was annexed as a Territory of the United States and plans made for the transfer of ecclesiastical jurisdiction from England to America. The General Convention in October 1901 constituted the Hawaiian Islands, the Missionary District of Honolulu and set April 1, 1902, as the date for the formal transfer. At a special meeting of the House of Bishops held in Cincinnati, April 16, 1902, the Rev. Henry Bond Restarick was elected first American Bishop of Honolulu. He was consecrated shortly thereafter and reached Honolulu on August 1.

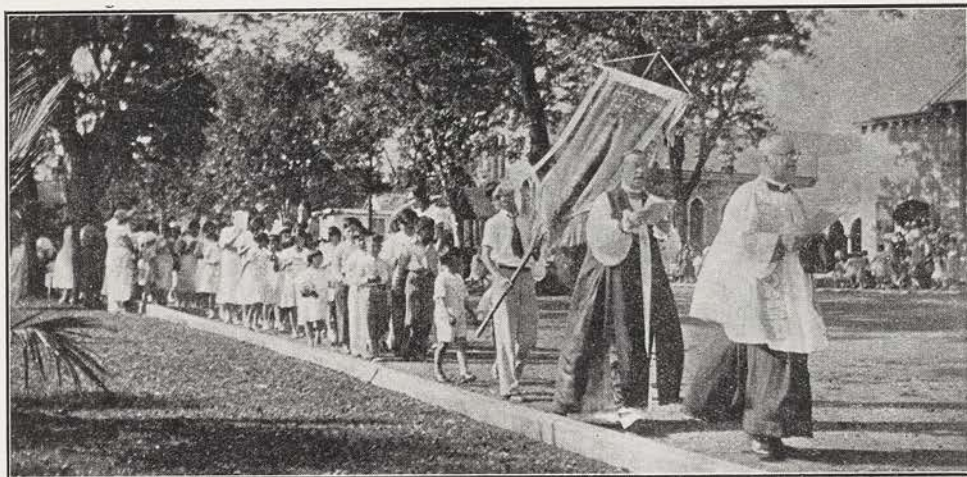


PART OF THE FISHING VILLAGE AT KAHALUU

St. John's-by-the-Sea was begun on this windward coast of Oahu about three years ago by a lay reader. He has since been ordained and is now assisted by two Hawaiian lay readers



## THE SPIRIT OF MISSIONS



HONOLULU CHILDREN IN AN EASTER PROCESSION ABOUT THE CATHEDRAL  
Two congregations each with a full range of activities use the Cathedral. Girls from St. Andrews Priory also play an important part in the Cathedral's life, forming the choir for the Hawaiian congregation

In this way the Church in the United States came to be responsible for work in the Territory of Hawaii. The work has been carried on under the able guidance of three Bishops: Henry Bond Restarick, from 1902 until his resignation in 1920; John D. La Mothe, 1921-1928, and since 1930 by the present Bishop, S. Harrington Littell.

"Hawaii is a land of jagged mountains and opalescent seas, of waving palms and sloping fields of sugar cane, of white sands, brilliant flowers, glorious clouds and sunsets wonderful beyond description. It has volcanos, coral reefs, majestic canyons, and an atmosphere as soft as velvet. But the most wonderful thing about it is the people!" says Albert W. Palmer in *Orientalism in American Life*. Even the most casual visitor to Hawaii very quickly feels the truth of this statement. The exquisite beauty of the Islands often catches at one's throat and holds one speechless. Yet it is the varied peoples of the Islands who form the chief and absorbing interest. What is the relation of the Church to these people of many races who are so different, yet so united in their common citizenship?

A glance at the racial distribution of the population, will make clearer the problem the Church is facing in the

Hawaiian Islands. According to local figures compiled June 1931, the population, which totals 375,211, is distributed as follows:

Hawaiian .....	22,391
White and Hawaiian.....	16,454
Asiatic and Hawaiian.....	13,549
Portuguese .....	28,219
Puerto Rican.....	6,886
Spanish .....	1,255
Other Caucasians.....	41,968
Chinese .....	27,317
Japanese .....	143,754
Korean .....	6,583
Filipino .....	66,049
All others .....	786

### HAWAIIAN CONGREGATIONS

IT IS NOT possible to tell in one article of all the relationships of the Church with the Hawaiian people. An indication of the kind of work being done, however, can be given through two or three illustrations.

Among the Hawaiian congregations St. Andrew's Cathedral, Honolulu, and all the varied activities of the Church carried on around Queen Emma Square, naturally loom large. The Hawaiian congregation of the cathedral has a very beautiful celebration of the Holy Communion at 9:30 on Sunday morning. In parts of this service the Hawaiian language is still used. This is not necessary,

## A MALIHINI VISITS THE CHURCH IN HAWAII

but the congregation wishes to retain at least a fragment of a much-loved language in their most important service. The girls from St. Andrew's Priory are an important part of this and many of the other cathedral services. At these services a selected group form the choir, and (as at other services, too) add to the congregation a compact block of shining white middy suits, white veils, and happy faces. This congregation carries on a Sunday school, the Iolani Branch of the Woman's Auxiliary, and other Church organizations. A *haole*\* congregation, under the care of the Dean carries on its activities parallel to the Hawaiian congregation. Recently there has been much thoughtful discussion regarding the amalgamation of the two congregations.

One of the most delightful Hawaiian congregations is the Mission of St. John's-by-the-Sea, Kahaluu. This mission is situated over the *pali*† from Honolulu on the windward coast of Oahu in a beautiful little fishing village of eighty adults

\*White person, foreigner. †Steep cliff.



ST. ANDREW'S CATHEDRAL  
Heart of the varied Church activities which  
center about Emma Square, Honolulu



BISHOP LITTELL

In a characteristic pose glimpsed between  
classes at a Y. P. S. L. conference

and many children. Three years ago they asked the Church to come and minister to them. A lay reader was appointed, who gave his services to the mission and carried on his usual work. He later became a candidate for Holy Orders and was ordained to the priesthood. (See THE SPIRIT OF MISSIONS, June 1932, p. 391).

The spirit of their priest is part of the spirit that makes St. John's-by-the-Sea different. The men of the mission secured an old leaky warehouse, transformed it into a rainproof structure, and painted the rusty corrugated iron roof and sides with silver paint. The first Communion service was celebrated in the combined community center and chapel at a meeting of the Executive Committee of the Woman's Auxiliary held on May 6, 1931. Since then the work in this mission has gone on with increasing enthusiasm. There are now two Hawaiian lay readers to assist the priest, a mission committee, a Woman's Auxiliary, Church school, and a large enthusiastic congregation.

## THE SPIRIT OF MISSIONS

It is an unforgettable experience to share in a service with these people. From the tiny children on the backless benches in front to the older men and women in the rear of the building there is a sense of sincerity and true worship which carries one close to the feet of our Lord. The friendliness and cordiality of the congregation after the service or at special meetings, emphasizes the sense of unity and brotherhood so evident in their services. This friendliness soon binds to them as close friends the visitors who had come to them as complete strangers.

An exceedingly valuable relationship of the Church with the Hawaiian people is through the Shingle Memorial Hospital on the Island of Molokai. To most people the name of this island is forever associated with lepers and the work of Fr. Damien; actually the leper colony is on an isolated peninsula on the windward coast and has practically no contact with the remainder of the island. The leper settlement at Kalaupapa is further cut off by a high *pali* from the remainder of the island. A narrow path climbs the side of this sheer cliff, which only the courageous care to use.

The remainder of Molokai has been sparsely settled for many years. Recently the Territorial Government has promoted homesteading on the island among those of at least fifty per cent Hawaiian blood. Life has not proved too easy for these homesteaders so the presence of the hospital among them is doubly appreciated. The hospital chapel forms the center of the community life. (See *THE SPIRIT OF MISSIONS*, March 1932, p. 155.) Through the hospital they not only receive adequate hospitalization, but leadership in their efforts to create an environment which will give the most satisfying life for themselves and their children. There is a small Church school and a small but active Woman's Auxiliary which is constantly seeking ways of increasing the congregation and helping the children and young people in their activities. The place of the hospital in the life of the community is apparent when it is recalled that its running ex-

penses have been met by appropriations from the Board of Supervisors of Maui (Molokai is under the jurisdiction of Maui) and a monthly gift from a neighboring ranch owner.

Christ Church, Kealahou, with its beautiful little church, rectory, and churchyard overlooks the sea on the Kona Coast of Hawaii the birthplace of the Hawaiian Monarchy. Kealahou is the very center of this historic coast. The seaport, Kailua, a few minutes' drive from Kealahou, was the old capital. Here the great Kamehameha I founded his dynasty, and here his descendants reigned until the capital was removed to Honolulu. It was on this coast in Kealahou Bay that Captain Cook lost his life. It was to the town of Kailua that the first Congregational missionaries came in 1820.

As I stood on the hillside overlooking the sea, I was told, "We are looking straight into the front gateway of China. There is nothing between us but a little water." It seems to bring the Orient very close, and I felt like waving a friendly greeting. That is probably why I was not so surprised when told that "the Kona Coast is rapidly changing today from the very center of Hawaiian life to a predominantly Oriental population." This shift is the more readily understood when we discover that the blanket of white covering the hillsides is not snow, as it would be at home, but coffee blossoms, and that we are in the home of the celebrated Kona coffee.

The shift in population from predominantly Hawaiian and white, to Oriental means a rethinking of the whole life of the Church in Kona. This is being done and the "Kona plan" means that the Church will be able to help serve the needs of the many new people coming to this beautiful section of Hawaii.

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*Next month Miss Beardsley will tell of the Church's work among the Chinese, Japanese, Koreans, and other racial groups. The narrative will conclude with a description of the work of Church Army and in some of our institutions.*



OJIBWAY INDIANS GATHERED FOR ANNUAL CONVOCATION AT CASS LAKE

## Among the Ojibways with Mahjigishig

Bishop Kemerer adopted into the tribe is doing a splendid home missionary work in the Diocese of Duluth. William Losh ordained

*By the Rev. G. Warfield Hobbs, D.D.*

*Editor, THE SPIRIT OF MISSIONS*

THERE IS PROPHECY not only for the Diocese of Duluth but for the Indian people of America in the distinguished name given to the Rt. Rev. Benjamin T. Kemerer, by the Ojibways during this year's convocation at Cass Lake, Minnesota. Mahjigishig, they called him. It is a name of genuine historical significance since a chief in the long ago, thus named, made undying fame for himself by valiant, if futile, leadership against white invaders of the forests of northern Minnesota. He believed in his destiny. "Dawn-of-a-new-day" was the English equivalent of the name of this Ojibway hero.

As a name, Mahjigishig has come down the generations. Its bearer today, a veteran leader of his people, a devoted communicant of the Church, seeking the highest possible honor to bestow upon the latest successor to the great Whipple, de-

lighted every Ojibway by passing this name of names to Bishop Kemerer. Along with it went all the ceremonial tokens. The garments, a jacket and encircling apron, are of softest deer skin, beautifully beaded by the tribe. With these go moccasins, the ceremonial peace pipe, smoked by the Bishop together with leaders of the tribe and a few of his friends, and a splendidly made bag in which to keep these treasures. Glowing

words by Mahjigishig, Kagondosh, and Mahjiyauniquab told the Bishop of the confidence and love he had inspired among his Indian people in the short period of his episcopate. These messages were interpreted by the Ven. Wellington K. Boyle, Archdeacon of Indian Work, and were replied to by Bishop Kemerer with earnest pledges of sustained interest in the welfare, spiritual and material of his In-



ARCHDEACON BOYLE

## THE SPIRIT OF MISSIONS

dian people, and an earnest plea that the splendid loyalty evidenced in three days of a most successful convocation be steadily maintained.

None of those who shared this glamorous event beside the shores of beautiful Cass Lake will fail to remember the deeply impressive plea to his people made by Chief Mahjigishig for greater loyalty to the Christian cause, to bonds of Christian fellowship, to lives inspired by Christian ideals. "Every feature of this Convocation," he said, "will help us in these respects. Chiefly will this prove true when we remember the altar here where we have fed upon the strengthening Body and Blood of the Lord Jesus Christ."

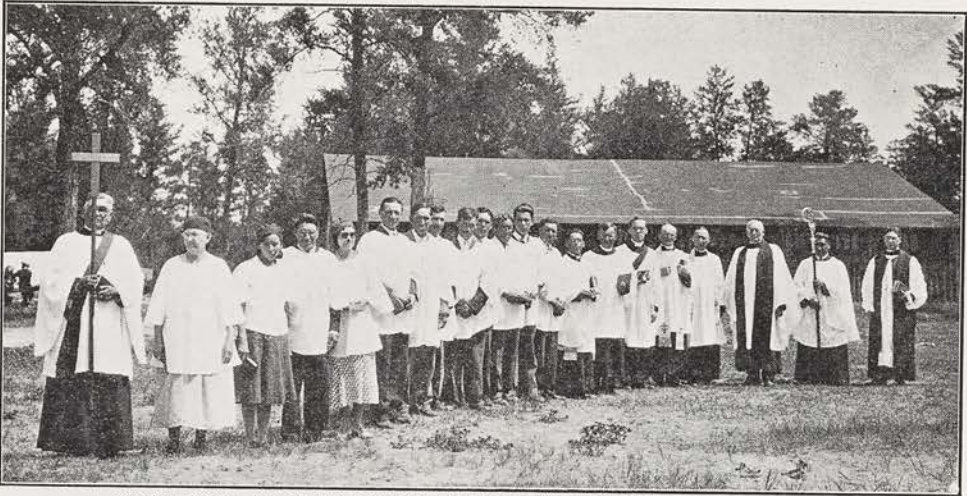
We were gathered, as has been intimated for the annual Convocation of Indians of the Diocese of Duluth, a period of three days devoted to worship and prayer and Christian fellowship at Cass Lake, a glorious spot secured for an equally glorious purpose by the vision of the Rt. Rev. Granville G. Bennett, until recently Bishop of Duluth, and now Auxiliary Bishop in Rhode Island. Bishop Bennett reared for himself a splendid monument in connection with Indian Christian people in his own Diocese, Duluth, and in Wyoming, when called upon by the Presiding Bishop to be the Bishop-in-charge there. His successor, Bishop Kemerer learned to understand Indian as well as Mexican peoples during a successful rectorship in El Paso. As rector of St. Paul's Church, Duluth, he came to share Bishop Bennett's enthusiasm for the Ojibway people and now that he is Bishop, he is building with increasing success upon the foundations laid by his predecessors.

For Cass Lake Convocation, seven hundred Indians, men, women, and children, have gathered upon the shore of Cass Lake in the midst of 160 acres of gloriously wooded country, with more than a mile of waterfront, housed in tents or shacks, and enjoying the pine log chapel and great mess hall as part of the necessary equipment for the three day schedule of social and religious happenings. This year Uncle Sam reduced attendance some-

what. His CWA projects, numerous in the Minnesota playground, providing work for hundreds of Indian men and the great number so employed were unable to enjoy the Convocation.

During these three days one gets a bird's eye view of a most convincing home missionary enterprise, addressed to the Ojibway people, living upon four reservations in northern Minnesota. More than 1800 of these people are baptized members of our Church. They are ministered to in ten organized Indian missions. These are completely organized. In addition there are a dozen preaching stations, generally manned by lay leaders with occasional visits from the clerical staff. Each boasts small but earnest groups ambitious to become permanent missions. To minister in all these centers are seven permanent workers, two of whom, the Rev. F. W. Sherman at Cass Lake and the Rev. H. O. Danielson at Red Lake, are white men, rendering consecrated service to the needy people they serve. Of the membership 914 are communicants. Among these the women are notable for their devotion to the Church. A splendid Woman's Auxiliary in session during Convocation reported amazing activities over the whole normal range of women's interest in Church life, with, needless to say, a generous accumulation for the triennial United Thank Offering.

Of the Ojibways generally the Government's records show a total of 14,350 persons in the tribe and resident in northern Minnesota. Approximately 3,500 of these are living away from the reservations. About thirty-five percent of those resident in the reservations are affiliated with the Christian religion. The next considerable group is made up of adherents of what is known as the Grand Medicine, an ancient Indian faith proclaiming sound ethics and definitely making for a fairly high type of citizen when this code is adhered to. A third group is devoid of any religious standards or beliefs whatever. There is active opposition to Christian evangelism by pagans in only a few places and only at rare intervals. The real problem confronting our



PROCESSION, ORDINATION OF INDIAN LAY READER TO THE DIACONATE

An outstanding event of the recent Cass Lake Convocation was the ordination of the Rev. William Losh, who for more than a score of years has ministered as a layman to his own people. The crucifer is the Rev. James Rice

evangelists is neither the Grand Medicine nor paganism, but an indifference upon the part of great numbers of Indians to higher standards of thought and life resulting in very great difficulty to spread understanding of Christ's religion. The finest argument for the validity of the Christian message here as everywhere is the type of life it produces. The visitor is instantly aware of contact with Christian groups and individuals. The contrast between Christian communities and others among Indians tells at once the story of an aspiration even in most primitive environments toward life more abundant.

Our work among the Ojibway Indians of northern Minnesota was begun in 1852 by the Rev. James L. Breck. His first services were held in an Indian settlement about fifteen miles south of Brainerd where Crow Wing is now located. With amazing persistence Mr. Breck followed the nomadic Indian groups, building log chapels, establishing schools as he prosecuted his great but difficult work. Bishop Whipple was consecrated first Bishop of Minnesota in 1859 and immediately became a great friend and pastor of the Indian people. Real progress came with 1872 when the Rev. J. A. Gilfillan became Archdeacon

of the Indians. He not only established missions but from among his converts trained the Indian men who laid the foundations for all the present missions. These include St. Columba, White Earth; Samuel Memorial, Naytahwaush; Breck Memorial, Pondsford; St. John's, Onigun; St. Peter's, Cass Lake; Prince of Peace, Cass Lake; St. John's-in-the-Wilderness, Red Lake; St. Antipas, Redby; Gilfillan Memorial, Round Lake; St. Matthew's, Vena. Preaching stations are located in Ball Club, Ponemah, Brevik, Bear Island, Nett Lake, Mille Lac.

Nothing is more deeply impressive than the spirit of devotion which marks worship in each of these centers, and culminates in the services at Convocation. The daily celebration of the Holy Communion has about it in the very silence of the listening people, in the unity and reverent tone of responses, in the awed dignity with which hundreds of worshipers approach the sacrament, in the fairly joyous volume of song, in reverent departure from the chapel, an atmosphere of deepest conviction and evidence that here are a people who have turned from paganism, from false belief, from superstition and fear, to find a rich reward for body, mind, and spirit within the Christian faith.

## THE SPIRIT OF MISSIONS

Each mission is dearly loved by its people. In every instance the chapel has been reared by Indian workmen and into every detail there has gone evidence of a personal interest in and responsibility for development and maintenance. During this summer Bishop Kemerer has secured through the National Council a modest sum which has been invested in lumber and paint, and Indian Churchmen under the direction of Archdeacon Boyle, have effected improvements. Here a new roof, or new floor, there a cross, here new windows, and over all glistening white paint until the Indian chapels have become places worthy of worship.

Church schools are an important feature of the work. An outstanding one is connected with St. John's-in-the-Wilderness at Red Lake. Here Mr. Danielson began work only last year among a few Government employees at Red Lake Agency, and pupils of Red Lake Indian School. Today nearly one hundred children, young people, and adults are organized into the life of this mission. Limitations of space prevent the record of work in any detail. It is a delight, however, to recall St. Columba of the White Earth Reservation and the sterling work directed there by the Rev. James Rice, among his 228 communicants in a population of 1,800 persons, the present year adding twenty-six to these by conversion, baptism, and confirmation. Here is buried the Rev. E. C. Kahosed who translated the Prayer Book and many of our hymns into Ojibway. The fine stone church beautifully appointed stands among magnificent trees. Its bell is heard for miles, calling to services and challenging nearby pagan and Grand Medicine strongholds. Bishop Kemerer during the past year has baptized the son of a Grand Medicine man to indicate that the Christian message is penetrating into the very heart of these groups.

Among the many outstanding events of Convocation was the ordination to the diaconate of the Rev. William Losh, who for twenty-two years has ministered to his people at Onigum and will continue to direct the congregation of 250 persons

there. Onigum has a Government sanitarium and hospital where valiant warfare is made against that scourge of the Indians, tuberculosis. Mr. Losh is indefatigable in ministering to tuberculosis sufferers and five persons in the sanitarium were confirmed this year.

Archdeacon Boyle has proved himself to be of high rank as a missionary priest. His people depend upon clergy guidance in every emergency. The Archdeacon visits the whole field once each month and is unceasingly at the service not only of the groups but of individuals.

If the Woman's Auxiliary in session at Cass Lake proved impressive, equally so was the gathering of the Ojibway Brotherhood, an organization founded by Bishop Bennett in 1922 to include all men above eighteen who are baptized and confirmed. There are today three hundred members. Their work is insistently evangelistic. House to house visitations, cottage meetings, prayer services, together with a social service of wide range make up the program. Of this group William Anywaush of White Earth is President, Joseph Whitebird, Vice-President, and Robert Rice, Secretary. Reports of activities were most convincing. The President of the Woman's Auxiliary is Mrs. Angelina Burnett of Cass Lake. It seemed that fully eighty per cent of the reports of branch meetings indicated one hundred per cent attendance throughout the year despite the fact that numbers of the members walked three and four miles each way.

Here certainly is a compelling home missionary enterprise. What a tragedy that shrinking resources thrust upon Bishop Kemerer as upon all our missionary leaders constantly increasing difficulties for the lack of adequate support. Indian work is surely every one's work. Shall we not trust that a new day is soon to dawn when out of our vast resources will come such generous giving that the Kemerers of the Church may not meet their problems in terms of inadequate resources but, loyally supported by missionary givers, do their work in the best possible terms.

# The Spirit of Missions

PICTORIAL SECTION

Seven Pages of Pictures from the Field



BISHOP MCKIM RESIGNS AS BISHOP OF NORTH TOKYO

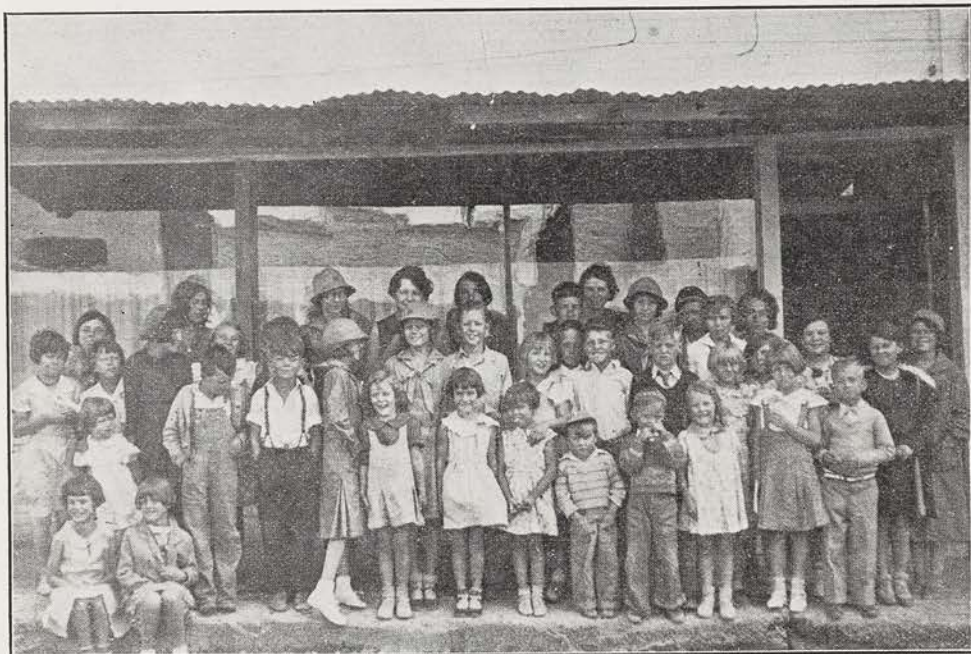
As we go to press the Presiding Bishop announces the retirement of our veteran missionary to Japan. Next month we shall publish an appreciation of Bishop McKim's distinguished service ranging over more than half a century and including the headship of the Church in Japan





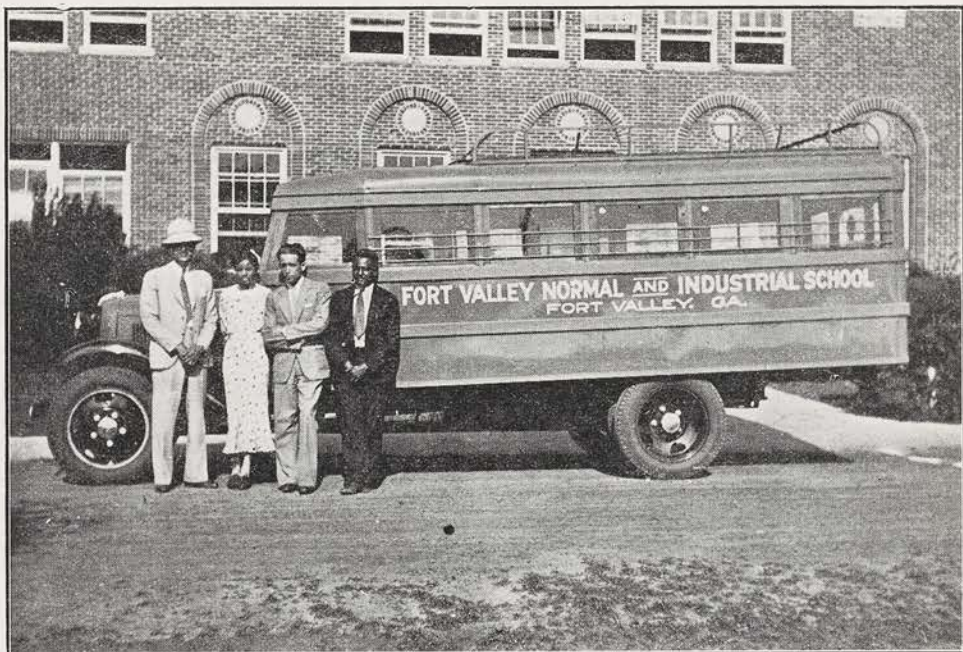
**BISHOP GRAVES ATTENDS CONSECRATION OF BISHOP SHEN**

Shanghai was selected as the scene of the ceremony in order that both Bishop Graves and the new Bishop's mother could attend. The Rev. J. G. Magee, Bishop Shen's co-worker in Nanking, is in the center. (See also pp. 376-7)



**EDGERTON (WYOMING) MISSION SUNDAY SCHOOL MEETS IN A STORE**

This school together with the other activities carried on for young people by the missionary, Mrs. Louise Blake, is the only religious work in the community. It is one of the most worthwhile enterprises going on in Wyoming



BUS GIVEN TO FORT VALLEY SCHOOL BY ITS ALUMNI

With a capacity of thirty or forty passengers, this bus carries officers and singers from the school throughout the State of Georgia. Thus the school's work is made known effectively. (See page 399)



ST. PETER'S-BY-THE-SEA AND SEE HOUSE, SITKA, ALASKA

This summer Bishop Rowe visited the stations in southeastern Alaska, Sitka, Juneau, Wrangell, Ketchikan, before starting on his long northern trip down the Mackenzie River and west across the Arctic coast to Point Hope

# At the Consecration of Shen Tz Kao as Missionary Bishop of Shensi



China's first Missionary Bishop was consecrated on June 10 in All Saints' Church, Shanghai. The Bishops participating in the service were (left to right) the Rt. Rev. Lindel T'sen, who said the Litany; the Rt. Rev. D. T. Huntington, who read the Gospel; the Rt. Rev. T. S. Sing, senior Chinese Bishop, now retired, who (with Bishop Graves), presented the Bishop-elect; the Rt. Rev. F. J. Nor-

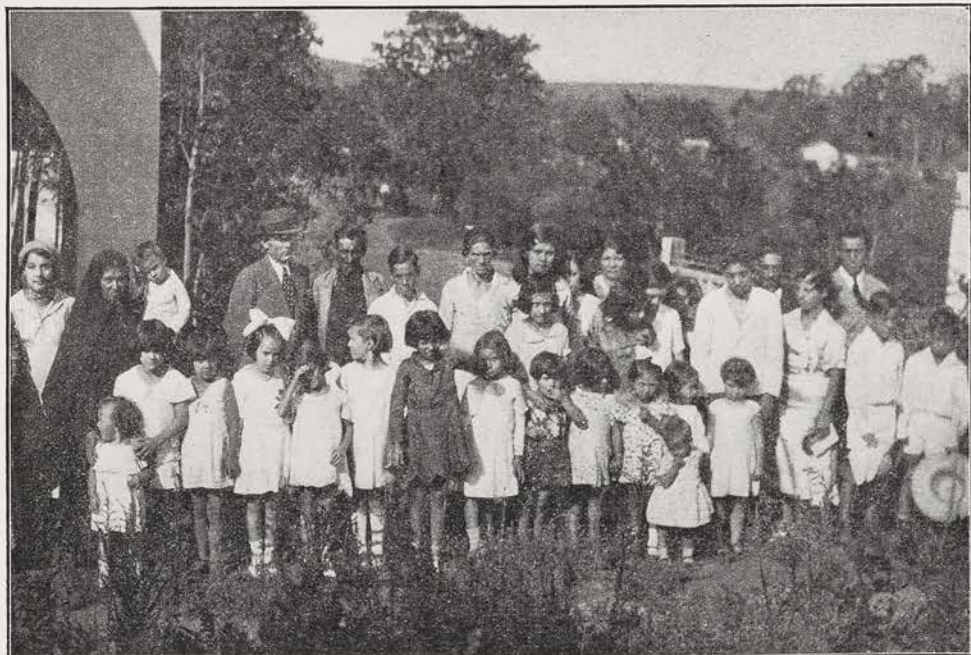
ris, Presiding Bishop of the Chinese Church, consecrator; the Rt. Rev. T. K. Shen, the new Bishop; the Rt. Rev. F. R. Graves; and the Rt. Rev. T. A. Scott, who read the Epistle. At the extreme right is Archie Tsen, President of the Chinese Board of Missions, under whose leadership an endowment of over \$25,000 was raised during the past three years for the new episcopate in Shensi

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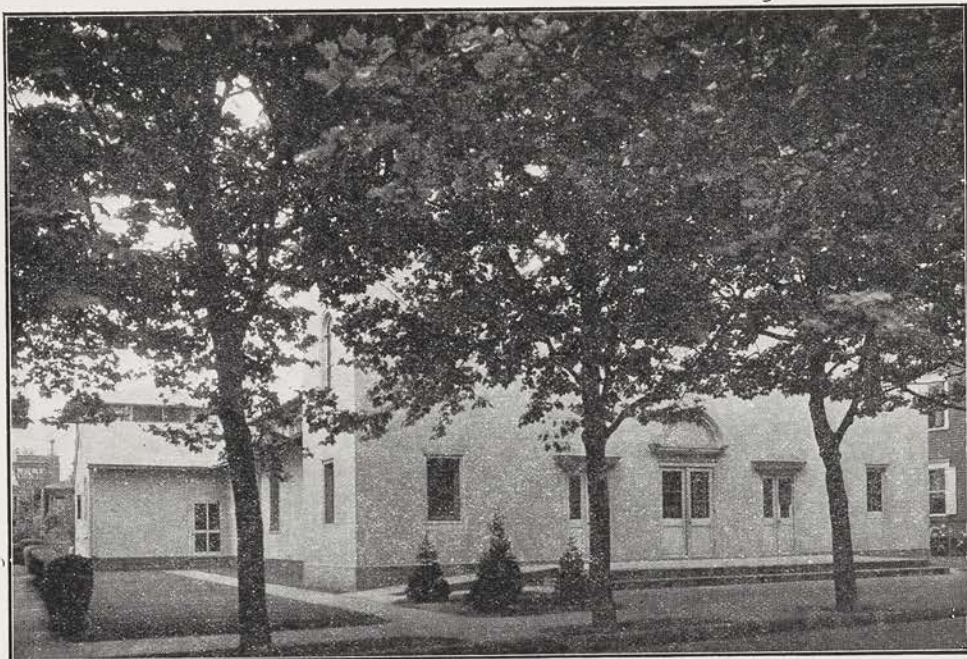
**MAHJIGISHIG PASSES ON HIS NAME TO BISHOP KEMERER**

A high point in the recent Ojibway Convocation at Cass Lake, Minnesota, was the ceremony in which the Bishop of Duluth was taken into the tribe and given the name of a venerable leader. (See pp. 369-72)



**A COUNTRY MISSION CONGREGATION NEAR SANTA ANNA, BRAZIL**

The Rev. Jesse Appel walks five miles to serve this group every Thursday night. There is also a Sunday school and an afternoon service on alternate Sundays—the only religious opportunities in this community



ALL SAINTS' CHURCH, ATLANTIC CITY, NEW JERSEY

One of the five parishes in the seaside city where General Convention will meet in October. Two articles of Convention interest by Bishop Matthews and Dr. Chorley will be found on pages 357 and 359 of this issue



CHURCH OF THE HOLY TRINITY, ZAMBOANGA, PHILIPPINE ISLANDS

One of the little known far-away outposts of the Church, this parish has a congregation made up about equally of English-speaking people and of native peoples and Chinese. It is in charge of the Rev. E. G. Mullen

# READ A BOOK

Aids in understanding people whom we would assist are found in books suggested by

*The Rev. Alfred Newbery*

*Rector, Church of the Atonement, Chicago*



AS ONE READS the various schools of psychology it is both heartening and amusing to realize that two learned gentlemen who are in hot dispute with each other as to the nature of the emotional processes are both successful in helping persons whose emotional processes have gone awry!

This, in turn, means that there is an interplay, psychic, spiritual, call it what you will, between personalities that must be in operation before one person can be helped by another. A person who impresses you with his understanding, sympathy, serenity, and patience can be of enormous help to you even though his vocabulary from a scientific point of view is faulty. A book which was first compiled in 1897 and which has helped many a pastor says that "the efficacy of direction depends on the personal character and abilities of the director," and that "there is thus no necessary connection between the office of director and confessor!" L. W. Grensted, in the Bampton Lectures for 1930, *Psychology and God* (New York, Longmans, \$4), emphasizes this same truth, especially in chapter four.

And yet it would be ridiculous to say that mere amiability qualifies one for the rôle of helping persons who are in trouble. It calls for love, and love is much less emotional than is generally supposed, as a careful reading of I Corinthians 12 will show. It calls for some achievement of poise, some battles won, some intuitions learned (probably at a cost), and a high allegiance to perseverance, on the part of the helper. In so far as you have traveled these paths personally, you can respond to a coherent expression of them by some one who has learned them better.

He becomes the shorthand of your experience. He systematizes for you and makes more useful that which has been unrelated and inaccessible in your own mind. Of the many books that serve this purpose of clarifying, deepening, systematizing, and illuminating your own experience and therefore the further purpose of enabling you to take a helpful and rewarding part in assisting others to integrate their lives, we mention five:

For deepening your hold on patience and perseverance especially, read Karl de Schweinitz' simple and engaging book *The Art of Helping People Out of Trouble* (Boston, Houghton, Mifflin, \$2), and John Rathbone Oliver's *Pastoral Psychiatry and Mental Health* (New York, Scribner, \$2.75). For specific guidance in special problems that are likely to reach the parish house, Lindsay Dewar and Cyril E. Hudson have written a brave book called *Psychology for Religious Workers* (New York, Long and Smith, \$2). For a general understanding of psychology as it is effective in describing men and women in their daily relationships, we recommend the reading of *Psychology and Morals* by J. A. Hadfield, (New York, McBride, \$2), and Alfred Adler's, *What Life Should Mean to You* (Boston, Little Brown, \$2).

Whether you read these, or five others, let them be the basis on which you begin, or continue, the fascinating observation of yourself and your fellow man, always adding, classifying, reorganizing, and reinterpreting and corroborating your conclusions. You will have much fun, you will find others easier to live with, and they will be able to return the compliment!

# Mary Cornwall Legh of Kusatsu

For a score of years this gentle English woman has lived in remote Japanese village bringing Christian joy to many lepers

By Gladys W. Barnes

Editorial Correspondent, THE SPIRIT OF MISSIONS

MARY HELENA CORNWALL LEGH has been described as "the quietest person in the Japanese Empire." She has lived in the remote mountain village of Kusatsu, a hundred miles north of Tokyo, since 1916, giving all that she is and all that she has to her work among lepers. A slight, gentle little English woman, not at all a likely subject for biographers.

She began life in an interesting way by being born at Canterbury, the event taking place on May 20, 1857. Her father, Col. Edmund Cornwall Legh, commanded the 97th Regiment in India during the Mutiny, and died in 1859. The young mother took her baby to live in a cottage on a brother-in-law's estate at High Legh, Cheshire, and there Mary Helena spent her childhood, with intervals of being taken to visit her mother's people in Canada.

She went to school one year in England and part of a year in France. For the rest she was taught by her mother or studied alone and attended lectures, receiving an arts degree from St. Andrew's University, Scotland. She studied art at South Kensington and did some writing, publishing several novels and children's stories. An early interest in social welfare is revealed by her serving as assistant secretary to the Home Arts and Industries Association.

For nearly fifty years, however, Mary Helena traveled with her mother over most of the world, returning to England for a few years at a time, until her mother's death at the age of eighty. After that event surely one would expect to learn that this cultivated English woman of independent means, well into middle age, would settle down to spend the rest of her life surrounded by her friends and relations and all the charm of English life. Not so Miss Cornwall Legh.

She has not said why it was Japan more than another country that drew her, but out to Japan she went, with a company of S. P. G. missionaries. She lived in a mission school for a time while she grappled with the language and learned at least enough to live on. Then in the spring of 1908, she took a house of her own in Yokohama, and spent nearly ten years, she says, "doing what came to her hand in the way of missionary work," especially among university students and sailors.

Here again would seem to be a natural conclusion to a long active life, but her questing spirit was not satisfied. Years before, she had been deeply impressed and inspired by the life and death of Father Damien, missionary to lepers in Hawaii. Soon after coming to Japan she



ST. BARNABAS' CHURCH, KUSATSU



UNTAINTED CHILDREN IN THE LOWER VILLAGE KINDERGARTEN, KUSATSU

These children would nearly all be homeless if the mission did not care for them. Each school day begins with a service in the church, now equipped with a fine organ played by a leper musician. Miss Cornwall Legh is in center.

learned that work among lepers was greatly needed there and she felt that this might probably be her own vocation.

What she wanted to do was to open a small home for leper women, but the chief difficulty was to find a place where such a home would be tolerated. She visited most of the centers of leper work in Japan; in one hospital she spent two months to learn the dressing of wounds and other hospital procedures.

Meanwhile, another English woman, Hannah Riddell, had gone to Japan in 1895 and was developing a beautiful work among lepers at Kumamoto, nine hundred miles south of Tokyo. Miss Riddell, though her hands were more than full of her own problems, had heard with sympathy of the tragic conditions existing a thousand miles away among the lepers of Kusatsu. In 1911 she was able to send two Japanese workers, both lepers, to start some Christian work at Kusatsu; others followed them, two by two, for a few years until more work had developed than could possibly be directed from such a distance.

Until this time no one had known certainly whether Kusatsu was in the Canadian Diocese of Nagoya or in the Ameri-

can Diocese of Tokyo (now North Tokyo) under Bishop McKim. It proved to be in the latter's jurisdiction so he took charge of this mountainous corner of his field and has ever since been its friend and shepherd. He sent the Rev. Robert Wells Andrews to visit the place as chaplain, but it was evident that there should also be a resident worker.

So here was work for lepers just at a point where a worker was greatly needed, and here was a woman looking for just such work.

Miss Cornwall Legh says she went there "simply with the idea of mothering the village, to cheer on the religious work and perhaps to open a women's home." She bought some land and built a house.

Visitors to the mission as it is today find so much beauty, both physical and spiritual, that they can have little idea of earlier conditions. Kusatsu is nearly four thousand feet high, up a twisting mountain road, with flowers in bloom on the mountainside in the spring or foliage flaming with color in the autumn; pine trees, with glimpses of mountain between; beautiful snowy winters. Over it all there is now the radiant life of the Church. Two devoted foreign helpers,



## MARY CORNWALL LEGH OF KUSATSU

Mary Nettleton and Mary McGill, are now on the staff. Three Japanese clergy are either visiting or in residence. There are over four hundred communicants and a congregation of six hundred.

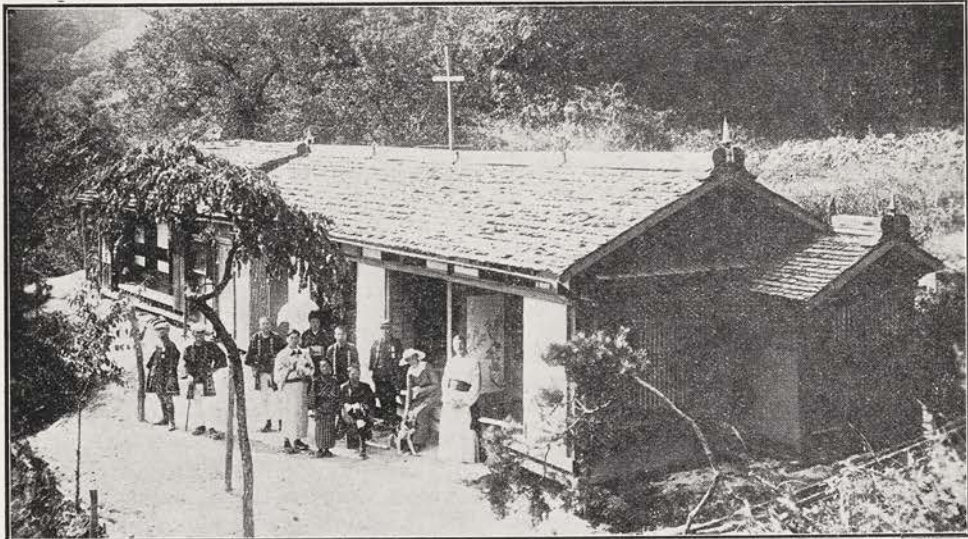
All this is a very far cry from what Miss Cornwall Legh found when she went there. What she endured can hardly be imagined by others. Isolation and primitive living conditions were probably the least of her cares.

For centuries Kusatsu had been a haunt of lepers on account of its hot sulphur streams. Leprosy, of course, as everyone knew, was not only a painful and hopeless disease but was also a definite curse which simply meant that your god had hated and cursed you and destroyed your soul. If your family discovered that you had leprosy, perhaps they would hide you to conceal their shame; you would be imprisoned for life in some inner room or outhouse, deprived of what little medical relief might be possible. More likely you would just go away and wander about, wretched, avoided by everyone, or perhaps you would go to live in some leper colony to secure what little hopeless joy and companionship you could.

"There was not a darker spot on the earth," Miss Cornwall Legh writes of Kusatsu as it was before the Christian Gospel had been proclaimed there. The village was "full of misery, hopelessness and vice. The beautiful country round was defiled with the vast number of suicides. The mention of Kusatsu would arouse a disgusted shudder. A Valley of Gehenna lay at the foot of what is now the Garden of Prayer and there the dead and dying used to be pitched out; and that is not the only place of ghastly memories."

Think of proclaiming the God of love to such a people, a God who suffered for their sake, because He actually cared that much about them, and died and rose from the dead to live among them. And further, a God who even needed them and had work for them to do.

No wonder the two things most often reported from Kusatsu now are the radiant happiness of the atmosphere and the earnest work of the leper Church people on behalf of others. They serve each other in nursing and teaching, they send their little offerings for the Church's work in many parts of the world, while above all, "prayer," Miss Cornwall Legh says,



ST. STEPHEN'S HOME FOR SINGLE MEN AT KUSATSU, JAPAN

St. Barnabas' Mission is a community of little homes for ten or twenty persons each, a home for men, another for married couples, one for girls, and so on. There are also kindergartens, a school, and a dispensary

## THE SPIRIT OF MISSIONS

"is recognized as the first thing in life and the special vocation of all who are laid aside from active employment." One chief cause of the Church's progress there is "the whole-hearted love of saintly souls among the lepers."

After Miss Cornwall Legh started her home for women, other opportunities and needs became pressing and soon her own income was inadequate. Through the years since then, many friends have helped, Japanese, English, Canadians, and Americans. The Empress Dowager and the Emperor and Empress have made personal gifts, the Japanese Government has made yearly grants, and the prefecture (county) as well as the diocese have contributed; so has the American Mission to Lepers. The Woman's Auxiliary Supply Department in the United States and the Japan Church Aid in England send annual boxes of necessary supplies. Several of the buildings have been erected by individuals as memorials.

The mission is now a community of little homes for ten or twenty persons each, a home for men, another for married couples, one for girls, and so on. Healthy children of the leper parents would nearly all be homeless if the mission did not care for them. There are kindergartens and a school. The leper school opens every day with a service in the church, which is now equipped with a fine organ played by a leper musician. There is a hospital with a little space for critically sick patients and a clinic where 150 or 200 treatments are given every day, injections, bandages, eye treatments. And there is the church itself, with a parish hall attached, a building which was long awaited, prayed for, and contributed to, by friends in widely separated parts of the world.

An enlightened Government has now opened several leper asylums in different parts of the country and tries to enforce segregation as the one certain way to rid the earth of the disease. Scientists all over the world are working for cures and are making progress, but complete segregation would do the most. There are

known to be over fourteen thousand lepers in Japan with perhaps many more hidden. At a conservative estimate there are probably 1,700,000 in the world.

The Japanese Government may possibly enlarge the village of Kusatsu or establish a leper settlement near there. It would be the hope of the authorities to make a place so attractive as to draw lepers from all parts of the country for voluntary segregation.

While this is being written, in the spring of 1934, Miss Cornwall Legh is on furlough in England. As she had not been well, Miss Nettleton accompanied her home, leaving the "third Mary," Miss McGill, at Kusatsu.

In spite of all the good things that have grown up around the mission at Kusatsu, life there is still a life of monastic poverty. To keep warm through the long winters, when there is deep snow from November to May, to have the plainest food and clothing and only the simplest forms of recreation, this is all the physical comfort they can expect.

Kusatsu is really two villages, the upper one inhabited by people who are not lepers. In summer hundreds of people come to the upper village for the sulphur baths. "The lepers are certainly a lot more cheerful crowd than the people who come to be cured of this and that by the baths," writes a friend who has been there. The same writer says:

From the very first Miss Cornwall Legh seems to have given everyone, Japanese and foreigners, the cold shivers in the way she has gone about among the lepers. There simply isn't any difference to her between a person who has it and one who hasn't . . . . When they are sick and send for her, she goes at any hour, perhaps two o'clock on a bitter winter morning, down the steep slippery path, carrying a lantern . . . . One wouldn't be a bit surprised to see her out talking to the birds or doing some of the things St. Francis did.

There is not the slightest hint of the "Unclean, unclean!" business. And I think one of the greatest things she has done is to have put that idea into other people's minds.

Miss Cornwall Legh herself says: "If I ever write a book about Kusatsu, I am going to call it *Leper Land, the Land of Joy.*"

# Manhood and the Church's Line

In response to the Editor's request, National Chairman, Everyman's Offering, describes origins, aims and ideals of this laymen's movement

By Charles P. Taft

National Chairman, Everyman's Offering

**S**HORTLY AFTER Easter it became plain to us of the Field Department of Southern Ohio that the general Church's treasury not only was laboring under a half-million dollar deficit from 1933, but also was likely to roll up a similar one for 1934.

When we asked what this would necessitate in terms of curtailment of the Church's work, the reply astounded us. It came back from the Presiding Bishop something like this:

Retrenchments can go deeper only at great cost. We shall likely be obliged to abandon support of:

- Bishop Rowe's Work in Alaska
- The Cuban field
- The work in Hawaii
- The mission in Mexico
- The Liberian Mission
- Much work of Departments
- Weaker dioceses

Put badly that way, it could not mean just a problem for the general Church Treasurer, or the National Council. The blow came home as an incredible defeat and shame. It spelled the loss of some of the Church's noblest work. It recalled the time when a whole army corps failed to hold the line.

It was no comfort for us to say, "Well, anyhow, *our* diocese has been trying for years to do its part." Nor did it satisfy us to account for it by the universal eco-

nomie depression. For, in our hearts we well knew that our resources had never been tested to anything like capacity.

As we examined the field for unused strength the one word that kept rising was not "new money" nor "reserve funds." It was *Our Men!*

Almost from the start the condition before us lost its financial phase in favor of the deeper personal aspect.

It was tacit in us, and unanimous when expressed, that the condition somehow arose out of the lay, masculine attitude toward the Church, toward the Mission received from her Master. We knew in our hearts that for too long the average layman has amiably al-

lowed women and children to strive for local and general Church support; and that when calamity came, it could be laid squarely at the door of the Church's men.

In council with our Diocesan, Bishop Hobson, we resolved that our diocese could not rest easy with our common work in such danger. This time we would leave the clergy and the women and the children out of the picture. It was a man's job, and a layman's job. Why not let laymen appeal to every man in the diocese, tell the story and count on a manly response?

So we resolved to do.



© Wide World

CHARLES P. TAFT

Son of former President and Cincinnati layman heads Everyman's Offering

## THE SPIRIT OF MISSIONS

At this time a stated regional meeting of Field Departments gathered in Chicago from fifteen mid-west dioceses. So uppermost was the deficit question that it took and held the stage. The stated agenda never got a chance. When Bishop Hobson declared what Southern Ohio men were resolved to do, it took the meeting by storm.

The same thing happened in a similar regional meeting at Omaha. At both places they begged us to make our Everyman's appeal a national movement.

Then was born the Everyman's Offering. Its slogan, "Hold the Line," printed across three red bars, is by now a nationally advertised article. Our simple plan: to go to every man of the Church with the story and the chance to make one special cash offering, has been adopted (up to July 20) by seventy-three dioceses and missionary districts.

We have a strong National Committee, including President Roosevelt. Our ideal of organization is a diocesan chairman, seconded by regional vice-chairmen, who in turn check and assist parish chairmen. Where the plan is best followed the parish is divided into ten prospects for each solicitor.

Our hope is to be able to bring to Atlantic City an Everyman's Offering which will quash the deficit.

So much for the origin and method of Everyman's Offering. Let it be remembered that from the first we were honestly thinking far more of the potential in our *men* than of their money. What amount we shall bring to General Convention no one can tell at this writing. We are sweating at Cincinnati headquarters under the whip of our little Napoleon, Eric W. Gibberd, in the hottest summer of the century trying to get the story across to the whole Episcopal Church. We are trusting to God and we have faith in our laymen. We need the money for the best cause in the world, and we are doing our best to get it.

But pin this fact down fast. Everyman's Offering is not just one more worrisome special high-pressure drive to get money. It is essentially an appeal by

laymen to laymen to realize our privilege and sober responsibility in the Church. It is the mutual acknowledgment, by men, of a fact and duty which is paramount, though too long obscured and neglected: namely, that we men have a great place in the Church's work wherein we must progressively learn, labor, worship, and give in terms of time, talents, and money.

It would be intolerable to me as national chairman (as I know it would be to my colleagues in Everyman's Offering) to seem to adopt the superior role of prophet and exalted leader. "Hold the Line" is a rallying call that travels down the ranks as we mutually awaken to a danger and recognize it as an opportunity.

Everyman's Offering is not a substitute for the Every Member Canvass, but a "supercharger" for it. It does not compete with campaigns for local needs, nor question them.

Many earnest inquiries are coming in from all parts to our headquarters, asking if we cannot make Everyman's Offering a permanent laymen's organization. I feel it is not my place to do anything more than to hope and to stand ready with the rank and file of our men for what God shall lead us to do.

Assuredly, it would be a most glorious and heartening thing if General Convention, stirred by Everyman's Offering, could rise above small concerns and petty differences, and in the glow of renewed fellowship forge a chain that would bind all our men into one.

We men need a purgation from the dullness and listlessness of nominal membership in the Church. Whatever may be said for the varieties which divide us, surely our essential oneness is a nobler thing; if only we could embody it.

In scarcely one of the hundreds of letters coming on the business from bishops, parish clergy, and laymen is there missing the wistful note that God may soon lead the *men* of our Church out into a great banded and working army.

If it comes, surely its essential marks must be that we men shall learn, know, obey, attend, worship, work, love, and give as never before.

# Youth's Spirit of Missions

A Feature for Junior Churchmen

## Springtime Comes to Shinkawa

By George G. Barnes

*Toyohiko Kagawa (about whom Mr. Nairne wrote in our July issue, page 335) is known throughout the world as a valiant disciple of the Master. Less known is his constant companion and helper, his wife, about whose girlhood and conversion Mr. Barnes writes in this story.*

THE STREETS OF Kobe were thronged with busy traffic, motors, street cars, and rickshas hurrying to work, as a timid Japanese girl entered the offices of a city publishing firm and asked to see the manager. The door of the manager's room opened to admit her, and she saw a kindly looking Japanese sitting at his desk. With some surprise he asked the girl her business.

"I want work, any kind of work, and I have called to see if there is a vacancy in your publishing house."

The manager's face still showed surprise as he answered. "Work? You seem to be young to be seeking work. How old are you?"

The girl drew herself up and rather proudly answered, "I am seventeen and strong and not afraid of work."

The manager smiled and noted the eager look in the anxious face of the girl. "Why do you want work? You seem to dress like people of wealth. Do your parents know you are coming here?"

"I must have work. My parents have had misfortune. We lived in a beautiful house in Yokosuka, by the sea. We had all we needed with a very happy home. But we have lost our money, and have moved into this city of Kobe to find work.

I have tried domestic service, but cannot earn much there."

"What is your name?" asked the manager.

"I am called Spring," replied the girl.

"Well, Miss Spring, we can only pay you twelve sen a day in our bookbinding department, but if you work well, you may earn more by and by. It is hard work. Do you still wish to come?"

The girl smiled, and that was how Spring came to the publishing house of Kobe.

THIRTY JAPANESE girls sat at their benches, busily binding books. It was a year later, and the young supervisor of the room, just eighteen years old, was earning twenty-four sen a day, and worth every penny of it. Miss Spring looked at the clock and then at the girls. "It is time to stop now," she said. "Don't forget that the teacher is coming tonight to teach you more Christian hymns. If you like to go, I think it will be a change for you all."\*

One of the girls looked up with a smile. "Are you coming, Miss Spring?"

The young supervisor laughed. "No, I am not coming. I am busy."

Alone at her desk after the girls had

\*Although this publishing house had a Christian manager it was not a Christian firm. It is a common custom in the Far East to give Christians positions of trust in non-Christian firms. The Christians are known to be trustworthy with money. Many Chinese and Japanese firms have Christians on the staff and as managers. The big stores often hold evening services for the employees, and even Sunday services on the premises before opening the shop. Of course there is little Sunday closing of shops in the Far East, where Christianity is not the dominant religion; but the Christians are beginning to close for a period of worship on Sundays.

## THE SPIRIT OF MISSIONS

gone, Spring asked herself: "Why did you not go?" Shrugging her shoulders she laughed bitterly. "What is the use of going? If God were good, He would not have let my poor aunt die such a terrible death. It's all very well for the youngsters. This work is so monotonous. Let them sing. But God is not good."

The sound of singing came up from one of the firm's rooms below, and with sad heart, Spring passed the room on her way home. She saw through the doorway a young Japanese, short and not at all handsome, who was conducting the singing. What a plain face, she thought! And yet what eyes! He seemed very happy and his eyes, when they suddenly saw her standing there, were piercing, searching, and so very kindly. He at least would not have let her aunt suffer like that. And she knew he said that God was Love.

"But how could God be that?" She shrugged her shoulders again, and went into the street, still hearing the singing as she went.

That summer the workshops of Kobe sweltered in the heat. In the evening Spring's way home led through a filthy district called Shinkawa, where the heat and the smells made her feel sick. Her home was poor, but these homes were hovels, and the people who crawled about there were horrible to see and hear. One night at the corner of a street Miss Spring saw a crowd of beggars, mail-carriers, laborers, apprentices, and bedraggled women clustered together round a lantern. They were singing in cracked, broken voices. But the tunes they sang were the same as her girls sang now at their work. So she stopped to listen, and while she stood there she saw a man walk up to the crowd, and begin to speak. He wore a faded suit, and carried a Bible in his hand. In the lantern light his face seemed familiar to the girl. Where had she seen him before?

Memory came back to her. "Of course, it is the little man Kagawa, who teaches my girls. I wonder what he is saying."

The speaker had only one text, which he kept on repeating, "God is Love! I

will repeat this till I die. God loves you." How long she stood there listening, Spring never knew. With a heart strangely conflicting she went home that night. "It could *not* be true that God loved."

Next day when the bookbinding girls went down for their service in the workshop Spring went with them, and night after night she sat listening to the preacher. Night after night he talked of those who love yet being condemned to suffer. So Jesus, because He loved, had to suffer too. Slowly the light broke into the heart of Spring.

She began to attend the slum services in Shinkawa, and watched the faces of the poor broken men and women, as they sang so joyfully the hymns of God's great love for them. For seven years this went on. Then one day, when Spring was twenty-five years old, she knelt in the tiny church in the slums, and was baptized.

**F**IVE MONTHS PASSED, from the cold of December to the blossoms of May. There was a Sunday school in the publishing house now, and every night Spring helped Kagawa in the slum work at Shinkawa. Amid the fighting, quarreling, thieving of that horrible slum the two Christians worked unafraid.

Then one May day in 1914 the bookbinding girls took a holiday. They went down to the beautiful church in Kobe, and wove basketfuls of flowers into wreaths and ropes of color and scent. Everywhere they festooned these flowers, till the church looked like a fairy garden.

The pews were full of Japanese in their best most colored kimonos, bowing and smiling to their friends. There were Western people too, missionaries who knew Kagawa and Miss Spring. Then the missionary who had baptized Kagawa and been his life-long friend went to the altar, and the bridegroom, in his workman's clothes, followed him. Kagawa refused to wear better clothes even at his wedding. His poor friends at Shinkawa could not wear better clothes, neither could he.

Then to the playing of the organ, came

## SPRINGTIME COMES TO SHINKAWA

the bride, in her wedding kimono. Thus Kagawa married Spring among the flowers. Down the aisle they came. Little flower girls, like butterflies in their bright kimonos, scattered flowers in the path of the happy couple. So out into the road they came, and two rickshas stood waiting to take them on their honeymoon.

The two ricksha men dropped their shafts, and the happy couple took their seats, then the men turned for orders. "Drive to Shinkawa!" said the bridegroom quietly. "What! Shinkawa?" They scratched their heads and shook them. "Shinkawa is no place for a bridal couple; you must mean somewhere else."

"I said drive to Shinkawa," repeated the bridegroom, and so to Shinkawa, by the most direct route, they went. And that drive was their honeymoon!

The tiny home to which Kagawa brought his bride was barely six feet long by six feet wide. What a sight greeted them both as they stepped from their ricksha! The very walls seemed to be bulging with people. The little bride could scarcely find space to stand in the hut which was now her home. Her husband had lived there many years, as he worked for the poor. He always had some guests living with him. Today Spring saw nine people crowded into the tiny room. There were two old people seventy years of age, and both ill. There was a beggar woman, who used to sleep under a temple veranda, but had been turned out. There was a boy eleven years old, who had been in trouble with the police, and to crown all, there was a penniless mother with four children!

What a home to which to bring a bride! Outside in the narrow street the smell was overpowering, and rough voices raised in anger contrasted with the lovely music

and the happy congratulations of the wedding guests.

Spring's first problem was how to feed her family and herself. Her husband had only \$15 a month to spare. Although he was able to earn thousands of dollars by writing he used it all on his slum relief work. He used to say, "I am always running from the wolf of poverty, but he has never quite caught me yet!"

Spring started to work by buying the cheapest kind of rice with her little store of money. Then she learned to cook it with lots of water, and make it into a rice gruel. This was hot and wet, and when the eleven sat down to their meal, it kept them from hunger. The next thing was to try to keep the house clean.

Japanese never bring their muddy boots or shoes into a house, so that the mats were not muddy. But there were no baths, and in the hot summers the mats were full of vermin. The beggars and the sick folk clamored at her door for shelter or help. Night by night Spring gladly lay down on a little patch of mat, huddled against the ten other sleepers, whose clothes ought to have been burnt.

But nothing drove her to despair. God had put some of His love into her heart, and she carried on. In and out of the tiny hovels of Shinkawa she went, bringing smiles for tears and peace for war. She visited the sick, and nursed them. Young mothers brought their babies to her and sought her advice.

So Springtime came to Shinkawa, and "for better for worse, for richer for poorer, in sickness and in health" she loves and cherishes the children of the slums, almost as she loves her own three children.

This story is abridged from "Miss Springtime" in *Yarns from the Far East* (London, Edinburgh House Press).



# SANCTUARY

## *The Hawaiian Islands*

### THANKSGIVING

FOR THE CHRISTIAN Kings and Queens of Hawaii who in the past century were faithful communicants of the Church.

For English Bishops who served in the Islands before the American administration.

For the English missionaries, men and women of the early days who came a long and dangerous voyage to give their lives in a foreign land.

For the Americans, Bishop Restarick, Bishop LaMothe, Bishop Littell, and their missionaries.

For the long-continued work of other missionary societies on the Islands.

### INTERCESSION

FOR THE CHURCH'S work among many races, the special needs of each race, and the great problem of their life together.

For the Church's schools, Iolani and the Priory, and their teachers, and for all the children and young people in the care of the Church.

For the particular needs of the Church's work in the city of Honolulu and the rural work on the other islands.

For all social service, medical work, ministry to the lepers, to seamen, and to other special groups.

For the whole life of all the Island people, civic, social, interracial.

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O ALMIGHTY FATHER, we pray thee to bless thy people in these Islands, that coming out of many races and nations they may become one family in thee; we ask in the Name of thy Son, to whom thou hast given the nations for an inheritance and the utmost parts of the earth for a possession, Jesus Christ our Lord.

ALMIGHTY AND MOST merciful God, who hast set thy glory above the heavens and yet art ever mindful of the children of men, grant that all who call upon thee may worship thee in spirit and in truth, and may in their lives show forth thy praise; through Jesus Christ our Lord. Amen.



# 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*

BISHOP AND MRS. PERRY arrived safely in Europe after an enjoyable voyage from New York on the Berengaria and through late June and July visited Paris, Geneva, Dresden, and London. On June 22 in Paris, Bishop Perry presided over a meeting of the Convocation of our Churches in Europe. Delegates from Geneva, Florence, Dresden, Munich and Paris attended. Committees chosen are:

*Council of Advice*, the Rev. E. P. Smith, Chairman; the Rev. Samuel McComb, the Rev. Killian Stimson, the Rev. E. M. Bruce, A. K. Mackay, M. Haubold, H. Blakiston Wilkins, and E. A. Sumner.

*Executive Committee*: The Very Rev. F. W. Beekman, the Rev. E. P. Smith, N. D. Jay, E. B. Close, J. Merle Davis, and the Rev. Harold Belshaw, Secretary.

Deputies to the General Convention were elected as follows:

*Clerical*, the Very Rev. F. W. Beekman, with the Rev. E. P. Smith, alternate.

*Lay*, the Hon. Walter E. Edge with Paul Anderson, alternate.

Describing generally the tone of the work abroad as revealed in Convocation, Bishop Perry writes: "Successful and encouraging." On July 7 Bishop and Mrs. Perry left the Continent for London, where Bishop Perry participated in conferences called by the Archbishop of Canterbury in preparation for the Lambeth Conference of 1940. They will sail for home on the Berengaria on August 11.

A DISTINCTLY MISSIONARY tone will mark the sessions of the National Council to be held at Atlantic City immediately preceding General Convention.

On October 5 and 6 there will be a conference between the National Council, the Department of Foreign Missions, and Bishops of the foreign, extra-continental, and Latin American fields. On October 8 there will be a similar conference with Bishops of continental domestic missionary fields.

The National Council sessions will be held on October 8 and 9. As a matter of economy no Department meetings except foreign missions, will be held. Bishop Perry has renewed the ruling made at Denver by which expenses of members of the National Council who are regularly appointed deputies to General Convention will not be paid by the National Council except for time necessary for the meeting of the Council.

THREE COURSES have been added to the National Council Training Institute to be held October 15-18 in Atlantic City since the program was published in our July issue (pp. 339-41). They are:

*First Period*: 9:00-10:00 a.m.

MISSIONARY PRINCIPLES AND METHODS—The Rt. Rev. Norman S. Binsted, D.D., Missionary Bishop of the Tohoku.

## THE SPIRIT OF MISSIONS

A discussion of evangelistic, educational, and medical work in foreign fields, under the chairmanship of Bishop Binsted. The topics will be presented and discussed by experienced missionaries.

*Second Period: 10:15-11:15 a.m.*

**THE HOLY LAND: THE PEOPLE AND THE GOSPEL**—The Rev C. T. Bridgeman, Educational Chaplain in Jerusalem.

The Holy Land as the meeting place of the races and religions of the world. The work of

the Anglican Church in relation to Jews and Moslems. The ancient Churches of the Christian East and their call for our aid in education. Jerusalem as a fountain head of Christian unity.

**THE STANDARDS AND TECHNIQUE OF RELIGIOUS DRAMA**—The Rev. Philips E. Osgood, D.D., Chairman, Commission on Religious Drama.

A brief survey of the historic churchly precedents of religious drama and its present use in the average parish.

# Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

A VISIT TO THE Southern mountains will convince the most critical observer that the work our Church is doing deserves the highest praise. For many years our day schools provided the only opportunity for education available to the children of the mountain people. Literally thousands bless the Church for a common school education. At one time the late Bishop Horner of Western North Carolina had over two thousand children in his day schools. In several dioceses this work continues. In other dioceses, where the State has taken over the responsibility, the Church has changed her program to meet other vital needs.

Go with our nurse into the homes of the people in the vicinity of Endicott, Virginia, and see what a ministry of healing can do for a neglected people.

Twenty-seven years ago Miss Caryetta Davis began her work near Callaway, Virginia. The people were suspicious. They could not understand why anybody should be interested in them. Today the whole area served by St. Peter's Mission responds to the quiet ministry of our mission workers, and thanks God for the Church's interest.

Way back in the mountains, where no other Church has penetrated, will be found our chapels and mission homes which were at one time almost inaccessible. Good roads now have made possible some contact with the outside world, but the mountain people cling to their

hillsides and their cabins. Our mission to this people is as necessary as in the days gone by. We still must take religion to the people where they live; but our program will change, and nurses and social workers will have a large part in the future development. They are a very religious people, sturdy and self-reliant, with a rugged individualism which is admirable. As they are trained under the friendly influence of the Church they are prepared to take their places in the life of America. The light of life would be extinguished for many if the work were crippled by reduced appropriations.

From Christ School, Arden, North Carolina, have come several priests of the Church who are doing excellent work. Most of the graduates, boys from mountain homes, have made good records in their home communities. We are thankful for the aid which has been given this school. It is now self-supporting.

At the Appalachian, Valle Crucis, and Patterson Schools, all in Western North Carolina, the Church has provided an education for the boys and girls of the mountain region in many practical ways. What these graduates have taken back to their own communities is more than one can estimate. The investment of missionary funds has produced a profit in terms of human happiness which should bring real joy to the hearts of interested people. It is hoped that these schools will become self-supporting soon.

# Foreign Missions

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

## Across the Secretary's Desk

ONE OF OUR CHINA missionaries writes that he has just heard of the proposal that every member of the Church should give one dollar towards the meeting of the deficit on the operations of the year 1933 and the impending deficit in 1934. He writes: "I enclose a check for six dollars from our tribe." (Himself, his wife, and four children).

Surely there are at least 170,000 families in the Church that could do as well as that missionary family.

DO CUTS IN appropriations really make a difference in what our missionaries are trying to do in their service for other people? The pressing situation at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, supplies an answer to that question. First of all, Dr. Grafton Burke, the nurses, and two Indian helpers had their modest salaries cut ten per cent. They say nothing and carry on. The running expenses of the hospital are reduced. That means less money for food, for fuel, for medicine. Still Dr. Burke and the staff maintained a grim silence. After these and similar reductions have been made at Fort Yukon and elsewhere, Bishop Rowe was told in February 1934 that he must cut an additional \$3,195 from his already reduced appropriation. In order to do that he has to cut another \$950 from Fort Yukon. At last Dr. Burke speaks and this is what he says:

On the last mail, Bishop Rowe wrote us of another cut in the Fort Yukon appropriation, of about a thousand dollars. This was a shock. We were already running on the lowest possible margin, wondering how long we could hold on.

Now, what are we to do? Are we to turn away these sick suffering souls? Here's an Indian woman from the southward by plane, utterly helpless and suffering with a cancerous breast that demands immediate amputation. A

white woman recently traveled 150 miles over a bad trail by dog team to be confined in the hospital for her first born. There's a white man so bitten by dogs that, with the large gaping wounds between his head and feet, it seemed he had been hit by shrapnel. We can't forget little Joe Balaam (six years) whom we operated on this morning. He was brought three hundred miles with cervical edentitis. I overlooked Silas (nine years) who came 240 miles just because he was sick, undernourished, listless—because he "could not feel well." We took him; admitted him to the Hudson Stuck Hospital; gave him a Von Pirquet test; got a positive reaction, and rejoiced that we picked him up in his tuberculous condition in time to save him. But with reduced appropriations, how are we going to care for the expenses of patients such as these and of the many others who will be following them before the year ends.

One might go on *ad infinitum*. Others there are, many desperately in need of help—treatment, hospitalization. "And other sheep I have—them also I must bring and they shall hear My voice." Shall we lie down, or shall we obey the Master's "Go ye"?

Our beloved Bishop Rowe has been traveling all winter, working as no man of his years should, to see that his charges of the North are cared for. It has been my desire to spare him from the trials of this mission post.

ONCE AGAIN, Bishop Carson, in charge of the Church's work in the Dominican Republic, expresses the conviction that General Convention should end the present anomalous situation under which the Dominican Republic merely exists as a field in which this Church is at work. He believes it should be erected into a missionary district of the Church. The present condition, the Bishop feels, hinders satisfactory organization and administration. The erection of the Dominican Republic into a missionary district would not itself involve the election of a missionary bishop, as Bishop Carson in the western part of the island, as Bishop of Haiti, could continue to administer a missionary district of the Dominican Republic in the eastern part of the island.

## THE NATIONAL COUNCIL

ONE OF THE missionaries from the Philippine mountains left on furlough, before the April meeting of the National Council asked all members of the Church to give at least one dollar to meet the deficiency in income for 1933 and to prevent any further deficit in 1934. A copy of Bishop Mosher's letter to the members of the mission staff calling attention to this matter has followed this particular missionary around the world. No missionary is willing to give one dollar, even though missionary salaries are reduced. So instead of the one dollar five dollars come from this missionary.

ONE OF TWO American women physicians who visited Shanghai a few months ago, writes to tell the Department of her satisfaction in visiting our St. Elizabeth's Hospital and in meeting the medical staff. She says:

It was a day of such intense heat and humidity as only crowded Shanghai can boast. The hospital compound is rather old and the buildings are crowded and many of the rooms dark. But the beautiful spirit of kindness and desire to serve was everywhere in evidence. The doctors had reached a slight breathing spell after a heavy morning of surgical operations and a night of little sleep, for several little Chinese had been ushered into the world the night before. Beside their very sick medical patients had to be cared for, and the tuberculosis ward had some very ill patients. But in spite of fatigue we were made more than welcome by these fine Christian young women of our own profession and they spared no effort to show us every item of interest pertaining to their work. When we had finished the ward rounds and were about to leave the hospital to sit a moment in the doctor's living quarters, something that touched us deeply happened. Dr. Disosway said, "And now I want you to see the finest and best part of all hospital work."

She stepped on ahead and opened a door.

We looked in upon a tiny chapel.

"Here," she said, "is where each day we take time to thank God for His great blessings. It would do you good to see these little Chinese nurses and helpers and sometimes patients, praying to the Great Father of us all."

WHEN BISHOP MOSHER was informed of the action of the National Council in February in asking for an average of one dollar per communicant to meet the acquired deficit of 1933 and the prospective deficit of 1934, he immediately

sent notice of the suggestion to all members of the mission staff. They were unanimous in thinking that one dollar per communicant was not sufficient and have already made gifts, the total of which averages more than two dollars per communicant and there is more to come.

ST. LUKE'S HOSPITAL, Shanghai, operated during the year 1933 at a cost of \$163,905 Chinese currency. No less than 127,702 patients were cared for in dispensary and wards. The hospital earned fees of \$91,806 or more than one-half of the operating expense. In addition to the fees, local gifts were received from individuals and corporations in Shanghai, totaling \$33,319. The income therefore from Chinese sources was more than \$125,000 Chinese currency.

### With Our Missionaries

#### CUBA

Mary Nichols, Ann M. Neblett, Mrs. Josephine G. Neuber, and Gertrude Lester are in the United States for summer furlough.

#### CHINA—HANKOW

Mary Watts, Librarian at Boone Library, sailed July 1 on the *Empress of Canada* for the United States.

#### CHINA—SHANGHAI

Dr. and Mrs. Claude M. Lee and two children returning after regular furlough in the United States sailed July 3 from Los Angeles on the *General Lee*.

Mrs. Walter H. Taylor and three children returning after regular furlough in the United States sailed July 19 on the *President Wilson* from New York.

Gwendolin Cooper returning after furlough in England sailed July 20 from New York on the *Siamese Prince*.

#### JAPAN—NORTH TOKYO

Bessie Mead returning to the United States on regular furlough sailed July 9 on the *General Pershing* and arrived in Portland, Oregon, July 27.

#### JERUSALEM

The Rev. and Mrs. C. T. Bridgeman, returning to the United States on emergency furlough, arrived June 11 in Boston on the *Exeter*.

#### PHILIPPINE ISLANDS

Dorothea Taverner returning after furlough in the United States and England sailed July 27 from San Francisco on the *President Taft*.

#### PUERTO RICO

Ethel Robinson arrived, July 3, in the United States on furlough.

# Religious Education

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

## College Work at General Convention

COLLEGE WORK WILL be represented at General Convention by various activities, particularly during the middle week, October 15-20. Headquarters will be with the Religious Education section. It is hoped that all workers in college communities, as well as interested observers, will visit the exhibits and become acquainted. This office has inherited the series of splendid statistical charts used at the Denver Convention, which offer mathematical sermons on the tremendous challenge of college work. Since many have not seen these, and since no new statistical survey on a wide scale has been conducted this year, these will be shown again. They are worth seeing.

As a part of the National Council Training Institute, there will be a College Workers Institute, mornings from nine to twelve. Two classroom periods are being planned. The first will be conducted by myself—lectures and discussion on Student Problems in Religion, an attempt to understand more fully the peculiar difficulties of students in their wrestlings with the Christian faith. The second classroom hour will also consist of lecture and conference. Leaders have been chosen from the men active in the field—C. Leslie Glenn, W. Brooke Stabler, Coleman Jennings, John Crocker. The topics are expected to be of a practical nature and will be announced later.

A meeting of the College Commission, including the sub-committee on secondary schools, has been set for Saturday afternoon, October 13, at two o'clock.

For Saturday morning, October 20, from 9:30 to 12:30, a student assembly is being planned, preceded at eight o'clock by a Corporate Communion. This assembly is a trifle experimental. But since the number of students near Atlantic City is large, they are being furnished with a show of their own, in conjunction with

their own clergy and campus workers. They may find it profitable to arrive on Friday and to attend the Social Service Mass Meeting. The Assembly on Saturday morning will consist of addresses, followed by conferences in which the students themselves are expected to be heard.

Saturday afternoon, October 20, has not been filled with a program. But in the evening there will be the College Rally Dinner (tickets \$1.25). Speakers will be announced later, though I may say that the Very Rev. Arthur B. Kinsolving, II, has consented to act as toastmaster.—  
T. O. WEDEL.

THE NATIONAL COUNCIL Training Institute at General Convention, October 15-18, offers wide opportunity for the refreshing of all who in parish or diocese are already at work for Christ and His Church, and for the training of others who would like to be of use but do not know how to go about it. Registration is required, but attendance at the classes is open without charge to deputies, delegates, and visitors to either the Convention or W. A. Triennial.

For those especially concerned with missionary education, five courses are offered. These are Japan; Orientals in the United States; Methods in Missionary Education for Adults; The Church's Mission in Moving Pictures; Missionary Principles and Methods; and The Holy Land Today.

The Woman's Auxiliary has incorporated the first hour of the Institute as part of the regular program of the Triennial on the four days of the Institute so that delegates will have the opportunity of attending any of these classes.

A free pamphlet describing the Institute and its courses may be obtained from the Rev. Arthur M. Sherman, 281 Fourth Avenue, New York, N. Y.

# Christian Social Service

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

**I**NCREASINGLY PARISHES are realizing the large share they may play in meeting the problem of the new leisure. Their leaders are coming to see that this freshly acquired margin of free time, larger than any previously enjoyed in America, has produced not only a personal question for the individual but also a social problem for the community.

This question reflects no temporary emergency, but has been increasing all through the decades of industrial development. It arises primarily from the progressive shortening of the work day due to improvements in mechanical processes. A century ago the normal work week in America consisted of six full days of twelve hours each. Today anything longer than a 40-hour work week may be regarded as exceptional.

The net result is that leisure, once regarded as the prized possession of the financially favored few, has come to be considered an universal right.

Unfortunately, however, a psychological problem arises at the very outset to delay progress. America cannot forget its pioneer period in a decade or two. The earlier attitude toward leisure was conditioned by the scarcity economy which accompanied the nation's efforts to harness its natural resources. In such a period the work of every man and woman, with some aid from the children, was absolutely needed to provide food, clothing, and shelter enough to ensure the maintenance of the community. Hence it was perfectly natural that in a pioneer era work was praised as an outstanding virtue, leisure condemned as an anti-social sin.

So today the nation stands in sudden need of a new psychology of leisure, appropriate to the current economy of plenty. In the achieving of this understanding the Church may play a tremendous part, pointing out that after all the prime purpose of work is the production of

goods and not just work as an end in itself. Unremitting toil is no longer regarded as a good for its own sake. The suspicion of leisure as immoral is outmoded in an age of plentiful production.

Now it happens that the attitude of the historic Church toward recreation has always been appreciative of the social and cultural values of leisure. The Church was the mother of those mystery plays and morality plays which formed the groundwork of the modern drama. She used art and play not only to teach moral and religious lessons but also to knit the community together.

Today this new economy of abundance affords the Church a potent opportunity to reiterate her emphasis upon the constructive and therapeutic values of leisure. Through summer conferences, through character building agencies, through well-rounded programs of parish house activities, through provision of stimulating adult education, she can make vigorous and significant contributions toward meeting the challenge of the new leisure.

The Church can also give particular aid in creating a sound public opinion on the importance of allowing complete freedom of choice in leisure time activities. It is highly necessary for the community to permit the satisfaction of individual tastes and interests, so long as it is not anti-social.

The value of this point was recently brought out by Newton D. Baker:

I think the whole idea of leisure is that people should be permitted to use it the way they want to use it and that the relation between the facility provided for leisure and the person who uses it ought to be in the very highest degree voluntary.

In other words the wise community will provide broad facilities for recreation and helpful guidance as to their use, but will never even imply coercion in regard to them. Such an attitude would thereby destroy the very nature of true leisure.

# Department of Publicity

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

*The distinctive method developed in the Diocese of Chicago for handling Church publicity has been so successful that this statement appearing in a recent issue of the Chicago diocesan magazine, will interest all who believe that printer's ink may be used to advantage in promoting the Church's business.*

IN AMERICA, AS in nearly every country, newspapers, magazines, circulars, and printed matter of all kinds have increased so enormously in circulation in comparatively recent times, and the number of readers has so multiplied that publicity has become an established power influencing the thoughts and actions of an entire nation.

The secular press has, to a large extent, insisted that it must publish, as what it called news the kind of material demanded by its readers, and too often it appeared that the news concerning churches given most prominence was bad news and not good. Any sensation having a suggestion of church seemed to receive prominent consideration. The good news of our churches was taken as a matter of course and rarely mentioned.

This situation and the possibilities of its correction were brought to the attention of the Church Club of Chicago more than ten years ago by Edgar T. Cutter, then a director of the club and superintendent of the Associated Press. Mr. Cutter expressed his belief that if a trained newspaper man and journalist were employed to gather material relating to Church activities and edit and translate it into what newspapers call news many daily papers and other publications would welcome such contributions and print them. This would mean that good news of the Church would be read by multitudes otherwise uninformed. The Church Club was much impressed by this suggestion and decided

to establish a department of publicity.

The diocesan magazine, *The Diocese of Chicago*, was then produced by the Publicity Department of the Diocesan Council and it was arranged that the club should take this over and combine it with the news bureau work. To that end, Joseph E. Boyle, a trained newspaper man and journalist, then with the Associated Press, was employed by the club and has since devoted himself entirely to this work.

*The Diocese of Chicago* has been increased in size, circulation, appearance, and interesting content. The news bureau, in good journalistic form, takes its message nearly every day in the year to the desks of the City Editors of every Chicago paper and many others in the neighborhood. Under proper headings this contains up-to-date constructive matter concerning our Church, the diocese, its parishes, missions, and institutions put into the form of news (as newspapers know it) and likely to be printed as far as space may permit. It is, of course, subject to cuts and rewrites, but is so generally found acceptable that newspapers have published as much as three thousand columns of our "good news" in one year. They have confidence in Mr. Boyle and what he sends them.

Members of the Church Club have been called on for generous contributions to maintain this service, but its value to Church and diocese cannot be measured. Its commendation is widespread and continued.

THE SUPERINTENDENT of Epiphany Church School, Detroit, Michigan, says that the most effective way to show children what is accomplished by their Lenten or Epiphany pennies, is to show them *THE SPIRIT OF MISSIONS*. He purchased enough copies to go round, and gave one to each pupil.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

## An Interpretation of the Woman's Auxiliary

*At a recent meeting of the Woman's Auxiliary in the New Haven Archdeaconry of the Diocese of Connecticut, the outgoing Archdeaconry President, Miss Mary Louise Pardee, completed her report with the following comprehensive interpretation of the Woman's Auxiliary. Miss Pardee is to be the next representative of Province I on the Executive Board of the Woman's Auxiliary.*

I BELIEVE IN THE Woman's Auxiliary as a central, unifying power among the women of the Church; not so much as an organization with a weekly or monthly meeting, as a way of living, in which its objects of prayer, work, and gifts form a daily program of service for the extension and fulfillment of Christ's Kingdom.

I believe that it consists of the women of the Church; all the women, and not any one age-group or class-group, or other artificial division. Therefore, I include as members of the Auxiliary women and girls affiliated with and active in all organizations of the Church, and also women in the parish who are unaffiliated with any organization. I believe also that the Auxiliary should be broad enough to consider as "Church work" any form of work outside the Church, which is a real expression of a woman's religion.

I believe that its program of study and worship, its opportunities for labor of the hands, and its plan for systematic giving should be such as to interest a cross-section of the women of any parish; and that as Auxiliary to the National Council the keynote of that program should be the work for which that Council, through its Departments, is responsible.

I believe that a good branch of the Woman's Auxiliary should have consecrated leadership, and a simple workable, organization; with attractive, challenging programs (believing that a stupid

program is not only entirely unnecessary, but an abomination unto the Lord); an unobtrusive, but adequate financial plan, with a budget if possible; a share in as many as possible of the lines of work laid down by the diocese; and an intelligent knowledge of the program of the whole Church. Further, I believe that where its members seek the broader contacts to be had at archdeaconry and diocesan meetings, summer conferences and General Conventions, not only is the life of the whole Church strengthened, but the parish itself is invigorated and enriched.

I believe, finally, that the field of the Woman's Auxiliary is the world; that while its roots are deep in parish life, it is great only when it shares in the whole work of the whole Church, and when from those parish roots springs the tree whose whole leaves are for the healing of the nations.

### TWO OFFERINGS

UNDER THIS HEADING the News Service of the Publicity Department sent out this statement:

Everyman's Offering sponsored by the committee under the leadership of Charles P. Taft of Cincinnati is for the men of the Church what the United Thank Offering is for the women, an opportunity to make a gift to the missionary cause over and above the usual pledged giving toward the missionary quota of the parish. The men's offering calls for a single gift while the little blue box of the United Thank Offering presents a recurring occasion for the recognition of God's blessings.

While one of the offerings is distinctly for men and the other for women, neither of them is definitely closed to members of the other sex. A recent report from a mission which had enlisted one hundred per cent support for Everyman's Offering contained the statement, "Several of our women gave in memory of fathers, husbands, or brothers." On a recent Sunday when the United Thank Offering was to be offered in a certain parish, the announcement was made that those of the congregation who did



not have blue boxes would be given the privilege of sharing in the offering by means of special envelopes placed in the pews. One of the laymen present remembered how his mother had valued her little blue box and how hard she had worked to fill it. Here was an opportunity for an offering in her memory, to keep alive the giving of a pioneer supporter of the United Thank Offering.

The deed recounted is too beautiful not to be known and its example too good not to be suggestive to others. Suppose that between now and October every Churchwoman should give something through Everyman's Offering and that every Churchman should give a memorial

through the United Thank Offering what splendid results would appear in the two offerings. And to be practical about our part of it, suppose we see if it would not be possible to have the United Thank Offering offered on a Sunday between now and October, giving "those members of the congregation who do not have blue boxes the privilege of sharing in the offering by means of special envelopes placed in the pews." The incident mentioned could be told the congregation. There is no reason why both offerings should not be a United Thank Offering and an Every-person's Offering.

## American Church Institute for Negroes

*Auxiliary to the National Council*

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

ST. PAUL NORMAL and Industrial School, Lawrenceville, Virginia, is becoming known far and wide throughout the State by a committee of one hundred, representing the three Virginia dioceses, which is endeavoring to raise funds for the institution. At a luncheon recently held in Richmond by this committee, The Rev. Giles B. Cooke, now ninety-six years of age, Major in the Confederate Army, and the only surviving member of General Lee's staff, who is a trustee of St. Paul's School and who gave both encouragement and inspiration to Archdeacon Russell, its founder, in his early years, was present and expressed gratitude for the service St. Paul's is rendering in the effort being made throughout the State to interest people in its splendid work.

THE VOORHEES NORMAL and Industrial School, Denmark, South Carolina, is planning to erect on its campus a small five-room house, not to cost more than eight hundred dollars as an example of what the average Negro family can build for itself for a small outlay. S. J. Makielski, Institute architect, is not only drawing the plans for the house but for the furniture as well, which will be built by the trades school students. In this

house, Negro girls will be taught domestic science under conditions which they will actually face when they leave school. The architect also plans to have duplicate drawings made of this cottage which can be sold at cost to Negroes desiring to erect such a home for themselves.

THE ALUMNI OF the Fort Valley Normal and Industrial School, Georgia, recently presented the school with a bus which will carry from thirty to forty people. The bus is now being used extensively throughout the State of Georgia to carry officers and singers from the school for meetings by which Fort Valley is gaining new friends and contributors and making Georgia conscious of the great work which the school is rendering to the thousands of Negroes in its vicinity.

The Commencement sermon at Fort Valley was preached by the Rt. Rev. Philip Cook, Bishop of Delaware, and First Vice-President of the National Council.

DESPITE REDUCTIONS IN the appropriation from the National Council and in income from every other source, the Institute believes that all its nine schools will again close this year without deficit.

# Commission on Ecclesiastical Relations

Functions Directly under the Presiding Bishop  
THE REV. ROBERT F. LAU, D.D., Counselor

THAT THE SUBJECT of Christian Missions receives inadequate treatment in some theological seminaries is a fact to which examining chaplains can testify. It is therefore almost startling to learn that Professor V. S. Ispir has recently been appointed the first Professor of Missions in the faculty of theology in the University of Bucharest. Among the students of the university he has organized a missionary society which numbers 250 members, both men and women. Dr. Ispir has also published in Rumanian a textbook on missions. This is but another of many signs that the Orthodox Churches increasingly are aware of their evangelistic mission.

THE INTERNAL MISSION of the Orthodox Church in Greece publishes a bi-monthly paper, *The Pulpit*. In this they are printing excellent sermons by different Athenian preachers for each Sunday of the month. This periodical is being sent by the Internal Mission to all the ten thousand parishes in Greece, including Macedonia, Epirus, and Thrace. The same "domestic missions department" has also published a very beautiful calendar for the year 1934 with Bible verses and quotations from the Fathers, the first time it is said, that such a publication has been issued by the Greek Orthodox Church.

The Metropolitan Archbishop of Athens stated in a recent interview that catechetical schools are increasing in number throughout the country. More and more the bishops and priests are seeing the advantages of giving Christian instruction to boys and girls in addition to that which they receive in the public schools. There is also, he said, increasing interest in the application of Christian principles to social life. The Archbishop recently delivered a masterful lecture at the Parnassus Club on How the Church has faced Social Problems. In Athens quite a stir has been made and real enthusiasm aroused in Christian ethics. Dr. Bratsiotes, Professor of Theology at the University of Athens, addressed some two thousand students on this topic. A Christian Social Union has been organized with Professor Bratsiotes as secretary, with a view to bringing useful knowledge and ethical inspiration to industrial workers in order to save them from communism and atheism.

A HANDY LITTLE edition of the Orthodox liturgy has been published in New York, intended especially for American young people of Russian descent. It is in Russian and English. The English is a new translation made by the Rev. George W. Knight, rector of All Saints' Church, Henry Street, New York, N. Y.

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