

Title: *The Spirit of Missions*, 1934

Digital Copyright Notice

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

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

Send written requests for permission to re-publish to:

Rights and Permissions Office

The Archives of the Episcopal Church
Email: research@episcopalarchives.org
Telephone: 512-472-6816

5828
7

The Spirit of Missions

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

VOLUME XCIX

1934

ONE DOLLAR A YEAR

Published monthly since 1836 by the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

The Spirit of Missions

INDEX

VOL. XCIX

1934

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

A

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

B

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

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

*Reviewer

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

D

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

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

E

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

F

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

G

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

New Jersey welcomes, *Matthews*, 357-8
 Opening service (picture), 536-7
 Program, 409
 Religious Education at, 551
 Sanctuary, 450
 Status of Presiding Bishop, 520
 Young People at, 345-6
 Women elected to National Council, 520
 Also 501, 564
 (See also Woman's Auxiliary Triennial)

Gilman, Gertrude C.—Bishop Gilman visits a country station, 425-8
 Gledstone, F. F.—Bishop Azariah builds the Kingdom in India, 71-3
 Good Friday Offering, 155
 Good Friday Offering aids Near East, *C. T. Bridgeman*, 121-2
 Goodman, Frederic W.—*Addresses on Gospels of the Christian Year*, 492
 Gospel of Christ in Navajo Land, *The, Ross R. Calvin*, 117-20
Gospels of the Christian Year, Addresses on, Frederic W. Goodman, 492
 Graham Brown, George Francis—Christmas Eve at our Lord's Birthplace, 565-7
 Near East Mission, *The*, 74
Guiding the Adolescent, 251

H

HAITI, 342
 Hamlin, Julian D.—Read a Book, 141-2

HANKOW:
 (See China)

Hannington, James—Knight Adventurous, *Arthur P. Shepherd*, I, 447-9; II, 497-9
 Hanson, Alice L., 139
 Harper, Lillie H.—New York sculptor visits Fort Yukon, 569-72

HAWAIIAN ISLANDS:
 A *Maihini* visits the Church in, *Beardsley, I*, 364-8; II, 443-6; III, 477-81
 Bishop Restarick was courageous pioneer, *Wood*, 123-4
 Church Army in, 293
 Also 259, 290

Heaslett, Samuel—Sei Ko Kwai reveals genius of Church, 589-91; also 52
 Hibbard, Rebekah L.—Read a Book, 195
Historical Magazine of the Protestant Episcopal Church, 205, 564
 Hobbs, G. Warfield—Among the Ojibways with *Mahjigishig*, 369-72; also 307
 Hogge, Helen Gibson—Approach to normal youth, *Our*, 41-5
 Home Missions Council, Annual meeting, 102

HONOLULU:
 (See Hawaiian Islands)

Horner, C. H.—*World Tides in the Far East* (reviewed), 332

Hospitals:
 Alaska, Hudson Stuck, Fort Yukon, 294, 393, 569-72
 Arizona, St. Luke's, Phoenix, 115
 China, St. Elizabeth's, Shanghai, 394
 China, St. Luke's, Shanghai, 52, 394
 China, True Light Dispensary, Wuhu, 307
 Japan, St. Barnabas', Osaka, 237-9
 Japan, St. Luke's, Tokyo, 259-60, 503
 Mexico, House of Hope, Nopala, 133-4
 Missouri, St. Luke's, Kansas City, 213
 New Mexico, San Juan, Farmington, 455
 New York, St. John's, Brooklyn, 251
 North Carolina, Good Samaritan, Charlotte, 344
 Philippines, Sagada Mission, 318-20
 Philippines, St. Luke's, Manila, 247, 308, 437, 441-2
 Housing, The Church and better, *Mary K. Simkhovitch*, 127-9
 Howell, Monica V.—Montana's isolated welcome the Church, 495-6
 Hubbard, John Perry, 51, 140
 Hulbert, Winifred E.—Alaska calls to Builders of the Kingdom (John W. Chapman), 191-4
 Dr. Wei: Builders of the Kingdom in China, 19-23
 Institute schools help to build Kingdom, 130-32

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

I

INDIA:
 Aaron, John, 211
 Bishop Azariah builds the Kingdom in India, *Gledstone*, 71-3
 Confirmations, 115
 Dornakal greets our first missionaries, *Shriver*, 3-9
 Indian chief helped to build Kingdom (Phillip Deloria) *Elia Deloria*, 221-4

Indians:
 Among the Ojibways with *Mahjigishig*, *Hobbs*, 369-72
 Arapahoes, 142, 404
 Gospel of Christ in Navajo Land, *The, Calvin*, 117-20
 Missionary finds Bishop Whipple letter, *Larsen*, 474-6
 Sioux, Visitation to, 563
 South Florida Seminoles, 502
 W. A. in North Dakota Mission, 307

Institute schools help to build Kingdom, *Winifred E. Hulbert*, 130-32
 Isolated welcome the Church, Montana's, *Howell*, 495-6
 Isolated, Work among, 200
 "It is little, but we, too, are poor," *Cliford E. B. Nobes*, 579-80

J

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

K

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

Kan, Enkichi, 564

KANSAS:

Hays Associate Mission, 298

KENTUCKY, 403, 469

Kiangsi-Hunan—Bishop consecrated, 47

Kiangsi rehabilitation, 355

Kiangsu Clergy Fund, 50

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

Krischke, Egmont Machado, ordained, 116

Kutchu-Kuehin mother and child, 562

KYOTO:

(See Japan)

L

Lan Tiang Hu, 163

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

Lassiter, Roberta L., 51

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

Lenten Offering:

(See also Builders of the Kingdom)

Lenten Offering Poster, 66

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

Lepers:

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

LIBERIA:

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

Cuttington College, 51

Pandemai, Church of the Incarnation, 126

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

Also 307

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

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

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

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

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

M

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

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

MANILA:

(See Philippine Islands)

Marston, Margaret I.—Parent education, 460

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

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

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

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

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

McGregor, D. A., 249, 307

McHenry, Dorothea L., 139

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

McKim, John, 52, 520; portrait, 373

McMaster, Vernon C., 199

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

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

MEXICO:

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

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

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

Woman's Auxiliary, 163

Also 356

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

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

Missionaries:

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

New appointees, 139-40

Missionary Education:

(See Departments—Religious Education)

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

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

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

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

MISSOURI:

St. Luke's Hospital, Kansas City, 213

MONTANA:

Missionary organizes group parish, 200

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

Morehouse Memorial Library is dedicated, 79-80

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

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

Tiruray girls witness to the Master, 313-14

Moslems:

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

Moss, Jr., Frank H., 290

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

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

N

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

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

NANKING:

(See China)

National Council:

Between Conventions, 597-9

1933 Deficit, 147

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

Members, 520

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

Near East, Sunday schools in the, 157

(See also Jerusalem)

Negroes:

First ordained on Southern soil, 260

(See also American Church Institute for Negroes)

Newberry, Alfred—Read a Book, 380

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

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

NEW MEXICO:

Farmington, San Juan Mission Hospital, 455

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

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

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

Lure of gold threatens the Philippines, 309-12

Nogawa, Hisanosuke, 211

O

OKLAHOMA, 346, 455

Olmos, Mario Ramires, ordained, 116

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

One hundred years ago, China Mission, 213

First Negro ordained on Southern soil, 260

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

Overs, Walter H., death, 308

P

Pandemai:

(See Liberia)

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

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

Q

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

R

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

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

S

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

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

T

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

U

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

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

V

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

W

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

Y

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

Z

- ZAMBOANGA:
 (See Philippine Islands)

THE SPIRIT OF MISSIONS

R. B. Teusler: Christian Doctor

WITH A TRIBUTE BY BISHOP PERRY

On the Winter Trail in Alaska

JOHN BOYD BENTLEY

Beginnings of Our Episcopate

E. CLOWES CHORLEY

General Convention Program

SCHEDULE OF ATLANTIC CITY EVENTS

ALSO IN THIS ISSUE

Missionary Stories from China, Liberia,
Philippines, and Honolulu ✓ Read a Book
Picture Section ✓ National Council News



SEPTEMBER, 1934

TEN CENTS

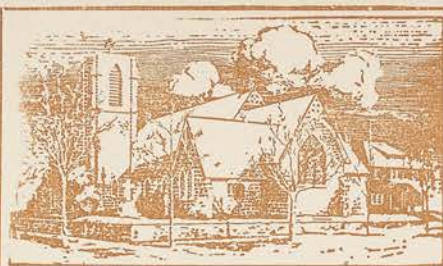
The General Theological Seminary

CHELSEA SQUARE NEW YORK CITY

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

Address, THE DEAN

1 Chelsea Square New York City



Grants, Gifts and Loans

American Church Building Fund Commission

281 Fourth Avenue

New York

Church Training School

(Church Training & Deaconess House)
Diocese of Pennsylvania

Prepares women for work in mission fields, religious education, Church social service, parish work, and for the order of deaconesses.

Miss ETHEL M. SPRINGER, Dean
708 Spruce Street, Philadelphia, Pa.

Episcopal

Theological School

CAMBRIDGE, MASS.

Affiliated with Harvard University
For Catalog, address THE DEAN

St. Christopher's

A Church Boarding and Day School

Healthful, beautiful and historic surroundings. Boarding Department limited to 50 boys. Rate \$650. Reduction to sons of clergymen and missionaries. Catalogue on request.

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

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

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

42nd and Locust Streets

Philadelphia

The New York Training School for Deaconesses

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

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

THE PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY IN VIRGINIA

Address, THE DEAN

Theological Seminary, Alexandria, Va.

NOTICE OF CHANGE OF ADDRESS

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

Name

Old Address

Beginning with issue, change to:

New Address

City State

(If clergyman) Status Parish

THE SPIRIT OF MISSIONS, September, 1934. Vol. 99, No. 9. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Publication office, 100 Liberty Street, Utica, N. Y. Editorial, subscription, and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Printed in U. S. A.

The Spirit of Missions

WILLIAM E. LEIDT
Associate Editor

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

KATHLEEN HORE
Retired

Vol. XCIX, No. 9



SEPTEMBER, 1934

CONTENTS

Frontispiece: Rudolf Bolling Teusler.....	402
Missionary Facts from Many Lands.....	403
Eminent Missionary Doctor Dies in Tokyo.....	405
General Convention Program Announced.....	409
W.A. Triennial Faces Vital Questions.....	<i>Grace Lindley</i> 413
Beginnings of the American Episcopate.....	<i>The Rev. E. Clowes Chorley</i> 415
On the Trail with Bishop Bentley.....	<i>The Rt. Rev. John B. Bentley</i> 420
Bishop Gilman Visits a Country Station.....	<i>Gertrude C. Gilman</i> 425
Eight Pages of Pictures from the Field.....	429
Read a Book.....	<i>Margaret J. H. Myers</i> 436
By River and Trail Into the Hinterland.....	<i>Mary Wood Mackenzie</i> 438
The Diocese of Shanghai Reports Progress.....	<i>John W. Wood</i> 440
Church's Nurses Serve in Far-off Places.....	<i>Edith B. Stewart</i> 441
Ah Mei Wong: Pioneer Chinese Doctor.....	<i>M. P. Walker</i> 442
A <i>Malihini</i> Visits the Church in Hawaii: Part Two.....	<i>Edna B. Beardsley</i> 443
James Hannington: Knight Adventurous: For Junior Churchmen.....	<i>Arthur P. Shepherd</i> 447
Sanctuary: General Convention.....	450

THE NATIONAL COUNCIL

National Council.....	451	AUXILIARIES	
		The Woman's Auxiliary.....	460
DEPARTMENTS		COÖPERATING AGENCIES	
Foreign Missions.....	453	The Daughters of the King.....	461
Across the Secretary's Desk.....	453	The Guild of St. Barnabas.....	461
With Our Missionaries.....	454	The Girls' Friendly Society.....	462
Domestic Missions.....	455	The Church Army.....	462
Christian Social Service.....	456	Brotherhood of St. Andrew.....	463
Religious Education.....	457	The Church Periodical Club.....	463
Missionary Education.....	458	Seamen's Church Institute of America.....	464
Publicity.....	459	Church Mission of Help.....	464

SUBSCRIPTION PRICE: \$1.00 a year in advance, postpaid in the United States and dependencies. Postage to Canada or Newfoundland 25 cents a year extra. For other countries 50 cents should be added for postage.

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

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

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

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



RUDOLF BOLLING TEUSLER, Founder and Director of St. Luke's International Medical Center, Tokyo, Japan, who died suddenly on August tenth. He had been a conspicuous servant of the Church for thirty-four years (See page 405)

The Spirit of Missions

VOL. XCIX, No. 9

SEPTEMBER, 1934



Missionary Facts from Many Lands

Growth of Chinese parish in self-support is encouraging item among current reports from foreign and domestic missionary districts

A DETERMINED AND enthusiastic fight to exterminate tuberculosis and trachoma, at least among the students of Central China (Hua Chung) College, is carried on by Dr. Samuel Kwei of the Church General Hospital, Wuchang. He, with a trained nurse, is promoting many sanitation activities around the campus and conducts two daily clinics. The whole compound includes about seven hundred persons.

✓ ✓ ✓

COLUMBIA UNIVERSITY included in its summer school this year for the first time a special three-weeks' seminar for Episcopal Church workers in religious education. Eighteen were in the group, clergy and lay people, each with a professional interest. They worked on various problems which concerned them individually and pooled their findings at the class sessions. Better methods of teaching the Catechism, an educational program for the whole parish, a program for small Church schools, were some of the subjects studied, together with problems of teacher training and questions relating to the kindergarten and other departments of the school. Miss Adelaide T. Case was in charge of the seminar. Dioceses represented were Alabama, Central New York, Delaware, Long Island, Maryland, Michigan, New York, Pennsylvania, Rhode Island, Southern Ohio.

THE BIG SANDY VALLEY, which is in charge of the Rev. Cyril Leitch, runs from Louisa, Kentucky, to Hazard—two hundred miles as the crow flies. Work is being prosecuted regularly in many places: Pikeville, Greasy Creek, Wolfpit, Sutton, Jenkins, Collins, Shelbiana, Hazard. In 1933 there were between eighty and ninety baptisms and seventy-nine confirmations. Bishop Abbott says:

I cannot speak too highly of accomplishments and constructive plans for the future in this valley.

To further this work Mr. Leitch is anxious to have the assistance of a stereopticon. He writes:

I have been trying for a long time to save enough to buy a portable film projection machine, but woe is me, the money goes. . . . If I had such a machine, so much good could be done with it, both in conversion and churchly education.

If any reader of THE SPIRIT OF MISSIONS can help Mr. Leitch, a letter addressed to Jenkins, Kentucky, will reach him.

✓ ✓ ✓
ST. SAVIOUR'S CHURCH, Wuchang, China, where the Rev. E. S. H. Ling is priest-in-charge, gave toward self-support in 1932, \$478 and in 1933, \$760. There are 122 communicants and 94 baptized persons not yet confirmed, with another hundred or so who are "inquirers." Mr. Ling has a busy schedule of

THE SPIRIT OF MISSIONS

services and instructions for children and parents and many other groups, including some work with college students and also regular healing prayer services. He has only an assembly hall for a church and the college students cannot be encouraged to come with the present limited space. His year's report shows an exact knowledge of conditions in his parish, down to the last irregular attendant, and definite plans for the future.

THE TWO BISHOPS standing to the right of Bishop Shen in the large picture on pages 376 and 377 of the August SPIRIT OF MISSIONS, were incorrectly identified. They are the Rt. Rev. Thomas A. Scott, Bishop of Shantung, and the Rt. Rev. John Curtis, Bishop of Chekiang (not Bishop Graves and Bishop Scott). Bishop Graves, who was present at the consecration and presented the Bishop-elect, was not in the picture.

BISHOP SCHMUCK of Wyoming has seen the sacred pipe of the Arapahoe Indians. Recently while the Bishop was in Ethete the Indians held a special ceremony at which the sacred pipe, the most prized possession of the Arapahoes and a symbol of strength and endurance, was shown to a few invited guests. The pipe, handed down from generation to generation, is in the custody of tribesmen whose ancestors were great men among the Arapahoes. Wrapped in yards of fine cloth and perfectly tanned skins, the pipe is seldom shown to either Indians or whites. Among those who have pre-

viously witnessed the unwrapping of the pipe are the Rev. John Roberts, our pioneer missionary at Wind River, the Very Rev. A. Abbott Hastings, and the Rev. Barrett P. Tyler.

THE LIMITATIONS of time and space have made it necessary to defer until a later issue the publication of the appreciation of our veteran Japan missionary, the Rt. Rev. John McKim, Bishop of North Tokyo, whose resignation was announced in our August issue.

THE BIRTHDAY Thank Offering is now in its fifth triennium. This is a national offering from children and young people of the Church who annually make their individual contributions through their Church school on the Sunday nearest their birthday. Objectives and amounts raised are:

1920-22	Motor boat for Bishop Rowe in Alaska	\$ 8,126
1923-25	School in Liberia.....	22,426
1926-28	Addition, Hooker School, Mexico	34,153
1929-31	Children's ward, St. Luke's Hospital, Tokyo	34,675
1932-34	Chapel, Iolani School for Boys, Honolulu.....	?

WINDHAM HOUSE, New York, was crowded to capacity, with eighteen residents, during the Columbia University seminar in religious education, as a number of the women members of that group stayed at Windham House and there were also some girls doing other work in religious education.



DELEGATES, WOMEN'S MISSIONARY SERVICE LEAGUE TRIENNIAL MEETING
This women's organization of the Chinese Church meets simultaneously with the General Synod of the *Chung Hua Sheng Kung Hui*. The recent meeting was held in Wuhu, China, April 22-27, 1934

Eminent Missionary Doctor Dies in Tokyo

Sudden passing away of Dr. Teusler closes notable Christian career in Orient. Bishop Binsted to have temporary oversight of St. Luke's

RUDOLF BOLLING TEUSLER, Founder and Director of St. Luke's International Medical Center, Tokyo, died suddenly on the afternoon of August 10 in that city.

Born in Rome, Georgia, October 25, 1876, Dr. Teusler was graduated from the Medical College of Virginia in 1894 and immediately thereafter began the practice of his profession in Richmond. From 1896 to 1900 he was Assistant Professor of Pathology and Bacteriology in the Virginia Medical College. In the latter year he became interested in the plans of the Episcopal Church for a worthy hospital in Japan, and, abandoning his medical practice and college affiliations in Richmond, he volunteered for service in Tokyo where he arrived in February, 1900.

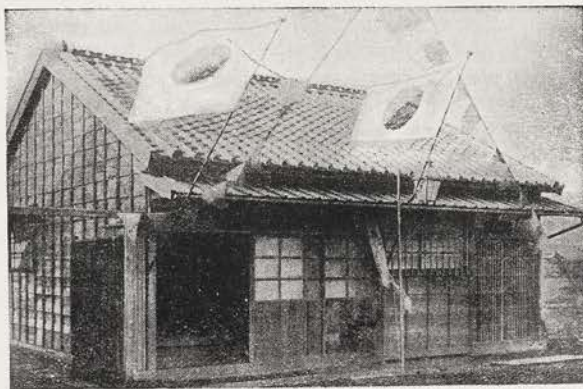
With rare genius for organization, he took hold of the one-room shack where a former medical mission had been carried on; swept the building clean and began work. Within two years he had secured a small hospital building in Tsukiji. Thus began the development which step by step amid varied difficulties culminated in June, 1933, with the formal opening of the first units of the new St. Luke's International Medical Center.

The life story of Dr. Teusler is substantially that of St. Luke's Hospital, one of the outstanding medical and surgical centers in the

Orient. Occupying a square block in the heart of Tokyo, St. Luke's* embraces every feature of modern hospitalization including a college of nurses, the first organized in Japan, clinics, a department for the study and treatment of Oriental diseases, a special department for the care of children, a prenatal clinic, the largest X-ray equipment in the Far East; and at the request of the Japanese Home Office, cares for the welfare of the public school children in Tsukiji, one of the largest wards of Tokyo.

But this result was attained only after years of persevering labor and indomitable courage. The early days were one long struggle to meet financial needs and to build up a service that would reflect American medical standards in the capital of Japan, where until then only German methods were known and recognized. These early struggles were succeeded during the past decade by a series of catastrophes, the surmounting of which placed a tremendous added burden upon Dr. Teusler. That he overcame them so successfully is but evidence of his genius.

The great earthquake of September, 1923, completely wiped out the material fabric of his institution. Characteristic of the zeal with which he imbued his staff, Japanese and American, is the story of how, when the first shock rendered



THE MODEST COTTAGE IN WHICH DR. TEUSLER BEGAN ST. LUKE'S HOSPITAL

*The hospital and its services were described in detail in *THE SPIRIT OF MISSIONS* for August, 1933.

THE SPIRIT OF MISSIONS



ST. LUKE'S INTERNATIONAL MEDICAL CENTER, TOKYO, TODAY
Airplane view of the institution which Dr. Teusler gave his life to building, and which will stand for all time as a Christian symbol of international good will

St. Luke's unit for service, the nurses and physicians carried the patients into the foundations of a projected new building close by and, through a tragic night, while fires raged all about them, protected the patients in blanketed coverings by pouring accumulated rain water over them. Not a single patient was lost in the catastrophe.

Characteristic also is the story of how Dr. Teusler, in the United States at the time of the earthquake, was able at long distance to improvise a hospital on the ruins of his wrecked institution, which rendered invaluable assistance in the weeks following the disaster.

Back in the days following the Spanish-American War, the Rt. Rev. Charles H. Brent, D.D., then Missionary Bishop of the Philippines, confirmed a young Army officer, John J. Pershing. Later Captain Pershing was delegated as military attaché to the American Embassy in Japan. While he was serving in Tokyo, a son was born to Captain and Mrs. Pershing in St. Luke's Hospital. Later, Captain Pershing himself was a patient in the hospital, for several weeks. A close friendship sprang up between Pershing and Dr. Teusler.

When the earthquake of 1923 destroyed St. Luke's, Dr. Teusler, appreciating the need for hospital service in the stricken city, hurried from New York to Washington with a plan to have an Army Hospi-

tal Unit despatched from Manila for the use of St. Luke's, in Tokyo. At the War Department he was advised that the unit could only be sent on orders signed by the Secretary of War, who was then absent from the city. In despair, Teusler was leaving the building, when his eye lighted upon the name of General John J. Pershing on the door of a room which he was passing. He entered. General Pershing was at his desk. Teusler unburdened himself.

"I think the unit can be sent," said Pershing.

"But the Secretary of War is out of town," groaned Teusler.

"That's all right," replied Pershing. "It happens that in the absence of the Secretary, I am the Secretary of War, and I will assume the responsibility of cabling Manila to send the hospital unit to Tokyo at once."

It was done.

Hurrying back to Japan, Dr. Teusler set to work on the erection of a barrack hospital while the tent hospital was rendering the needed service. In two months he had a score of barracks in efficient operation. Then, six months later, the improvised hospital was destroyed by fire. Undismayed, Teusler set up another temporary hospital, while he prepared plans for a new and greater St. Luke's. Prominent Japanese citizens and officials supplemented the assistance he received from

EMINENT MISSIONARY DOCTOR DIES IN TOKYO

the Church and from prominent people in the United States. For years an American Advisory Council located in New York City has labored in behalf of St. Luke's. Its officers and members include: George W. Wickersham, Samuel Thorne, Thomas W. Lamont, W. Cameron Forbes, William R. Castle, Jr., Roland S. Morris, Harold F. Strong, Stephen Baker, William C. Breed, Norman H. Davis, Martin Egan, Lewis B. Franklin, Jerome D. Greene, Augustus N. Hand, Robert C. Hill, Charles A. Lindbergh, William G. Mather, William Walker Orr, Allen Wardwell, John W. Wood, and Eugene C. Worden. The Emperor of Japan enlisted as a patron of the institution, and in June 1933, in the presence of a great throng in Tokyo, headed by a personal

representative of the Mikado and including all official, social and commercial Japan, the present St. Luke's was formally dedicated. In all the intervening years since 1900, Dr. Teusler was absent from his post but once, except on his necessary trips to the United States in connection with the work of the hospital. That occasion was the period from 1918 to 1921 when he was the Commissioner of the Red Cross in Siberia with the Allied forces. For his services in this and in other capacities he received the Order of St. Vladimir from Russia, the War Medal from Czecho-Slovakia, and the Order of the Rising Sun from Japan.

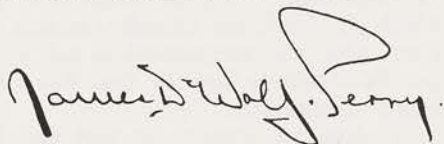
Aside from his work as director and administrator of St. Luke's, Dr. Teusler was famous as a surgeon, and his skill in

Dr. Teusler: A Glowing, Dynamic Leader

FOR THIRTY YEARS the name of Rudolf Teusler has been entering more and more deeply into the mind and heart of the Church. Known first as the young physician, who had dedicated his professional career to a missionary venture, he represented the work of the healing ministry in the development of Bishop McKim's plans for an infant Church in Japan. Very soon the project of St. Luke's Hospital became identified with Dr. Teusler, first among those who heard his presentation of the cause; then by an increasing number who used his name as one to conjure with. The story of his long struggle for the achievement of his purpose and of his final triumph is now known to the world. While winning universal confidence and admiration as a master of his profession, a wise administrator and a Christian statesman, he became esteemed and loved chiefly for his glowing and magnetic spirit. To understand the power of Dr. Teusler one must have seen him in his own environment in Tokyo, moving among the members of his hospital staff, inspiring them with his dynamic presence, gathering to him the representatives of the City and the Empire, holding always before them the vision of the institution as a symbol of international good will.

The beginning and the end of Dr. Teusler's service were to be found in his allegiance and devotion to his divine Master. The cross surmounting the tower of his hospital will stand as an enduring token of his unwavering faith in Christ.

Church Missions House
New York, N. Y.



Presiding Bishop.

THE SPIRIT OF MISSIONS

this capacity put demands upon his professional services from all parts of the Orient. He made it a rule throughout his career to devote all his fees for outside professional work to the uses of the hospital, and lived simply in the Japanese capital on a modest missionary stipend.

Dr. Teusler for many years was a member of the staff of the United States Embassy in Japan, and the official physician of many of the other foreign embassies in the Japanese capital. His automobile bearing the coat of arms of the United States on either side, was a familiar sight in the streets of Tokyo. In addition to his work as Director of St. Luke's, Dr. Teusler also exercised general supervision over the Episcopal Hospital of St. Barnabas, at Osaka.

He was a member of the commission to provide post graduate training in the United States for Japanese students, of the Asiatic Society, the American-Japan Society of New York and of other medical and fraternal organizations in the United States and the Far East.

The death of Dr. Teusler together with the recently announced resignation of the Bishop of North Tokyo, the Rt. Rev. John McKim, with whom he labored for

so many years, brings to a close a missionary era in Tokyo. But already there are evidences that despite the loss of its leader the hospital will go forward and carry on its ministry of healing in Japan's capital; a Christian symbol of good will between the Occident and the Orient. Bishop McKim has requested the Rt. Rev. Norman Spencer Binsted to act temporarily as director of the hospital. Bishop Binsted who served as chaplain of St. Luke's for a considerable period prior to his consecration, has indicated his willingness to serve the hospital and as a result will not be able to come to General Convention.

The hospital staff, both Japanese and American, reiterated their loyalty to St. Luke's in a cablegram received at Church Missions House just as *THE SPIRIT OF MISSIONS* was going to press:

The staff of St. Luke's deeply sensible of their overwhelming loss in the death of their beloved leader Rudolf B. Teusler, pledge absolute loyalty to the ideals for which he gave his life and are determined that his policies shall be maintained and his plans for the institution fulfilled. We ask your continued support and coöperation in the further development of St. Luke's as a center of Christian service to humanity and as one means of promoting international friendship and good will.

"The Power Which Faith Adds to a Man"

By the Rt. Rev. Arthur S. Lloyd, D. D.

Suffragan Bishop of New York

DR. TEUSLER was an almost unique exemplification of the power which the faith of a Christian adds to a man. The then Ambassador to Japan declared in a public utterance that the most valuable man in our diplomatic service was Dr. Teusler. Everyone who knows recognizes that the work he has done amounts to a positive demonstration of what makes for amity among nations. The work for which he literally gave his life is demonstration beyond controversy of the meaning of the Revelation which the Christian Church was sent to interpret. In the work he has done, what men are pleased to call now the social aspects of the Gospel, are illustrated so that the man who runs may read what the Incarnation means to mankind.

It does not need to be said that the whole Church should unite in prayer to God that a right man may be raised up to carry on what Dr. Teusler has established.

General Convention Program Announced

Extension of Christ's Kingdom on earth is primary concern of triennial gathering of Churchmen, beginning October 10 in Atlantic City

GENERAL Convention is primarily a missionary gathering. It is a law-making body; its constitution and by-laws representing the accumulated wisdom of generations of Churchmen for the conduct of a great corporation with involved and world-wide obligations. But of all the legislative problems those of chief concern have to do with the correct organization of our missionary enterprise.

General Convention faces mighty financial problems. These problems, however, lose their significance unless it always is remembered that they are the background for the support of a missionary enterprise. The importance of all that fabric which we call the General Church Program vastly exceeds any ordinary financial report. It deals, to be sure, with dollars and cents, but far beyond these it deals with the consecrated loyalties of men and women at home and abroad who speak to us from every item. No fiscal item faced by the House of Bishops or confronting the House of Deputies or subjected to action by both is anything less than the evidence of the loy-

alty of the whole Church to its one commanding and outstanding responsibility: the evangelization of the world in the name of our Lord and Saviour, Jesus Christ.

Thus through the whole gamut of the life of General Convention those who attend and those who at home await the record of its activities need always to remember the fundamental reason for these triennial gatherings; and because this is true, how necessary that prayer shall rise from our tens of thousands of Bishops, priests, and people that the Holy Spirit shall guide this great gathering to such decisions and to such new challenges to loyalty as shall advance the cause we love.

We present here the Convention program. We suggest that it be studied from the standpoint of its missionary interest. Each great service gives unflinching stress. The Holy Communion, when thousands daily will pledge "our souls and bodies," is compellingly a service of dedication and of eagerness that having dedicated one's self, there be unfolded tasks, whether at home or abroad, worth the doing. Each of us, whatever his sphere,

Convention Directory

GENERAL HEADQUARTERS.....Haddon Hall Hotel

MEETING PLACES

House of Bishops
Vernon Room, Haddon Hall Hotel
House of Deputies
Assembly Room, Convention Hall
Woman's Auxiliary
Westminster Hall, Chelsea Hotel

NATIONAL COUNCIL TRAINING INSTITUTE

Convention Hall.....October 15-18
First Period, 9 to 10 a.m.
Second Period, 10:15 to 11:15 a.m.

EXHIBITS, Book Store, etc.—Convention Hall.
PAMPHLETS, bulletins, leaflets, etc., obtainable at either office (see below).

TICKETS for all luncheons and dinners will be sold at ticket offices, the location of which will be announced later.

MAIL ADDRESS—Care of General Convention, Atlantic City, N. J. The General Convention Post Office will be located in the Convention Hall just inside main entrance on Boardwalk.

OFFICES

General Convention and National Council
7:30 to 9 a.m.—Haddon Hall Hotel.
9 a.m. to 5 p.m.—Convention Hall at main entrance.
5 p.m. to 12 midnight—Haddon Hall Hotel.
TELEPHONE (day and night) Atlantic City 4-2181

THE SPIRIT OF MISSIONS

unfailingly goes forth from the Lord's Table, sent by Him to be a missionary, to do a task somewhere, that only he can do.

Aside from the great services and the formal proceedings of General Convention, the personnel brings missionary inspiration. Men and women are there from far parts of the earth and from missionary jurisdictions nearer home. They emerge in great gatherings. They are present at the sessions of Bishops, Deputies and of what has come to be the third house, the Woman's Auxiliary. The great mass meetings proclaim the effort they make on behalf of us all. The United Thank Offering is presented at the altar of the living God that they and their work may proceed. They give convincing evidence of the wide horizons served by our missionary enterprise. The Orient, Africa, South America, the West Indies, and jurisdictions under our flag stand before us, the living personification of our ventures of faith "into all the world." In brilliant fashion they serve to lift us above lesser things to the major business of the Christian Church, the furtherance of the Cause to which they give their lives and to which we all are inescapably dedicated.

With this keynote introduction we publish here a day by day schedule of General Convention. To the whole family of THE SPIRIT OF MISSIONS we urge that day by day there be prayerful interest, simultaneous when possible, with the great missionary moments of this gathering.

SUNDAY, OCTOBER 7

11:00 a.m. Morning Service. Church of the Ascension, Pacific and Kentucky Avenues. Sermon by the Bishop of New Jersey (To be broadcast).

MONDAY, OCTOBER 8

7:30 a.m. Celebration of the Holy Communion (for National Council), St. James' Church, Pacific and North Carolina Avenues. The Rt. Rev. James DeWolf Perry, D.D., celebrant.

9:00 National Council, Haddon Hall Hotel.

2:30 p.m. National Council, Haddon Hall Hotel.

8:00 Department of Finance, National Council, Haddon Hall Hotel.

TUESDAY, OCTOBER 9

7:30 a.m. Celebration of the Holy Communion (for National Council), St. James' Church.

9:00 National Council, Haddon Hall Hotel.

2:30 p.m. National Council, Haddon Hall Hotel.

7:00 Dinner to House of Bishops, Haddon Hall Hotel.

9:30 Provincial Presidents' meeting. Haddon Hall Hotel.

WEDNESDAY, OCTOBER 10

7:30 a.m. Corporate Communion, House of Bishops and House of Deputies. Church of the Ascension. The Presiding Bishop, celebrant.

Holy Communion, Woman's Auxiliary,* All Saints' Church, 8 South Chelsea Avenue.

11:00 Opening Service of the General Convention. Main Auditorium, Convention Hall. Preacher: The Presiding Bishop (To be broadcast).

1:30 p.m. Luncheon for visiting choirs.

2:30 Woman's Auxiliary: Opening Session. Westminster Hall, Chelsea Hotel.

3:00 House of Bishops: First Session. Vernon Room, Haddon Hall Hotel.

House of Deputies: First Session. Assembly Room, Convention Hall.

8:00 General Reception. Assembly Room, Convention Hall.

THURSDAY, OCTOBER 11

7:30 a.m. Holy Communion in all parish churches.

8:00 Triennial Corporate Communion and Presentation of the United Thank Offering of the women of the Church. Main Auditorium, Convention Hall. The Presiding Bishop, celebrant.

8:30 Holy Communion in all parish churches.

9:30 Devotional Service. Assembly Room, Convention Hall.

10:00 Woman's Auxiliary breakfast.

House of Bishops.

House of Deputies.

2:00 p.m. Woman's Auxiliary.

2:30 House of Bishops.

House of Deputies.

Girls' Friendly Society conference. Hotel Dennis.

8:00 Missionary Mass Meeting with announcement of United Thank Offering. Main Auditorium, Convention Hall.

*For details of Woman's Auxiliary program see pages 413-14.

GENERAL CONVENTION PROGRAM ANNOUNCED

FRIDAY, OCTOBER 12

- 7:30 a.m. Holy Communion in parish churches.
- 8:30 Holy Communion in parish churches.
- 9:15 Woman's Auxiliary.
- 9:30 Devotional Service.
- 11:00 Joint session of House of Bishops and House of Deputies. Assembly Room, Convention Hall. Woman's Auxiliary delegates invited to be present.
- 1:00 p.m. Luncheon for Bishops, deputies, and Woman's Auxiliary delegates.
- 2:30 Joint session of House of Bishops and House of Deputies. Assembly Room, Convention Hall. Woman's Auxiliary delegates invited to be present.
- 5:00 Girls' Friendly Society directors' meeting.
- 5:15 Woman's Auxiliary.
- 8:00 Historical commemoration with motion picture, *The New World*. Assembly Room, Convention Hall.

SATURDAY, OCTOBER 13

- 7:30 a.m. Holy Communion in parish churches.
Corporate Communion, National Conference of Deaconesses. St. James' Church.
- 8:30 Holy Communion in parish churches.
Breakfast and triennial conference of deaconesses.
- 9:00 Young People's conference (G.F.S. coöperating).
- 9:30 Devotional Service.
Woman's Auxiliary.
- 10:00 House of Bishops.
House of Deputies.
- Noon Historical pilgrimages to points of especial Church interest.
- 2:00 p.m. Young People's conference (G.F.S. coöperating).
- 6:30 Young People's banquet.
Dinner meeting of Field Department of National Council, with missionaries.

SUNDAY, OCTOBER 14

- 7:30 a.m. Corporate Communion for Young People's conference, Church of the Ascension.
- 10:30 Usual services in all parish churches.
- 11:00 Morning Prayer with sermon by the Bishop of Washington. Assembly Room, Convention Hall.
- 3:30 p.m. Children's Service with motion picture, *The New World*. Assembly Room, Convention Hall.
- 8:00 Mass meeting, Foreign Missions. Assembly Room, Convention Hall.

MONDAY, OCTOBER 15

- 7:30 a.m. Holy Communion in all parish churches.
Corporate Communion for Church Periodical Club. St. James' Church.
Corporate Communion for college workers and students.
- 8:30 Holy Communion in all parish churches.
Breakfast meeting, Church Periodical Club.
Breakfast meeting, college workers and students.
- 9:00 National Council Training Institute: first period. Rooms 2-9 and 13, Convention Hall.
- 9:30 Devotional Service.
- 10:15 National Council Training Institute: second period. Rooms 2-9 and 13, Convention Hall.
- 10:30 Woman's Auxiliary.
- Noon Joint session of House of Bishops and House of Deputies to receive and hear an address by the Bishop of Aberdeen. Assembly Room, Convention Hall. Woman's Auxiliary delegates invited.
- 12:30 p.m. Missionary luncheons.
- 1:00 Luncheon, diocesan secretaries and treasurers.
- 2:30 Woman's Auxiliary.
House of Bishops.
House of Deputies.
- 5:00 Tea, Woman's Auxiliary.
- 6:00 Dinner, Theological Seminaries' Alumnæ.
Dinner, Episcopal children's home groups.
- 8:00 Mass meeting, Department of Religious Education. Assembly Room, Convention Hall.

TUESDAY, OCTOBER 16

- 7:30 a.m. Holy Communion in all parish churches.
Corporate Communion for diocesan altar guilds.
Corporate Communion for Church Mission of Help. St. James' Church.
- 8:30 Holy Communion in all parish churches.
- 9:00 National Council Training Institute: first period.
House of Bishops.
House of Deputies.
- 10:15 National Council Training Institute: second period.
- 10:30 Woman's Auxiliary.
Church Periodical Club conference.
Hotel Dennis.
- 12:30 p.m. Missionary luncheon.
Luncheon, Church Mission of Help. Haddon Hall Hotel.
- 1:00 Luncheon, Episcopal Homes for Aged.

W. A. Triennial Faces Vital Questions

Atlantic City meeting will discuss Missions in this Age, Christian Citizenship, and Life of the Spirit under theme, *If We Be His Disciples*

By Grace Lindley

Executive Secretary, The Woman's Auxiliary

THE TRIENNIAL MEETING of the Woman's Auxiliary to the National Council has been called to meet in Atlantic City, New Jersey, October 10-20. This will be a shorter meeting than usual because it is hoped that more people will be able to come and stay through the ten days than might be the case if the length were the usual two weeks. It has been possible to arrange the program so that no important feature will be omitted though in some instances less time will be assigned to its various parts. The theme has influenced all planning and it is hoped that it will influence the deliberations of the ten days. This theme is, *If We Be His Disciples*, under which three special subjects will be discussed, Missions in This Age, Christian Citizenship, and The Life of the Spirit.

These subjects as well as introductory speeches on World Conditions and the Resources of the Church will be presented to the whole group, after which fifteen sectional conferences will be held for the discussion of the three subjects and their application in the work of the Woman's Auxiliary. In the case of the last subject the conferences will meet for short discussion only, followed by meditation. The list of speakers is not yet complete, but among them will be: the Rev. Frank Gavin, the Rt. Rev. F. W. Creighton, Francis C. M. Wei, Vida Scudder, and the Rev. H. C. Robbins.

The meetings will be held in Westminster Hall, the Chelsea Hotel. The Executive Board has nominated as presiding officer, Miss Elizabeth Matthews, who presided so effectively at both Washington and Denver. With the exception of the conference groups which must be

kept small so that there may be discussion, all meetings are open to visitors as well as to delegates and alternates.

Besides the regular business meetings at which the presentation speeches will be made and all other business transacted, there will be the corporate Communion of the women of the Church at which the United Thank Offering will be presented; the Mass Meeting that evening; and a number of missionary luncheons. The National Council Training Institute classes will be held Monday (October 15) through Thursday (October 18) from nine to ten o'clock, and from ten-fifteen to eleven-fifteen. The courses in the first hour which are a part of the triennial program are on subjects which are of primary importance to leaders in the Woman's Auxiliary.

Final details are not ready, but the probable dates are listed in the tentative program as follows:

WEDNESDAY, OCTOBER 10

- 7:30 a.m. Holy Communion, All Saints' Church.
- 2:30 p.m. Opening Business Session, Westminster Hall, the Chelsea Hotel. Addresses and reports. Presentation of resolutions.
- 8:30 Reception to the General Convention, Convention Hall.

THURSDAY, OCTOBER 11

- 8:00 a.m. The Corporate Communion and Presentation of the United Thank Offering of the Women of the Church. The Rt. Rev. James DeWolf Perry, D.D., Celebrant. Auditorium, Convention Hall.
- 10:00 Breakfast for Executive Board, Parish and Diocesan U.T.O. Custodians, Missionaries, and Girls' Friendly Society Offering Collectors. Hotel Dennis.

THE SPIRIT OF MISSIONS

- 2:00 p.m. Business Session.
Addresses: World Conditions,
The Resources of the Church
—the Rev. Frank Gavin, D.D.
- 4:15 Provincial Meetings. Chelsea Hotel.
8:00 United Thank Offering Mass Meet-
ing. Auditorium. The Rt. Rev.
James DeWolf Perry, D.D., pre-
siding.
Speaker: The Rt. Rev. Frank W.
Creighton, S.T.D.
- FRIDAY, OCTOBER 12
- 7:30 a.m. Holy Communion.
9:15 Officers' conferences. Convention
Hall.
11:00 Joint Session of the General Con-
vention. Convention Hall.
2:30 p.m. Joint Session of the General Con-
vention.
5:15 Officers' conferences. Convention
Hall.
- SATURDAY, OCTOBER 13
- 7:30 a.m. Holy Communion.
9:30 Business Session.
Address: Missions in This Age
—Francis C. M. Wei.
- MONDAY, OCTOBER 15
- 7:30 a.m. Holy Communion.
9:00 National Council Training Institute.
Convention Hall.
10:30 Business Session: Report of Nom-
inations Committee.
Noon. Joint Session of the General Con-
vention.
1:00 p.m. Missionary Luncheon.
2:30 Group Conferences: Missions in
This Age.
5:00 Tea to meet the Executive Board.
Chelsea Hotel.
- TUESDAY, OCTOBER 16
- 7:30 a.m. Holy Communion.
9:00 National Council Training Institute.
10:30 Business Session.
Address: Christian Citizenship—
Vida D. Scudder.
Noon. Noonday Meditations — Grace
Lindley.
12:30 p.m. Missionary Luncheon.
2:00 Group Conferences: Christian Citi-
zenship.
- 3:45 Business Session.
- WEDNESDAY, OCTOBER 17
- 7:30 a.m. Holy Communion.
9:00 National Council Training Institute.
10:30 Business Session.
Noon Noonday Meditations — Grace
Lindley.
12:30 p.m. Missionary Luncheon.
2:00 Business Session: Elections.
- THURSDAY, OCTOBER 18
- 7:30 a.m. Holy Communion.
9:00 National Council Training Institute.
10:30 Business Session.
Address: The Life of the Spirit—
The Rev. Howard Chandler Rob-
bins, D.D.
Noon Noonday Meditations — Grace
Lindley.
2:00 p.m. Business Session.
Contacts with the Mission Field—
The Rt. Rev. Philip Cook, D.D.,
First Vice-President, National
Council, presiding.
- FRIDAY, OCTOBER 19
- 7:30 a.m. Holy Communion.
9:00 Group Conferences—The Life of
the Spirit.
10:40 Business Session.
Noon Noonday Meditations — Grace
Lindley.
2:00 p.m. Business Sessions.
- SATURDAY, OCTOBER 20
- 7:30 a.m. Holy Communion.
9:00 Business Session.
11:00 Closing Service: The Rt. Rev. Rob-
ert N. Spencer, D.D.

Two special leaflets have been printed in preparation for the Triennial, *The Way of Vision*, W.A.74, which all Churchwomen whether they expect to be in Atlantic City or not are asked to use, and a book list, *Summer Reading*, W.A.73, for preparatory reading. Both these leaflets can be ordered through The Book Store, Church Missions House, 281 Fourth Avenue, New York, N. Y.

The one thing that really matters is the Gospel of Christ, that those who have it shall live it, and those who have it not shall receive it.—WILLIAM TEMPLE, Archbishop of York.

Beginnings of the American Episcopate

Sesquicentennial of consecration of Samuel Seabury as first Bishop of Connecticut recalls early struggles of the Church in the New World

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

Historiographer of the Church

This is the second of two articles which give the background of the historic events which the Church is now celebrating.

The present Bishop of Aberdeen, Dr. Deane, is expected at General Convention where he will address a Joint Session on Monday, October 15, at twelve o'clock noon. He will remain in America for a short time after Convention and undoubtedly will participate in the major sesquicentennial observances of the consecration of Bishop Seabury.

THE CHURCH OF ENGLAND in the American Colonies was permanently established on the Island of Jamestown in the year of our Lord 1607. Under the shelter of an old sail the Table was set in the wilderness and the altar fire was kindled by good Master Robert Hunt. Though in later years the fire burned dimly, it never went out.

For more than 175 years that Church lived with only a nominal episcopate. From 1607 to 1784 there was no bishop in America. True, it was theoretically under the jurisdiction of the Bishop of London, whose license was necessary for a clergyman to minister in the Colonies. But that jurisdiction, exercised from a distance of three thousand miles, was ineffective. Nor did the appointment of Commissaries help very much. They had little real authority and less where it was most needed: in the exercise of discipline.

As the Church developed in the various Colonies and Provinces the need for the episcopate became more and more obvious. In the beginnings the clergy were sent out from England, but the time came when men on this side of the water offered themselves for the ministry. But as there

was no one here to ordain them, they were compelled to embark on the distant and dangerous journey to England in order to receive Holy Orders. Some fell victims to smallpox, some were captured and imprisoned by the French, and some died.

During these years many appeals were made for the gift of the episcopate. As early as 1662 it was suggested that "a Bishop be sent over so that persons may be ordained Deacons and their Duty and Service be appointed by the Bishop." The Rev. John Talbot, S.P.G. missionary in New Jersey, wrote in 1703:

The poor Church has nobody upon the spot to comfort or confirm her children; nobody to ordain several that are willing to serve, were they authorized, for the work of the Ministry. Therefore they fall back again into the herd of the Dissenters, rather than they will be at the Hazard to goe as far as England for orders; so that we have seen several Counties, Islands, and Provinces, which have hardly an orthodox minister, ams't them, which might have been supply'd, had we been so happy as to see a Bishop or Suffragan Apud Americanos.

In 1713 New York, New England, and New Jersey joined in a petition asking for Bishops as an effective measure against "the Whig and fanatticks who swarme in these parts," and Connecticut wrote of there being "a sensible want of this superior order, as a sure bulwark against the many heresies that are already brooding in this part of the world." The appeals were brought to an abrupt end by the War of the Revolution.

There had been times when the project seemed near to success. As early as 1638 Archbishop Laud planned to send a Bishop to New England, but political troubles thwarted his purpose. After the Restoration the King approved a plan



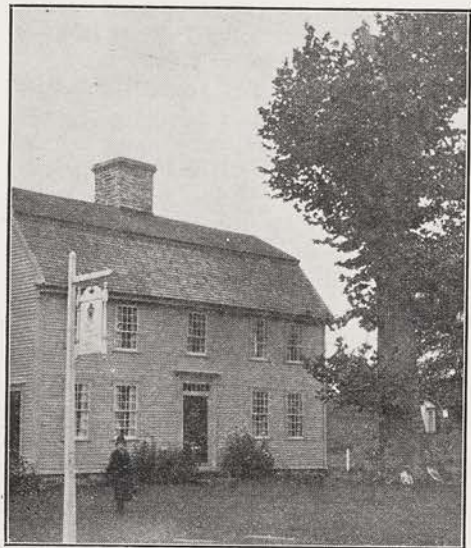
THE FIRST AMERICAN BISHOP
The Rt. Rev. Samuel Seabury, the sesquicentennial of whose consecration on November 14, 1784, will be celebrated this autumn

to send Dr. Alexander Murray as a Bishop to Virginia, but the plan did not materialize. Queen Anne was sympathetic, but her death intervened. Such is the story. The daughter in the wilderness pleading for the episcopate; the mother Church so dominated by political considerations that she turned a deaf ear to the appeal.

On the twentieth day of January, 1783, England formally recognized the independence of the United States, and the treaty arrived in New York early in March. There were then fourteen clergymen of the Church in Connecticut. They lost no time. On the twenty-fifth day of that month (March), ten of them assembled in the Glebe House at Woodbury for the purpose of selecting two persons, one of whom should go to England to seek consecration as Bishop of Connecticut at the hands of the ecclesiastical authorities. It was a secret meeting, for they feared—and they had good reason to fear—hostile interference from the State Assembly which was then dominated by the Puritans. The laymen of the parishes were not consulted. The clergy felt quite capable of managing the spiritual affairs of the Church without lay aid.

It was an historic gathering, destined to have far-reaching results. Two men were selected for the high office—Jeremiah Leaming and Samuel Seabury, both of whom were then living in New York. Leaming was a battle-scarred warrior; a typical Connecticut Churchman; built in an heroic mould; a devoted son alike of the Church of England and the British Crown. His loyalist sympathies had cost him the loss of most of his property as well as imprisonment and to the end of his life he bore the marks of that imprisonment. Partly owing to natural diffidence and possibly also to the state of his health he shrunk from the task, and the mantle fell upon the shoulders of the Rev. Samuel Seabury.

The son of a Congregational minister who later came into the Church, Samuel Seabury was born near New London on St. Andrew's Day, 1729, and graduated from Yale in 1748. There he was described as "a solid, sensible, virtuous youth, of unblemished morals and sound principles in religion." For one year he was an S.P.G. catechist on Long Island, and, pending age for ordination, studied medicine at the University of Edinburgh. On Friday, December 21, 1753,



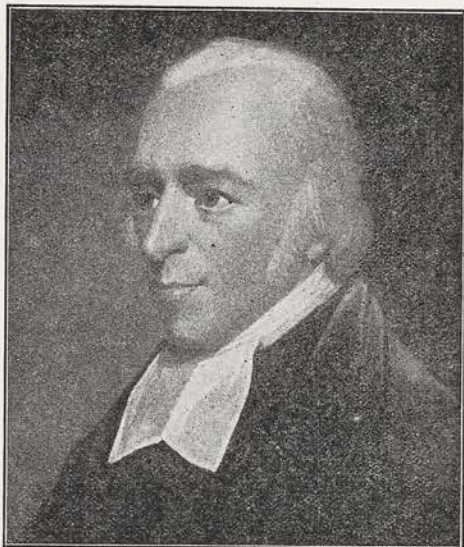
THE GLEBE HOUSE, WOODBURY, CONN.
The Connecticut rectory in which the Seabury election took place. Restored, it is now an important shrine of the Church

BEGINNINGS OF THE AMERICAN EPISCOPATE

he was ordered deacon by the Bishop of Lincoln, and on the following Sunday was ordained priest by the Bishop of Carlisle, both acting for the infirm Bishop of London.

He was appointed missionary of the S.P.G., and returned to America "an excellent physician, a learned divine, an accomplished gentleman, and a pious Christian." His first work was at New Brunswick, New Jersey; then at Jamaica, Long Island, and Westchester, New York. To provide for six children he added a grammar school to his parochial duties. Like Jeremiah Leaming he was a strong Loyalist; suffered the spoliation of his goods and was subjected to the indignity of arrest. After his release he proceeded to New York and was appointed chaplain to the British hospital and at the time of his election was chaplain to the King's American Regiment.

Armed with the official testimonials from the clergy of Connecticut together with letters to the Archbishops of York and Canterbury and endorsements signed by the Rev. Charles Inglis, rector of Trinity Church, New York, and the Rev. Benjamin Moore, assistant minister of that parish, Dr. Seabury departed on his

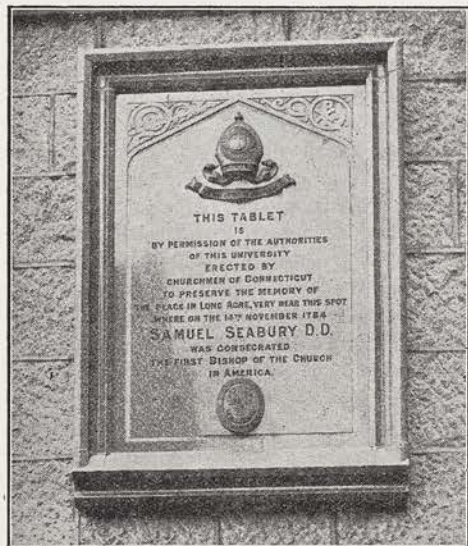


THE RT. REV. JOHN SKINNER

In whose Aberdeen house the consecration of Bishop Seabury occurred. Bishop Skinner also preached the consecration sermon

mission to England. He also carried with him the significant instruction that if he failed to secure consecration at the hands of the English Bishops he should forthwith make application to the non-juring Bishops of the Scottish Church. The letter from Connecticut to the Archbishop of Canterbury pleaded with him to "espouse the cause of our sinking Church and at this important crisis afford her that relief on which her very existence depends, by consecrating a Bishop for Connecticut."

Dr. Seabury arrived in London in July, 1783, and from that time the story may be pieced together from the letters he wrote to Connecticut.* It is a story of light and shade, encouragement and despair, and finally failure. He immediately presented his credentials to the Archbishops and the Bishop of London, who were personally very cordial, but officially cautious in the extreme. They freely conceded the need for the episcopate in the United States but were much impressed with the difficulties in granting the request. Some of those difficulties



SEABURY TABLET, ABERDEEN

Connecticut and Scottish Churchmen united in erecting this marker recalling an epochal event in the life of the Anglican Communion

*These letters are printed in full in the Seabury Sesquicentennial Number of *The Historical Magazine*, September, 1934.

THE SPIRIT OF MISSIONS

were trivial: there were no dioceses in America; the application came from the clergy alone without any endorsement from the laity; there was no provision for the support of a Bishop and they gravely expressed the fear that "the character might sink into contempt." There were other and much more serious difficulties. The King's consent was required for the consecration and the Bishop-elect was required by law to take the oath of loyalty to the British Crown. There was no provision in law for the consecration of a Bishop to serve outside the British Dominions. Even if the King were disposed to consent to the consecration he had no power to dispense with the oaths. Added to all this the Bishops were disposed to walk warily. They were none too popular. For many months Dr. Seabury awaited definite action hoping against hope.

At last the ecclesiastical authorities mustered courage to apply to the Government for the passage of an Act of Parliament which would enable them to proceed. Had this step been taken when Lord North was Premier, there is every reason to believe that he would have approved the bill and engineered its passage. But there was a new day. North's cabinet had fallen and William Pitt, known as "Billy Whig," was Prime Minister. In none too polite language Pitt refused his consent unless the consent of the Congress of the United States was obtained. Such a thing was obviously impossible. Pitt roundly declared that the Government never having sent a Bishop when America was a British colony, to do so when she was an independent nation would create ill-will. The whole proceeding bears eloquent witness to the helplessness of a Church, even in purely spiritual matters, when linked to the State. And Seabury wrote home saying:

I have had here a very difficult and disagreeable part to act. . . . Unconnected, unsupported, unbefriended—nothing to rely on but the goodness of my cause and my own resolution, I have failed; but I have no reason to blame myself. The change in the Ministry has been, to my views, unfortunate; but I cannot help it, and repining is useless—God, I hope will open a door of relief to the spiritual wants of the

suffering, neglected, and deprived American Church.

Such a door was opened. In what was then far-off Scotland there was a suffering remnant of the Scottish Church presided over by non-juring Bishops whose unbroken succession was derived from the episcopate of the Church of England. Their steadfast loyalty to the Jacobite King had placed them under a political ban. Their worship was perforce carried on in secret; not infrequently in dens and caves of the earth. But their spiritual integrity was unimpaired; in spiritualities they were not subjected to any State. To these men Samuel Seabury turned in the hour of his extremity. There was something poetic about the situation. Seabury's appeal was for "a free and valid episcopate" for America. "Lord-Bishops," exercising civil power, were neither asked for nor wanted. That was precisely the position of the non-juring Bishops. They gloried in their spiritual independence and the Scottish Church, as John Skinner said in the sermon at the consecration of Dr. Seabury, had ever paid more "attention to the acts of the Apostles than to acts of Parliament."

Through an intermediary a letter was sent to the *Primus* asking for the consecration. In a noble communication the venerable Bishop Kilgour expressed the willingness of the Scottish Bishops "to cloathe him (Seabury) with the Episcopal character, and thereby convey to the Western World the blessing of a free, valid, and purely ecclesiastical Episcopacy; not doubting that he will so agree with us in Doctrine and Discipline as that he and the Church under his charge in Connecticut, will hold communion with us and the Church here on Catholic and Primitive principles." It was a generous act and taken with full knowledge of what it might cost the proscribed Church.

Seabury hastened to Scotland where he was warmly welcomed. On the fourteenth day of November, 1784, he was solemnly consecrated a Bishop in the Church of God. The service took place in an upper room, set apart as a chapel, in the house of Bishop Skinner in Aberdeen. The con-

BEGINNINGS OF THE AMERICAN EPISCOPATE

secrating Bishops were Robert Kilgour, *Primus*; Arthur Petrie, Bishop of Ross and Moray, and John Skinner, Bishop Coadjutor of Aberdeen. The latter preached the sermon from St. Matthew xxviii:18-20. The newly consecrated Bishop preached in the afternoon.

After a prolonged and stormy voyage Bishop Seabury landed on June 20, 1785, at Newport, Rhode Island, and the following day he preached his first sermon as Bishop on American soil in the venerable Trinity Church in that city. The next day he proceeded by water to New London, where he was to reside and where he acted as rector of St. James' Church. No stipend was attached to the bishopric. His salary as an S.P.G. missionary was withdrawn and he was henceforth dependent upon the meager stipend the parish could afford to pay.

The second day of August, 1785, was a red-letter day for the Church in Connecticut, for then the Bishop for the first time met his clergy in Convention assembled. There were ten clergy in the diocese. Two distinguished visitors attended, the Rev. Samuel Parker of Boston, and the Rev. Benjamin Moore of New York. The proceedings were taken very seriously. At the request of the clergy the Bishop produced his letters of consecration, and after they had been read "it appeared to this Con: that he hath been duly & canonically consecrated a Bishop by the Bishops of the Epis: Chh: in Scotland." Not until then did they declare "their Confirmatⁿ" of their former Election of him, and that now acknowledge^d & rec^d him their Bp."

The next day was a solemn yet a joyful occasion. The Bishop was escorted to the church; took his seat in the sanctuary and received an address from his clergy, after which he gave "the Apostolic Blessing." After a celebration of the Eucharist an ordination followed. The recently discovered record reads: "And the Bp. began D. Service with y^e Litany, accord^g to the Rubrick in the Office for the Ordination of Deacons: the four follow^g persons, Mess^{rs} Vandyke, Shelton, Baldwin, of Connec. & Mr. Fer-

gusson of Maryland, being present to be admitted to the Order of Deacons." They were duly admitted. On the following Sunday Mr. Fergusson was ordained priest and Thomas Fitch Oliver, from Providence, Rhode Island, was ordered deacon. These were the first ordinations in the Church in the United States.

So auspiciously began the episcopate of Samuel Seabury who had the immortal honor of being the first Bishop in this Church. At great personal cost he had won spiritual freedom for the congregation of faithful people and it is no small tribute to his wisdom and prudence that he so administered the episcopal office in Puritan New England as to disarm opposition to episcopacy.

During the eleven and a half years of his administration Bishop Seabury played a large part in that formative period of our history which culminated in 1789 in the adoption of the Constitution and the issue of the first American Book of Common Prayer. There were some in high places who cast doubt on the validity of the Scottish consecration, but he carried himself with dignity. Whigs like Provoost of New York never forgave his steadfast loyalty to the British Crown in the Revolution. Doctrinally he was a High Churchman and he was instrumental in restoring to our Book of Common Prayer the Prayer of Consecration as it appeared in the first Prayer Book of Edward VI. He reluctantly agreed to the omission of the Athanasian Creed and was doubtful about the wisdom of admitting laymen to equal rights with the clergy in ecclesiastical legislative bodies. But he was a Christian statesman and knew when to subordinate his own views to the common good. For a time "unhappy divisions threatened the unity of the Church, but wiser counsels prevailed. White had been consecrated Bishop of Pennsylvania, Provoost of New York, and Madison of Virginia, all in England, and in 1792 the four bishops united in the consecration of Thomas John Claggett as Bishop of Maryland, thus happily uniting in one golden cord the English and Scottish succession.

On the Trail with Bishop Bentley

Following in footsteps of our hardy pioneers
in Alaska, Suffragan Bishop endures discom-
forts of winter travel to serve scattered flock

By the Rt. Rev. John Boyd Bentley, D. D.

Suffragan Bishop of Alaska

Winter and summer find the Bishops of Alaska constantly on the trail visiting and ministering to the scattered folk of the Alaskan wilderness. Until he received the assistance of a Suffragan, Bishop Rowe made both the winter and summer journeys himself. Now with Bishop Bentley to assist him, Bishop Rowe limits himself to the summer circuit. He has just returned from such a visitation during which he flew along the northern coast of Alaska stopping at Eskimo villages such as Shingle Point, Demarcation Point, Flaxman, Gordon, Point Barrow, Cape Waimwright, Point Hope, Kivalina, and Kotzebue. Thence to Nome, Anvik, and Fairbanks.

The winter circuit is now taken by Bishop Bentley who records a journey of the past winter in the accompanying article. Besides being a chronicle of real missionary adventure, it may bring refreshment to our readers during the heat of a late summer's day.

↑ ↑ ↑
THIS is the account of a short missionary journey on which the missionary was forced to take as much concern for the cold as for the convert. Every missionary journey must needs be so filled with the incidents and details of travel, with dogs and food, with trails and weather, with constant care and vigilance that there is grave danger at times that the one great purpose of all this effort, the one supreme mission, will be lost sight of and that souls will unwittingly be subordinated to the services of supply. In short, we are in a fair way to spend a good deal of time and money in "going about" without "doing good."

We had spent the last few days of the

old year in Fairbanks where we took part in the services at lovely St. Matthew's Church and confirmed a class of six presented by the Vicar, the Rev. Michael J. Kippenbrock. St. Matthew's, Fairbanks, and St. Matthew's Cathedral, Dallas, have these things in common: they both bear the name of the same patron saint, they both serve the same Master, and they both have been privileged to hear the strong voice of the late Hudson Stuck, sometime Dean of Dallas and later Archdeacon of the Yukon.

December had been very cold, and the new year opened with the mercury standing at fifty-five below zero. But on January 3, we left Fairbanks for a trip to Circle and Fort Yukon. Our outfit consisted of a small sled drawn by seven dogs. On the sled we carried our sleeping robe, extra clothing, vestments, communion vessels, gun, ax, snowshoes, and a few odds and ends. On the first part of the journey it would not be necessary to pack food for man or beast as we expected to stop each night at some roadhouse.

The trail from Fairbanks to Circle runs in a northeasterly direction for a distance of 162 miles and crosses the great divide that separates the valley of the Tanana River from the valley of the Yukon. The first thirty miles of this trail is kept open all winter with snow plows and is used daily by trucks and tractors hauling freight to the mining camp at Chatanika. We had engaged a truck to take us as far as this camp, so loading sled and dogs in the truck we made the run to Chatanika in a few hours. There we unloaded and harnessed and hitched our team for the short run to Bell Creek

ON THE TRAIL WITH BISHOP BENTLEY

where we were to spend the first night. The thermometer at Chatanika stood at fifty-one below at noon, but the drive was short and trail good, so we pulled out. We arrived at our destination in good time and had finished supper when the mail man pulled in about nine o'clock, having gotten a late start.

The next morning we were up at five and found that while it was still cold it had moderated somewhat. We had no thermometer, but could easily tell that it was much warmer. From Bell Creek to the roadhouse at Faith Creek is twenty-eight miles with a roadhouse halfway at Cassiar. The mail team got away ahead of us, but we knew that the dogs would travel faster than the horse, so we waited until it was light enough to see. The trail was good, the dogs were eager to go, and it was not long before we overtook and passed the mail. Soon after we arrived at Cassiar in time for an early lunch and were glad to see the mercury standing at thirty-five below. That afternoon we covered the second half of the day's run and arrived at Faith Creek just as the new moon came up over the mountains. Our host here was an old Welshman, a sailor, who had sailed the seven seas, a man hale and hearty, though well past three score years and ten, and possessed of a voice and a great desire to entertain us with ancient sailor songs. The cabin was small, but warm, and that night sailor, mail man, and parson slept peacefully.

Our trail now followed McManus Creek for several miles, sometimes over glare ice, sometimes through overflow that wet the dogs' feet and made a mess of the runners. In cold weather it is not pleasant to be splashing along in an inch or two of water. Many a traveller has frozen his feet following this stream in winter time. Near noon we stopped and had lunch with a prospector, a man from the mountains of Kentucky. It was a pleasure to hear his Southern drawl and eat his biscuits. That afternoon we climbed the bald dome of the Twelve Mile Summit and then dropped down into the creek on the other side and followed

it to the Twelve Mile Roadhouse where we stopped for the night. Here our host was a young man from Texas who had drifted to Alaska in search for gold. Gold he had not found, but because of his industry, honesty, and hospitable manner he had made many friends and was rich in their respect and high regard.

From the Twelve Mile to the Miller House the trail crosses the Eagle Summit, a high, bald ridge, windswept and approached from both flanks by a steep ascent. There may be trails in Alaska that cross worse divides, but we have not travelled them, nor do we care to do so. There are times when the wind blows down these slopes with such velocity that man and beast cannot stand up under its force. If with the wind there comes the cold no animal can live under its lash. From the creek bed the trail climbs fourteen thousand feet in three miles and then drops down quite as sharply on the other side.

Happily, on this trip we crossed in fair weather with no wind. From the top we looked back towards the south and saw the whole range of mountains and the Tanana Valley beyond. To the north lay more mountains cut by numerous streams, all joining to form larger creeks that in turn flow into the mighty Yukon, for we were standing on the very top of the vast watershed that divides the waters of the Yukon from the Tanana. The snow melting on the trail up which we had toiled would flow south and west to the Tanana; that on the trail down which we were to go at breakneck speed would flow northward into the Yukon. Both streams would unite again at Tanana and flow on for nine hundred miles to the sea.

After a pleasant evening spent with old friends at the Miller House we drove on next day to Central and thence to Circle Springs. The day was Sunday and we do not make a practice of being on the trail on Sunday, but this day such travel seemed justified as it would enable us to reach the Springs in time for an evening service. Circle Springs is a resort built around natural hot springs that burst

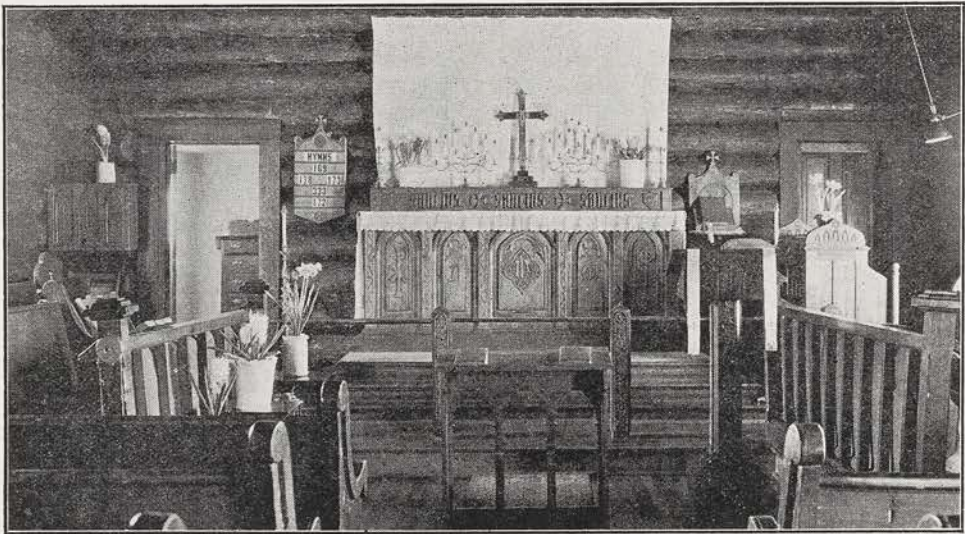
THE SPIRIT OF MISSIONS

from the soil at this point. Winter and summer the flow of hot water is maintained at constant volume and temperature. This is utilized to heat the hotel and cabins, the barns and greenhouses, and is piped into a large bathing pool to which many resort to "take the cure." At the time of our visit there were about fifty people present. At the request of the guests and through the courtesy of the management we conducted services in the hotel lobby. Among those present were several loyal Church people, though the majority were people who owed allegiance to no Church and who seldom, if ever, attended services anywhere.

The weather had moderated considerably and travel was now comfortable and pleasant. Two more days on the trail, one night spent at the little roadhouse at Birch Creek Ferry, and we were in Circle, one of the oldest mining camps in Alaska. In its day Circle was a community of several thousand people. At that time we had a church and hospital there with a priest and several nurses in residence, but today the camp has gone the way of all placer mining camps, the population has been reduced to a handful of whites and two handfuls of natives and we had to withdraw our priest and nurses these

many years. The little log church still stands and here we gathered the people on Sunday for the services. That morning the mercury stood at seventy-two below, but there were thirty-six present in church. There was an infant baptism. When the time arrived for the baptism we were dismayed to find that the water in the baptismal font had frozen, but the ice was broken and the service went on. Nine received the Holy Communion. The offering amounted to more than twenty dollars. This little band of Christian Indians and one or two white friends, without resident minister and with only three services during the year, contributed more than seventy dollars towards the Church's Program in 1933. For several days while the thermometer stood near seventy below we remained in Circle visiting the people and enjoying the hospitality of friends.

Finally, one morning the mercury stood at forty below and we hoped that the cold spell was over. Hastily gathering our things we started for Fort Yukon seventy miles down river through the Yukon Flats. We had secured the services of a fine young man who would accompany us on this part of the trip. Only one team had been over the first twenty miles of the trail and we knew that we had



INTERIOR, ST. MATTHEW'S CHURCH, FAIRBANKS, ALASKA

In this lovely church of which the Rev. Michael J. Kippenbrock is vicar, Bishop Bentley confirmed a class of six before setting out on his winter journey to Fort Yukon

ON THE TRAIL WITH BISHOP BENTLEY



FORT YUKON, ALASKA, AS SEEN FROM THE RIVER FRONT

In this, the largest community on the American Yukon, the Church maintains its largest mission station in Alaska, comprising St. Stephen's Chapel, the Hudson Stuck Memorial Hospital, and a mission hostel

a long, hard day before us. We were traveling on snowshoes, using two teams, and making very slow progress. By noon we had gone ten miles and stopped for lunch and to give the dogs a brief rest. It was cold, much colder than when we started that morning, but we had started and it seemed foolish to turn back. The afternoon passed slowly. The trail was heavy and the sled runners dragged on the cold snow. The dogs had been tied up for a week and were in no condition for hard work. Mile after mile passed slowly by. Darkness comes early in this latitude and at this season. The moon came up, the stars appeared. We pushed on. Towards six o'clock we reached the cabin and were deeply grateful to be there. Wood had to be found and cut, a fire built, the dogs unharnessed and tied up and fed, and supper cooked. There were none of the conveniences of home, but such a cabin is a welcome sight at the end of a long, hard day on the trail. It means warmth and shelter from the cold, a place in which to relax and lie down and sleep. It may mean life itself, for many a poor traveler has perished on the winter trail for want of just such a rude hut.

The following morning it was cold. We

had no thermometer, but from the way the breath escaped from the mouth like a jet of steam from an exhaust we knew that it was sixty below. We had twenty-four miles to make to bring us to the cabin where my companion's family lived. We knew that halfway there was a cabin. We started at daylight. In such extreme cold the dogs do not run, nor do they dare to. To run would necessitate deep breathing and several such deep gasps would result in frozen lungs. Man does not run for the same reason. Nor does he ride on the sled; he must walk, must move, to maintain circulation and warmth. The sled runners drag on the cold snow as on sand. The going is painfully slow. No living thing stirs in the woods. There is a deathlike silence over the whole world. Small game has sought refuge under some windbreak, the moose and larger game move to the hills where the cold is never so severe as on the flats. Man and dogs creep along at a snail's pace. Behind them over the trail may be seen their breath hanging in the still air like a white ribbon of fog. Soon after noon we had reached the halfway cabin. We had come but twelve miles, but we decided to call it a day.

THE SPIRIT OF MISSIONS

The next day we traveled the other twelve miles and reached the cabin where my companion's family lived. The thermometer registered sixty-six below when we arrived. It was now only twenty-six miles to Fort Yukon but I determined not to move until the cold broke. Travel in such temperatures is too great a risk. We were among new-found friends who were kind and hospitable. The father was a man who had been a cowboy in Texas and the Northwest and had come to Alaska years ago. The mother was an Indian woman from Fort Yukon. Besides my young companion there was a daughter and younger brother at home, while three other children were in the mission at Fort Yukon.

The cold continued. Each morning we arose early to look at the thermometer; each morning we were dismayed to see it standing at sixty-five or seventy below. Finally, on Sunday morning we were delighted to find a reading of thirty-five below and we knew that our chance had come. Bidding our generous hosts good-bye we began the last lap of our journey. As the day advanced the temperature rose and when we reached Fort Yukon in early afternoon it was only twenty below.

Fort Yukon is the largest community on the American Yukon. It is the center of a large fur trade. At the junction of the Porcupine and Yukon Rivers it has long been an important point, a gathering place for the Indians from the Chandalar, the Porcupine, and the Yukon. The Hudson Bay Company established a post here in 1847 and in 1862 the venerable Archdeacon McDonald arrived to commence a remarkable ministry among his people.

Today our Church maintains here our largest mission station in Alaska. There is St. Stephen's Church with its beautiful native handmade altar hangings; its lovely baptismal font; its wonderful painting of the Crucifixion, made memorial to Walter Harper, companion and son-in-the-faith to Archdeacon Stuck; the tablets to the memory of the faithful native Deacon William Loola, and the cemetery nearby where rest the bodies of the late Arch-

deacon Stuck and the Indian minister.

There is the Hudson Stuck Memorial Hospital, caring for the sick and afflicted of a wide region, natives and whites alike. Dr. Grafton R. Burke is in charge here and much that is seen at Fort Yukon today is evidence of his faith and vision and courage over a long term of service in this field.

It would be hard, impossible, to estimate properly the relief and comfort to sick people that this fine hospital renders year after year. It is a constant witness to the obedience of the Church that was commanded to "heal the sick." Then, there is the mission hostel under the charge of Mrs. Burke, who with her husband has labored here for twenty-seven years. The hostel is simply the Burkes' home enlarged to accommodate twenty or thirty native children. Mrs. Burke has several large native girls to assist her.

During this visit we took part in the services; we visited the Church school and spoke to the children; we celebrated the Holy Communion at the hospital for the staff and patients; we baptized four infants, one of them the son of John Fredson, an old mission boy; and we enjoyed the gracious hospitality of the Burkes and the townspeople. This mission has the largest communicant list of any station in Alaska. It is good to see the people in church, good to hear them sing the hymns of the Church and read the liturgy in their native tongue, good to know that this mission is set down in the midst of these people to stand for the things for which the Master stood and to bear witness of Him. It is committed to high and noble things and it is a tremendous force for righteousness in this whole region.

The week slipped away swiftly, another Sunday came and went and Monday found us preparing for our return journey. Such journeys cost time and no small amount of money, but they have their rewards, the reward of services and sacraments administered, of old friendships renewed and of new friendships made. It is wonderful to know how kind, how hospitable, people can be.

Bishop Gilman Visits a Country Station

Christians of Yuinmeng and outstations greet visitors with band at end of short bus ride; trip formerly took several days by river boat

By Gertrude C. Gilman

Editorial Correspondent, THE SPIRIT OF MISSIONS

EARLY IN THE morning we came by ricksha to the bus station at Ch'iao K'eo. This is not far from Griffith John Middle School which is affiliated with our Hua Chung College. Here were a crowd of people with suit cases, baskets, and rolls of bedding, waiting for their car. From this point, buses now run not only due north, through Yuinmeng city (our destination) to Anlu, but also all the way to Shayang and Shasi in a few hours; whereas formerly, by boat on the Yangtze, it took nearly a week for the trip.

The bus did not leave at seven, but at eight-fifteen. We pressed in with the others and took seats near the middle of the bus, while our bags and bedding were piled up behind the passengers. Soon every seat was filled, and the aisle also, so that one poor man, with a large tumor in his neck, had to sit on top of a box so near the roof that he was bent double during the whole trip! We were thankful for our air cushions when we struck bumps in the road.

The fields were fair to look upon as the winter wheat stood about two feet high, fresh and green, while fields of rape, of which cooking oil is made, provided long swathes of yellow that glistened in the sun. In some places rice had been planted. In order to bring the water to a higher level for the rice, a treadle pump

is used that is light enough to be carried on one's shoulder. In one place we saw six men and women sitting on top of the frame treading at a rapid rate. The pump looks like a sand toy and has beveled edges on the paddles to facilitate the flow of water through the trough.

There had been so much rain that the road was full of ruts. Several times the bus stuck and we all piled out and back in again when the car was free. There were at least two small rivers that were crossed by putting the empty bus on a ferry. One of the most curious things we saw was the wiping up of the crude oil that oozed from the wheels of the car or dropped on the road, and smearing it on the sore heads of village children. Probably it was a good remedy!

At three o'clock we drove up to the signboard at Yuinmeng city, where the whole school together with Christians from several outstations awaited us with a band. Our fellow passengers were surprised that the coming of two foreigners should make such a commotion. We walked along with Deaconess Julia A. Clark, the only resident foreigner in Yuinmeng, and the Rev. K. S. Wang, while the townspeople eager to see us stood in doorways along the main street. We were hungry after our long fast, so we had a bowl of soup and macaroni before we did anything else. Then came



BISHOP GILMAN IN THE YUINMENG BUS

THE SPIRIT OF MISSIONS



MEMORIAL ARCH, YUINMENG

A passage near this fine old arch leads to the mission compound with its schools, playground, and Church of the Ascension

the reception in the church, which took the form of a short service with speeches by Deaconess Clark, Mr. Wang, Bishop Gilman, and myself. A Chinese meal with the staff and evening prayers in the Wangs' guest room before going to bed completed our day.

This compound is very compact. Entering under a fine old memorial arch, we go through a passage, on either side of which are school rooms for girls or boys, leading into an open space where Mr. Wang has collected and tenderly cares for many rare plants. His house is here, but at the side of it is a playground leading to the Church of the Ascension, a neat building, prettily decorated over the main door. "When the bell rings go to church" is one of the mottoes written there.

The church was built in the time of the Rev. Y. T. Fu when Harrington Littell (now Bishop of Honolulu) was in charge. Later came the Rev. T. T. Yang, who was followed by a catechist. Mr. Wang made a practice of going home with different parishioners after church and in doing so found many Christians in isolated homes throughout the countryside. Thus in looking up certain Christians he

found others also and gradually gathered together the rather scattered members of the congregation. He has built up a strong work having seven outstations. Representatives of each of these came to welcome us and to bring in candidates for confirmation.

Early Wednesday morning, we had Holy Communion. The singing of the Kyrie was weird, but at the confirmation service which followed two of the girl teachers played with mouth organs and led the singing very nicely. I think this improvement may have come from the Rev. T. P. Maslin. He has done much for our Church music by showing boys and girls how to use this simple instrument. The Communion service was very reverent. Deaconess Clark cares for the altar, but some of her assistants help her in arranging the flowers above the altar. As this was a very joyous occasion, red was used in place of white. One woman had come to the service from a distant village, where five women and five men in the family have recently become catechumens.

On Wednesday afternoon, I addressed the women of the W.M.S.L. on the Christian Mothers' League. One school teacher in the front row has been in the mission many years. I had seen her at Hanchuan in 1926. She comes of a rich Hanchuan family that has a town house in Hankow. Her father has wanted her to marry, but she prefers to teach school. Living as she does among these girls, day in and day out, Deaconess Clark gets very close to them and becomes a true sister to them. She has had a warm welcome here, having had, in the past, contacts with many of the workers, either in Ichang or when she moved from place to place as superintendent of schools. While there we were entertained in her own quarters while she shared the girl teachers' rooms downstairs. Mr. and Mrs. Wang have been very generous. They have given up half the upper floor to the Deaconess. She has used great ingenuity in taking a room of four walls and dividing it off by curtains, in such a way as to make it quite comfortable (except for cracks

BISHOP GILMAN VISITS A COUNTRY STATION

where the wind comes through when she takes a bath!). Here she has her bed, her study table, her prayer desk, and her dining table. One chest of drawers contains her clothes and what she uses in the church; while its counterpart holds her table linen, small silver, and store of eatables (except fresh fruit, which hangs out on the porch). But from her west windows, she can see the church and, over the wall, a parade ground where soldiers and others come and go. This she calls her movie window. But beyond are fields and fields of crops, as far as the eye can reach, and the wide expanse of sky above which reveals glories upon glories when the sun goes down. Probably this gave rise to the name of all this section, which means "a vision of clouds."

Besides doing the regular things which every worker does in a parish, Deaconess Clark goes with the clergyman to neighboring villages to call on Christians and inquirers. She spends whole days this way and learns much about the manners and customs of the country people. On one of these country trips, after walking for two hours, she and Mr. Wang were offered five eggs at the first place and four at the second. When they saw eggs being brought out at the third place, they left before the hostess had time to break them! As she draws near a village, a child sees her and gives the news. She then goes to see the sick and writes a card to the Siao-kan hospital. Sometimes she talks to the crowd on hygiene and the Gospel. In the middle of this she must stop for some woman to tell her tale. Then they have a simple meal and the women discuss what she has said among themselves. She says that when she buys anything she must always remember the price and the shop, for the school teachers and others are great bargainers. They have such small salaries that it makes a big difference where they buy cloth and vegetables.

Among those confirmed at this time was a Miss K'o, who soon will marry Mr. Hwang, one of the catechists. Miss K'o finished the fourth grade of the primary school in the days of the Rev. T. T. Yang



MRS. GILMAN AT YUINMENG

The Gilmans' visit to this country station created much excitement as Deaconess Clark is the only foreigner resident in the town

and has been living with her widowed mother ever since. She is now teaching two hours each morning in the literacy school connected with our church. Older women and household drudges come to this school. One neighbor said she heard that those who attended learned to draw. "Could I come?" The quick answer was given, "Yes, indeed!" Another such school is run by a man named Chiang in his own house for the children from farms outside. He has been baptized and will soon be confirmed.

Sometimes relatives of our clergy who are farmers come in to the meetings. They are often very poor. Half the produce goes for rent, one-quarter to local taxes, and much to the laborers. They borrow seed and pay for it. They get almost nothing.

Every Friday night, a meeting for women is held at the home of one of the Christians who invites the neighbors to come in. "Jesus Tender Shepherd Hear Me," is a favorite hymn and occasionally a woman will pray extemporaneously, though most of them are afraid to pray in public. In this way non-Christians hear the Gospel in the homes of the Christians. No tea is served as it is too

THE SPIRIT OF MISSIONS

expensive; instead hot water is handed round. The woman who invites the guests goes with Deaconess Clark to call on these neighbors and on the families of the school children. She invites them to come to her house and to church.

On Saturday nights, different groups are invited to play games in Deaconess Clark's quarters. She has a victrola and copies of the *National Geographic Magazine* and *Asia*, as well as table golf. She has jig-saw puzzles and a game like bagatelle which is very popular. They sometimes play a game like authors matching Chinese characters. On Saturday nights the Christian men have a prayer meeting. They do not invite non-Christians or women.

One of the difficulties about living in Yuinmeng is the lack of any doctor. There is a good hospital carried on by the L.M.S. at Siao-kan, four hours away by chair; but no mother is satisfied with that arrangement. There should be a

doctor living in town, then people could receive the needed attention before disease reaches its climax, when often it is too late to cure.

Much of what I have set down here was told me while the Deaconess and I sat on a bench under the Yuinmeng sign, waiting for the bus which was to carry us home. Not far from us was the theater where the magistrates' plays are held, and beyond we could see the pagoda and Temple of Hell. A crowd of country people came about.

Our trip home was pleasanter than the one going up. The roads were drier and there were not so many passengers; although I was surprised to see how many got in at one station and out at another. It was a great pleasure to see Deaconess Clark at work and both she and the Rev. and Mrs. K. S. Wang gave us true hospitality. We shall feel that we know our Yuinmeng friends far better now and shall be glad when they come to see us.



BISHOP AND MRS. GILMAN WITH OUR YUINMENG MISSION WORKERS

The Rev. K. S. Wang is the Chinese priest in charge of this mission and its seven out-stations, which report about 300 baptized members. Deaconess Julia A. Clark, who carries on a wide range of activities among the women, is not in this picture as she took all the photographs illustrating this article

The Spirit of Missions

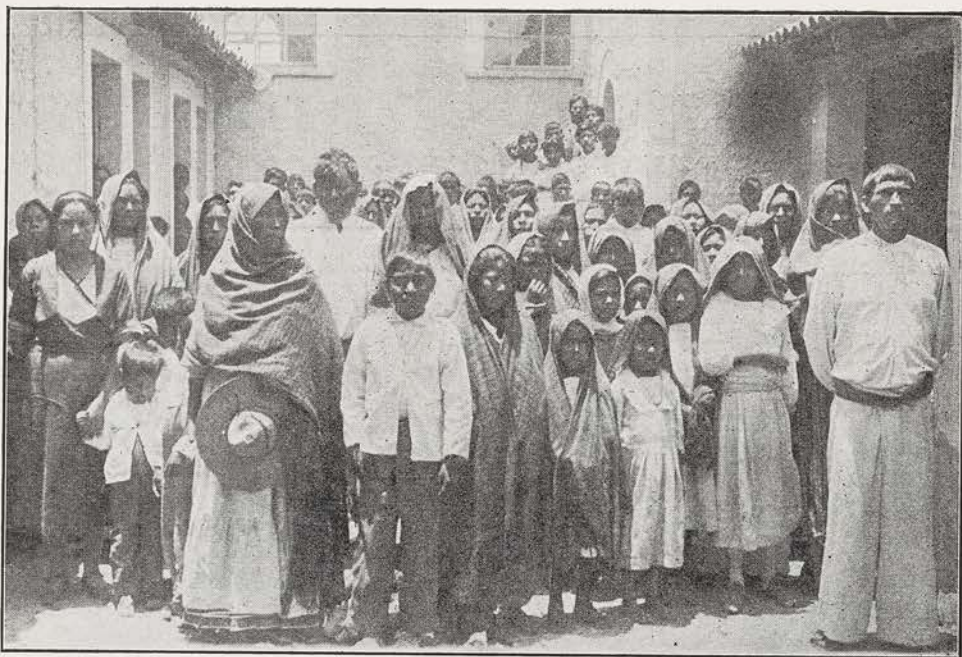
PICTORIAL SECTION

Eight Pages of Pictures from the Field



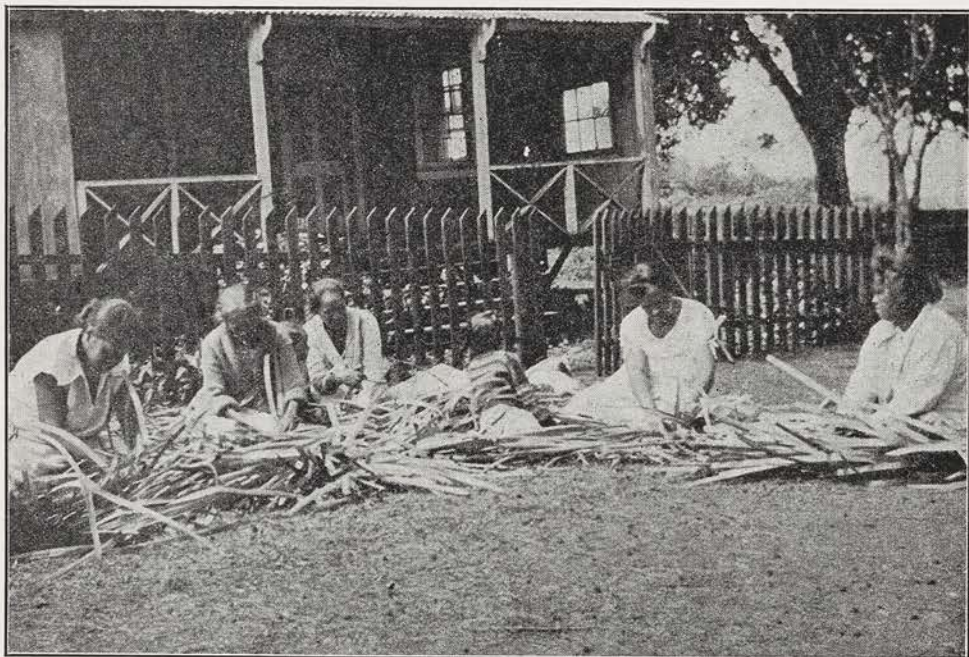
MOTHER CHURCH OF THE DIOCESE OF NEW JERSEY

The original Church of St. Peter's, Perth Amboy, was established in 1698, the only seventeenth century church in New Jersey. The story of the early days of the Church in New Jersey is told on pages 359-63 of our August issue.



MEXICANS OF SAN SEBASTIAN GREET BISHOP SALINAS Y VELASCO

Everywhere Bishop Salinas y Velasco goes on his visitations he is welcomed by enthusiastic congregations. The little mission of San Esteban Martir numbers but 68 baptized Christians and is ministered to by the Rev. J. N. Robredo



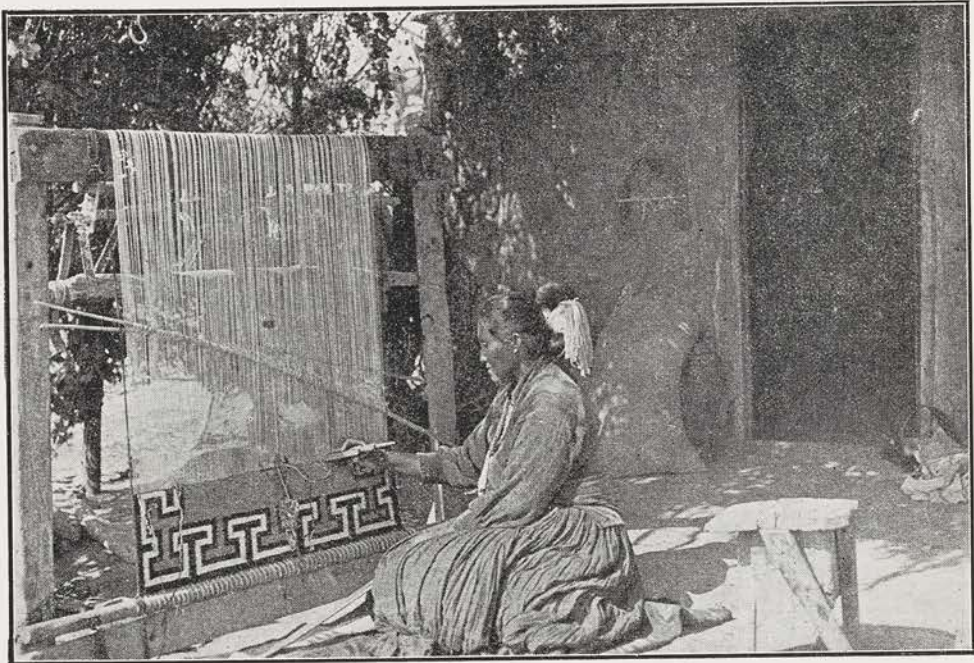
WEAVING MATS AT MAKAPALA, HAWAII

Hawaiian women meet every Saturday at St. Paul's Hall to weave. The work in this region, directed by the Ven. James Walker, is carried on largely by Church Army captains. Large numbers of Japanese and Filipinos are also served



CHILDREN OF GRACE KINDERGARTEN, ANKING, CHINA

The work of Grace Church, under the direction of two Chinese clergymen, the Rev. D. B. K. Liu and the Rev. Y. C. Chin, also includes a Sunday school and a day school of about 100 pupils each



NAVAJO WOMAN WEAVING A BLANKET

A typical daughter of an ancient nomadic people of Southwestern United States among whom the Church has two major stations: Good Shepherd Mission, Fort Defiance, Arizona, and San Juan Indian Hospital, Farmington, New Mexico

A Mammoth Choir Will Participate In General Convention Services



In transforming the main auditorium of the Convention Hall at Atlantic City into a great church for the opening service and other occasions of General Convention, provision is being made for a massed choir of one thousand people. The choristers will include representatives

of New Jersey and all the neighboring dioceses, Newark, Philadelphia, New York, Delaware, Long Island, and elsewhere. A part of this great choir drawn from Atlantic City and neighboring communities is shown here in the Church of the Ascension at Atlantic City



TWO NOTABLE CHINESE CHRISTIAN WOMEN

Left—The late Ah Mei Wong, pioneer Chinese woman doctor, who was an outstanding member of the Church of Our Saviour, Shanghai (See p. 442). *Right*—Mrs. Y. K. Woo of Hongkong, who is president of the C.H.S.K.H. Women's Missionary Service League



RECESSIONAL, BACCALAUREATE SERVICE, ST. PAUL'S UNIVERSITY, TOKYO

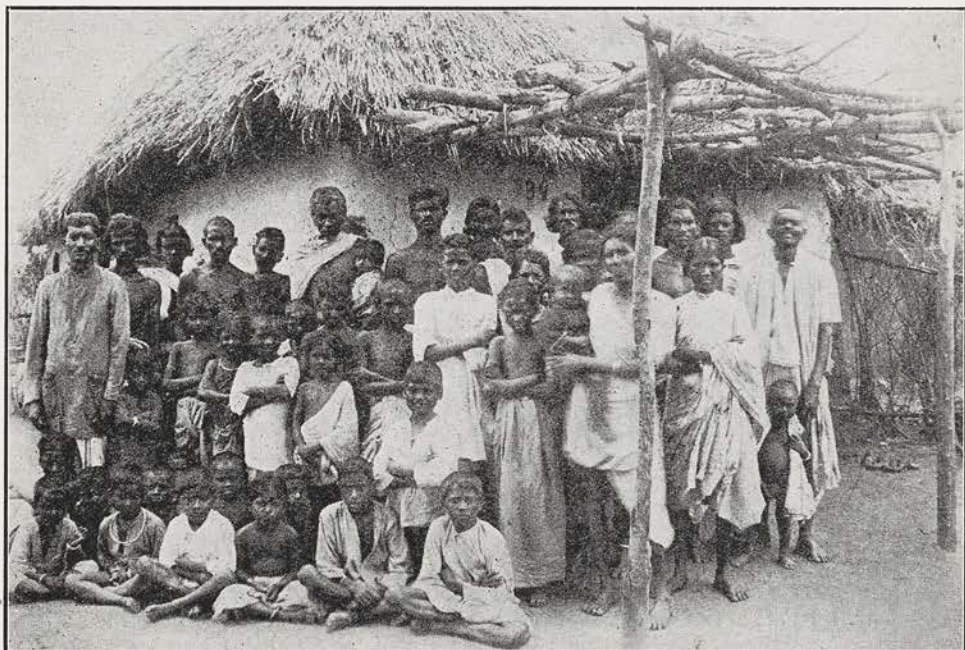
In crowded All Saints' Chapel, the Rt. Rev. Norman S. Binsted, Bishop of the Tohoku, preached the baccalaureate sermon to the graduating class of the university, their parents and friends



STAFF, ST. MARGARIDA'S, PELOTAS, BRAZIL
 Mrs. C. H. C. Sergel (first row center), principal of our first school for girls in Brazil, with her staff



SOME BAGUIO SCHOOL GIRLS
 Our schools in the Mountain Province of the Philippine Islands enroll over one thousand boys and girls



AN OUTCASTE CONGREGATION IN THE DIOCESE OF DORNAKAL, INDIA
 October 18 will mark the first anniversary of the arrival in India of our first missionaries to that land, the Rev. and Mrs. George Van B. Shriver. The Editors hope to publish another article from them soon

READ A BOOK



Chronicle of native Church in Madagascar, recorded in "A Self-Made Bishop" is recommended by

Margaret J. H. Myers

Correspondent, THE SPIRIT OF MISSIONS

MADAGASCAR! What romance, what redolence of tropic nights, what glamour of hot and shimmering seas, rule of Moslem chief, palm trees and bamboo, indolent life of virile native folk, what an existence far removed from our own experience, the rich polyphonic name of this distant island connotes as we glance at the map of eastern Africa. It does not suggest at once a story of missionary zeal and ardent love for the Master. Nor do we, unless well informed, imagine that the northern triangle of this island is the scene of apostolic labor and of the founding of a native Church, picturesque in detail and unusual in the history of modern missionary effort. So *A Self-Made Bishop* by the Rt. Rev. G. L. King (London, S.P.G.), a brochure of less than sixty pages, comes as a fascinating and inspiring addition to the records of the native Churches in the East.

In 1884 the French, established for over a century in the neighboring island of Nossibé, took possession of Diego Suarez on the northern tip of Madagascar, and sent an army as far south as Vohémar into the territory of the native Queen of Madagascar. At Vohémar was a group of Christians evangelized some years before by an English missionary known to the natives as "Sakambelo" (Mr. Campbell) and a fellow pioneer. These men had been recalled but their works lived on in the life of a young native, John Tsizehena, baptized in April, 1864, at Amboanio, a hamlet near Vohémar. At the time of the French seizure of northern Madagascar, John Tsizehena was a lay reader, known in those parts by his costume of a cassock to which was attached "a tinkling bell in

imitation, one supposes, of Aaron, the High Priest." The French treated the native Christians so kindly that they returned and settled in a village called Namakia, about ten miles from Diego.

Here, however, they found themselves completely cut off from their fellow Christians in southern Madagascar over which the native Queen still held sway. Bishop King writes:

John Tsizehena and his fellow-Christians were well grounded in their knowledge of two books, the Bible and the Prayer Book, both of which in their entirety had been translated and printed in the Malagasy tongue. To these two books they pinned their faith. And the Prayer Book with its sacraments and services demanded a priest and a Bishop. Here then was their problem: how were they to solve it?

They were equal to the occasion. With a boldness with which we are bound to sympathize, John Tsizehena called his fellow-Christians together and said that he himself would be their Bishop. As to title he would expect to be called "The Right Rev. the Lord Bishop of the North, D.D." . . . His wife, ever ready to be of use, made him a cassock, a rochet, and the best imitation of a hood that she could devise. It was not, when I saw it, strictly a hood, but then she had seen one only from a distance.

At once the new Bishop with apostolic zeal dedicated his life to the evangelization of his diocese. He preached the Gospel, established congregations, dedicated churches, and baptized. But he baptized perhaps a little "too freely for he received all who asked." And he, a self-made Bishop, ordained a native ministry. In all, he was ever loyal to the Prayer Book and to the doctrine and customs of the English Church.

In 1910, Bishop King, for twenty years diocesan of Madagascar, received a native delegation which requested him to

READ A BOOK

visit the diocese of the now blind and infirm "Bishop of the North, D.D." Traveling by canoe and palanquin, Bishop King made his way into the north section of the island, where he found a firmly established Anglican Church, zealous and devout, with a faithful band of clergy who ministered diligently to their congregations.

Space does not permit a full account of the wise and sensible procedure of the Bishop and his energetic archdeacon; of the way in which they, the native churches, long faithful to the doctrine, conformed to the discipline of the English Church. Nor can I dwell further on the devotion of the native clergy who submitted, in some cases, to a long period of training at the distant home of the Bishop, and received at his hands apostolic orders; and in other cases were willing to give up the prerogatives of the priest and, as lay workers, to continue ministering faithfully and happily to their flock, suffice it to quote the words of the present Bishop of Madagascar:

The Northern Church is quite inexplicable except by belief in the Holy Spirit. Theoretically I go there to help, but actually I spend my time wondering and learning.

BOOKS RECEIVED

An African Prophet, the Ivory Coast Movement and What Came of It by W. J. Platt. (London, S.C.M. 2s. 6d.)

Christ and Japan by Toyohiko Kagawa. (New York, Friendship Press. \$1.)

Education of Primitive People by Albert D. Hesler. (New York, Revell. \$3.)

The Faiths of Mankind by William Paton. (London, Student Christian Movement. 2s. 6d.)

Heroes of the Cross, missionary stories for young readers, eight volumes. (London, Marshall, Morgan and Scott, Ltd. 50c each.)

The Living Religions of the Indian People by Nicol MacNicol, D.Litt. (London, S.C.M. 10s. 6d.)

The Pageant of Chinese History by Elizabeth Seegar. (New York, Longmans, Green. \$3.)

Recollections by the Rt. Rev. Boyd Vincent, D.D., retired Bishop of Southern Ohio. (Milwaukee, Morehouse. \$2.)

The Rock, a pageant by T. S. Eliot. (New York, Harcourt, Brace. \$1.)

Sky Determines, an interpretation of the Southwest by the Rev. Ross Calvin, Ph.D., Secretary of the Missionary District of New Mexico. (New York, Macmillan. \$2.50.)

A Small Part by the Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan. (Milwaukee, Morehouse. \$1.75.)

Many of the books listed here will be discussed by our contributors to *Read A Book* in later issues.

St. Luke's, Manila, Receives Hospital Day Award

HOSPITAL DAY is celebrated annually in Manila to enlighten and instruct the public in the worth and value of hospital care in serious illness, and to combat fears of such institutions arising from ignorance and superstition. This year prizes were offered to the city hospitals, which were divided into three classes: over one hundred bed capacity, smaller institutions, and those caring only for women and children. There were ten large hospitals in the class with our St. Luke's—three government-owned, two

under the Roman Church, one Chinese, the others private. The first prize was awarded to the enormous, well-equipped, government-owned Philippine General Hospital. St. Luke's received the second prize.

The first prize for smaller hospitals was won by the Santiago Hospital, where eleven out of the sixteen nurses on the staff are graduates of St. Luke's. The City Maternity Hospital (first in its group) has a St. Luke's graduate in charge of nurses and housekeeping.

By River and Trail Into the Hinterland

Missionaries visit interior Liberian towns, Kabolia and Bendajaa, to arrange for schools and to see closing of Gre-Gre or Bush Society

By *Mary Wood Mackenzie*

Missionary in Liberia since 1927

A TRIP into the interior of Liberia always offers interesting experiences and pictures, whether the traveller be old or new, the visit ten miles or a hundred miles from the coast. In January a group of American missionaries went inland to that part known as the Tawor section. Our first stop was at the town of Kabolia, a distance from Cape Mount of six hours in open boat on the river and a three hours' walk over bush trails and through swamps. It was after dark when we arrived and were greeted by our "master of ceremonies" and "contact man," Tonii. Greetings were called back and forth, messengers were running here and there, lanterns flashed in and about the town. The guest house, which had been built especially for the Rev. Robert T. Dickerson, was a blaze of light and the center of interest to every passerby.

For a week Tonii was perhaps the busiest man in town. He never seemed to tire, always answered questions with a smile, and if he did not know the answer, went off in search of his father, (Speaker to the Paramount Chief of the District), or to the town chief. If it were a question of fresh vegetables, fruit, or eggs, he was off to his mother. She it was who prepared with her own hands many native dishes, saw that water was heated for

baths, and yet had time for an occasional visit with her guests. As head wife she has much power, and it is easy to see how she has maintained her position for so many years—sweet and courteous at all times, but firm when it is necessary with the younger wives and children.

Both mother and father show great pride in Tonii. He is the oldest living son, the first of many children to live, as his name indicates—"Tonii" "Stay With Us." He came to the mission as a small boy, has completed the ten years' schooling including two years' teacher training and goes out this year to teach in his native village in one of the four new schools started in that section.

Much of village life in Africa centers around the river bank. The river at Kabolia is a very pretty and interesting one, shallow enough in the dry season to

wade across, it has a rise of forty feet in the rainy season. Then boats can go all the way to Kabolia from Cape Mount. Then, too, it is very swift and treacherous, often taking its toll of life. I like to sit here in the morning or late afternoon and watch the women washing their country cloths, bathing their children and themselves. There is a constant stream of water carriers' children of the village, who come with their pots



Photo by *Mary Wood Mackenzie*
THE CHIEF'S SMALL SON DANCES

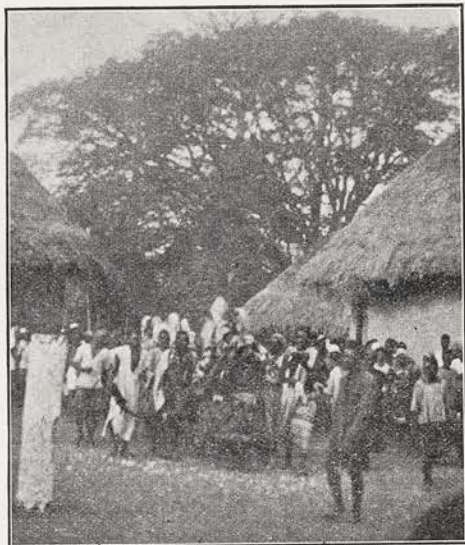
BY RIVER AND TRAIL INTO THE HINTERLAND



Photos by Mary Wood Mackenzie

AN INTERIOR LIBERIAN VILLAGE

The chief of this district, in the light colored robes, is under the coconut palm



THE DANCE AT BENDAJAA

Throughout the day groups of women with their "sausaus" danced around the town

and buckets, go out for a swim, wade up the river a little way to fill their container with fresh clean water and then return to the village with their pails on their heads.

One afternoon, I went into a house to see a young mother. I found the grandmother bathing the two-day-old baby. In spite of his cries he was given a good scrubbing and was then given water to drink until I felt as if his little stomach would pop. As I knew that our doctor on a recent visit had condemned the drinking water, I asked where they had secured the water for the baby to drink. They proudly showed me a little tea kettle by the fire in which they had boiled the water "because the doctor told them to." At the doctor's suggestion, also, they had changed the source of the drinking water from the swamp to the river.

The purpose of our visit to Kabilia was to meet the district chiefs to discuss with them the opening of four or five day schools in as many villages. The meeting was duly held but the women missionaries were courteously asked not to attend; it is contrary to native custom for women to attend meetings with the men. Great interest was shown in the proposed schools, and great pride manifested in

the five boys who were ready to teach. Satisfactory arrangements were made for the housing of the young teachers, and the feeding of both teachers and pupils. There was great joy when told there would be a class for adults, as well as for children. The chief difficulty was in the selections of the towns, as there were not as many teachers as requests for schools. And so the foundation was laid for a series of village schools which we hope will grow in number and culminate in a system of village day schools with a central boarding school.

After ten days we went on to Bendajaa to attend the closing of the Gre-Gre or Bush Society. This town, a day's walk from Kabilia, is situated on a high hill with large trees overshadowing the village, a most imposing scene. Here we found that at the suggestion of the doctor the "bush" (underbrush) had been cut off one hillside.

For a week the town was busy with its merrymaking and feasting. Each morning as I waked I heard the chief's baby making his own little song as he danced around in his small chief's gown. Even the smallest child in Africa dances. All night long could be heard the beat of the

THE SPIRIT OF MISSIONS

drums and the singing that accompanied the dance. It was a time of great rejoicing, especially for the mothers, for at this time their sons were returned to them after many months, in some cases, years, in the Gre-Gre. Off and on throughout the day groups of women with their "sausaus" danced around the town. It was a time of rejoicing also for the sons, for they were now recognized as full members of the tribe. They were the center of attraction; they owned the town for the time being and no matter what their wants they were supplied.

Every day was full of surprises, each bringing a different ceremony. As there

were no printed programs or clocks it was necessary to be always ready for the next event. One of the mission boys would knock on the door at any hour, day or night, and call out to come quickly. Then missionaries would go dashing around the town from place to place with the rest of the mob.

Although the town was taxed to its capacity with visitors there was always the utmost courtesy on the part of the officials and citizens, from the chief himself to the youngest child. When the week was up we went back to our work with a feeling of physical relaxation and of satisfaction in the new friends made.

The Diocese of Shanghai Reports Progress

By John W. Wood, D.C.L.

Executive Secretary, Department of Foreign Missions

PROGRESS IS THE order of the day in the Diocese of Shanghai. Simple churches have been erected at two of the country stations, Kiangwan and Yanghaung. St. Paul's Church, Nanking, is rejoicing in a parish house. All Saints' Church, Shanghai, has become self-supporting, as has Grace Church, Soochow. This makes a total of five self-supporting congregations in the Diocese of Shanghai. St. Peter's, Shanghai, has celebrated its twentieth anniversary as a self-supporting congregation.

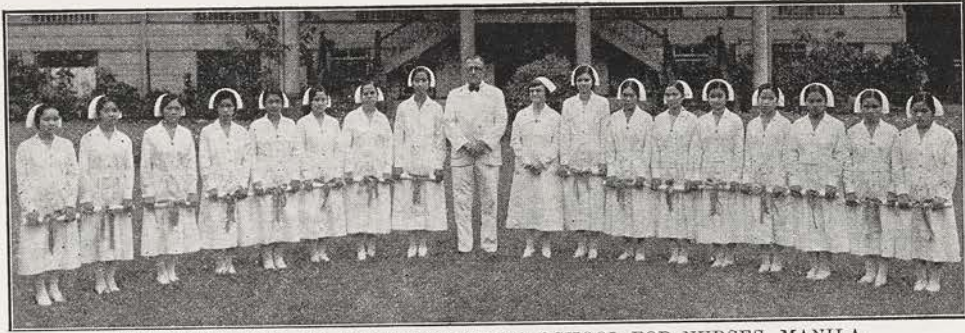
St. Andrew's Hospital, Wusih, looks back upon a quarter of a century of medical service, and Soochow Academy has celebrated its thirtieth anniversary. Medical work during the past year in Shanghai, Wusih, and Yangchow, has cared for 8,952 in-patients and almost 186,000 dispensary patients. The total is just short of 195,000.

At its annual meeting, the Women's Missionary Service League which is the Woman's Auxiliary for the diocese, made an offering of \$1,505 Chinese currency. The plan of holding short-term schools for the religious instruction of women and children is proving increasingly successful.

The reopening of Mahan School, Yangchow, is a notable forward step. It had been closed since the troubles of 1927.

In twenty-five years, the number of baptized Christians has increased almost five-fold. They now number 9,378. The proportionate increase in the number of communicants is even greater, with a total of 4,812. Contributions have increased nine-fold and have now reached a total of \$52,755 Chinese currency.

Marked as recent progress has been, it is evident that it is wholly inadequate as compared with the needs of a great province containing thirty-five million people. The shepherding of a few thousand Christians and ministration to even tens of thousands of sick people, good as it is, is not sufficient. Bishop Graves therefore insists that the staff of American missionaries be maintained and enlarged. Four additional clergy immediately, is one of the needs. An equal number of women for evangelistic work is another. Does the Church at home realize that it has not sent even one clergyman to the Diocese of Shanghai in the last ten years?



1934 GRADUATES, ST. LUKE'S TRAINING SCHOOL FOR NURSES, MANILA
Bayard Stewart, Hospital Superintendent, is in center

Church's Nurses Serve in Far-off Places

Graduates of St. Luke's Training School for Nurses, Manila, recount some experiences in bringing better health to inaccessible districts

By Edith B. Stewart

Editorial Correspondent, THE SPIRIT OF MISSIONS

DURING A Filipino Nurses' Association Convention recently held in Manila, the Alumnæ Association of St. Luke's Hospital Training School were tendered a buffet supper on the hospital lawn in honor of visiting alumnæ. The grounds were attractively lighted by a semicircle of bamboo flares. The guests were welcomed by the officers of the association and Miss Lillian Weiser, Supervisor of Nurses.

Roll call was answered by representatives from almost all the classes since 1911, each nurse in responding identifying herself and her class, and giving a brief account of her work. Mrs. Atienza, a member of the first class, received quite an ovation, and the interesting recitals of nurses working in isolated districts, remote from cities and accessible only by *banca*, horseback, or carabao cart, were greeted with applause. Some spoke of prejudices and superstitions overcome; of places where at first there was fear at the thought of a nurse's coming and later a fear only of her leaving; difficulties of travel; ignorance and indifference to sanitation.

One of our graduates, class of 1933, was sent to a town in Leyte, where there had never been a public health nurse. She met with much prejudice. All the people were afraid of her and hid when she approached their homes. The journey to the town was long and tiresome, entailing a six-hour ride on horseback across hills and valleys. A clinic was started at once, but the nurse's first report read, "Not many come. They are either afraid or ashamed." But later she sent word of great improvement in health conditions and of appreciation of the value of the service given. Still later reports read, "The people now feel they cannot get along without the services of a nurse."

Another graduate reported from her public health station in Iloilo that she reached her destination after a two-hour hike, crossing two rivers on a man's shoulders and on her return the rivers had overflowed their banks and again she had to be carried and to hike a long distance. Her next town was reached on horseback along a stony river bank. As it was rainy and muddy "the trip was not a pleasant one." She is delighted with

the natural beauty of her next town, hills and mountains, springs and waterfalls, in spite of rain and slippery roads and a winding river that had to be crossed and recrossed nine times. Later on there was a typhoon that destroyed several houses and left over fifty families homeless; and a fire that burned out twenty-five families, their homes being reduced to ashes. In each of these disastrous happenings she took a helpful, courageous part.

A third nurse, also in public health work far from the cities, in Oriental Misamis, described the poorly nourished children, who often miss their meals, "live upon wild roots, boiled bananas, and camotes," the dirtiest children she had ever seen. The people were called together by a *bandillo* (that is a policeman went about the town beating a drum). Children were excused from classes during her visit and she gave them simple advice as to cleanliness, sanitation, and better health habits.

A newly-graduated nurse on arrival in Upi found our priest's home destroyed by fire, and his family forced to leave for

Manila until a new house could be built. Undaunted she at once set up a dispensary and health clinic, and strove for "a right judgment in all things." The Bishop's report gives her much credit for vast improvements in health conditions in that vicinity. So interested was one of the audience in the recital of her difficulties that a report to the Red Cross soon started a shipment of sterilized dressings on its way to Upi; a Red Cross donation to valuable work.

Another recent graduate, an Igorot girl, was recommended by physicians to care for the sister of the Governor-General during a serious illness in Baguio. Favorable reports came of her nursing ability and high character from the Mansion House, the official summer residence of the Governor-General.

These were all intensely interesting accounts and were followed by a few words of encouragement and understanding from Miss Weiser, and an address by Bishop Mosher, who told of meeting St. Luke's graduates in far-off places and their influence for good wherever found.

Ah Mei Wong: Pioneer Chinese Doctor

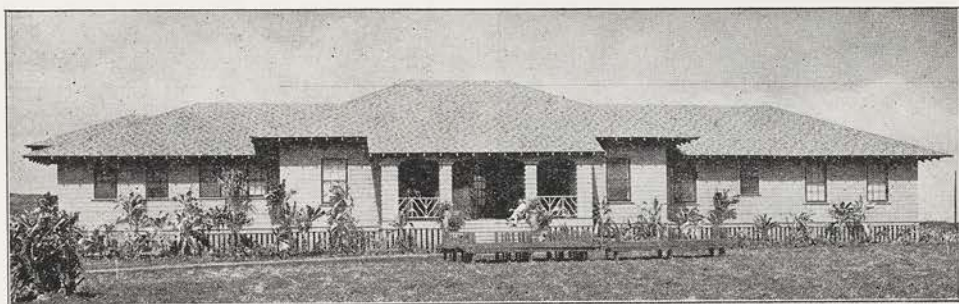
By M. P. Walker

Treasurer, American Church Mission, China

AH MEI WONG was one of the very few Chinese women doctors in China. The daughter of the Rev. Kong Chai Wong, the first Chinese clergyman of the Episcopal Church in China and the younger sister of Soo Ngoo Wong (afterwards Mrs. F. L. Hawks Pott), Dr. Wong was born June 27, 1868. After attending St. Mary's Hall, Shanghai, she trained as a nurse in the Elizabeth Bunn Memorial Hospital, Wuchang (later merged with St. Peter's Hospital to become the present Church General Hospital), and in the women's ward of St. Luke's Hospital, Shanghai. Some years of nursing made her wish to become a doctor. She therefore went to Canada and studied medicine in Toronto University Medical School, Toronto, where she was the first Chinese woman student.

In 1906 she returned to China and set up a private practice in Shanghai, working in close connection with St. Elizabeth's Hospital. She was a physician of most unusual skill and general ability, highly respected by Chinese and foreigners alike. All her life she was a devoted member of the Church of Our Saviour. She continued her regular medical practice until a few days before her death on May 7, 1933.

After many bequests to her relatives and gifts of one thousand dollars Chinese currency each to several Christian institutions she left the residue of her estate to the trustees of St. Elizabeth's Hospital, to found the Ah Mei Wong Endowment Fund, the income to be used by the hospital for maternity work. This residue will exceed \$190,000 Chinese currency.



THE SHINGLE MEMORIAL HOSPITAL, HOOLEHUA, MOLOKAI, T. H.

A Malihini Visits the Church in Hawaii

Unlimited opportunity faces Honolulu Mission to share in great racial experiment as it labors in the midst of its pagan population

By Edna B. Beardsley

Assistant Secretary, Woman's Auxiliary

PART TWO

ST. PETER'S CHURCH is a very real center of the Chinese work in the Missionary District of Honolulu. Located just beyond Queen Emma Square, this church seems very close to the heart of things. The rector and congregation give a friendly welcome to the stranger who comes to visit the parish. Even though the service attended is in a strange tongue, I did not feel that the unfamiliar language was a barrier. Later as I attended various parish meetings there was that same sense of unity and true friendship. It is an unforgettable experience to realize that language does not need to be a barrier. The Woman's Auxiliary is a friendly and energetic group, carrying on its work under able leadership. They are active in all the plans of the district Auxiliary.

One of the most important units of St. Peter's parish is the Young People's Fellowship. They are much interested in improving their meetings and in being of greater aid to the parish and the missionary district. It is seldom that one finds a group so objectively interested in find-

ing and rectifying its mistakes and improving its programs.

St. Peter's is not only a center of Church life in Honolulu but is in many ways the "Mother Church" for the Chinese people of the district. When I visited with Chinese Church people on the other Islands I found among them a strong love for St. Peter's and a feeling that St. Peter's was "home." On the other hand St. Peter's does not lose her interest in them and welcomes them back into her fellowship whenever they return to Honolulu for a visit.

St. Elizabeth's Mission is a fascinating spot of refreshment in a congested section of Honolulu. This mission ministers to all races, but primarily to Chinese people of that part of the town. In contrast to St. Peter's, English is the language used for all the services; also the priest-in-charge is a *haole*. The grounds are large and well kept, affording a splendid playground for the children of the kindergarten. The small chapel is simple and beautiful. The full charm of the mission is revealed during kindergarten

THE SPIRIT OF MISSIONS



HAPPY ST. MARY'S BOYS

During the past fourteen years 126 children of nine nationalities have been cared for in St. Mary's Home, Honolulu

hours, when the tiny children of many nationalities are filling the grounds with color and laughter.

St. Elizabeth's is also carrying on an interesting experiment in housing. Small and attractive cottages have been built on land surrounding the mission. These are rented to laboring men and their families for amounts within their ability to pay. A boarding house for single men has been erected and is usually filled. Through these housing projects better methods of living are being introduced to the whole section.

Another delightful Chinese congregation is that of St. John's, Kula, on the Island of Maui. St. John's is almost an extension of St. Peter's Church, as the relationship between the two is very close. This tiny mission among the Chinese farmers of Kula is kept going principally by the Shim family. The Rev. Y. C. Shim was for some time its priest-in-charge. After his death Mrs. Shim and her daughter continued to work in the mission and keep it together. The clergyman at Wailuku comes up regularly for services. A son of the family, W. O. Shim, spent the past year studying at Seabury-Western Seminary.

The mission at Makapala where the Church Army is at work, also had its beginnings in the interest of a Chinese family. There are several Chinese men and women in this mission, and as usual, they are a strong foundation on which to establish a permanent piece of work.

JAPANESE AND KOREANS

ACCORDING TO statistics compiled in December, 1932, the Japanese in the



THE REV. AND MRS. WAI ON SHIM

Son of family largely responsible for St. John's Chinese Mission, Kula, Mr. Shim spent past year studying at Seabury-Western Seminary

Hawaiian Islands numbered 143,754 in a total population of 375,211. In the schools fifty-four per cent of the pupils are Japanese. The Korean population in comparison is quite small, 6,583, with a school population of but two and five-tenths per cent.

Compared to the Church's influence among the Chinese people, her relationship to the Japanese population is quite inadequate. There are many reasons for this. The simplest is the size of the Japanese population in comparison to the Chinese, over five times the number. Another factor is that the Chinese have been in the Islands over twice as long as the Japanese, and thus the element of time has been at work. Another reason might

A MALIHINI VISITS THE CHURCH IN HAWAII

be the self-sufficiency of the Japanese community life. New races coming into a foreign country tend to hold together and live among their own kind in a town within the town. Often it is not until the second generation that the ways of the new country have any hold on this community life. Again there is the difference in racial characteristics and a slowness on the part of the Church to adapt herself to a new point of view. The complete reason is doubtless a combination of all these and many other reasons.

Although the Church is not doing an extensive work among the Japanese people, yet in some of its intensive work there is much that is cheering. Holy Trinity Mission is working quietly in the midst of a large Japanese population. The mission is a good-sized frame build-

kindergarten and social service work can hardly fail to bring the Church into the consciousness of the people of the community.

The Good Samaritan Mission in the Palolo Valley, a remote suburb of Honolulu, is located in a section in which many Japanese live and work. (See *THE SPIRIT OF MISSIONS*, April 1931, p. 242.) It is doing a combination of social settlement, kindergarten, and real community Church work. The life of the mission is being carried on with intelligence and devotion by the priest-in-charge, his wife, and his corps of helpers. One can confidently expect that in the future much strength and direction will be given to the Japanese work by this young and active mission.

Excellent work is being done in sections of the Island of Kauai in bringing Oriental people into the fellowship of the Church. This work is being carried on under the very able supervision of the Ven. Henry A. Willey. Here there is not the same separation of nationalities that one finds in the older missions. All races are joining in carrying on the activities of the Church. The excellent parish house and gymnasium at Kapaa make it



A JAPANESE IN JAPAN!

"Not at all," says Bishop Littell, "but an American in Hawaii!" Japanese comprise about forty per cent of the Territory's population

ing conspicuously located on a much-traveled street. The building is the gift of the women of the Church, part of the funds having been given through the Corporate Gift of 1929, part by the Woman's Auxiliary of Honolulu, and part by the New York Woman's Auxiliary. The steady carrying on of services, the devotion of priest and congregation, and the



MR. AND MRS. ANDREW W. OTANI

Have organized a large Japanese mission in a remote corner of Molokai. Mr. Otani is now a postulant for Holy Orders

THE SPIRIT OF MISSIONS

possible to gather together in various activities a large portion of the youth of the community. The plant, consisting of a large yard loved by the children as a grassy playground, gymnasium and parish house, church and rectory are not only well kept and attractive but well planned and adequate for the work. A visit to Kapaa leaves a sense of hope and accomplishment and the feeling of having glimpsed a far horizon.

At Hilo, on the eastern coast of Hawaii, the population is largely Japanese. The placing of the present priest at Hilo is an excellent illustration of the careful and thoughtful allocation of workers. Both he and his wife were formerly missionaries to Japan. Their children were born there and have an understanding of Japanese ways and customs. The whole family speak Japanese fluently, and are already on excellent terms with the Japanese population. The right beginning has been made!

In a remote corner of Molokai on one of the great pineapple plantations, Mr. and Mrs. Andrew N. Otani and their two small sons, David and Jonathan, are working quietly with the large Japanese population of the plantation. Half way across the island at the Shingle Memorial Hospital, Stanley Sakai, assistant to Dr. Wiig, carries on his work. The physicians of Honolulu sent this quiet young man on a year's scholarship to Japan that he might carry on some of his medical studies there. It is through the unselfish service of such people as these, that the meaning of the Church to the Japanese people of Hawaii can be understood.

The relationship of the Church with the Korean people is successfully represented by St. Luke's Mission in Honolulu. This is a small but active mission located on a corner of St. Elizabeth's Mission property. The reverent and beautiful services in the Korean tongue are well attended. The mission has the usual organizations and shares in the various activities of the district.

NEXT MONTH—Miss Beardsley will conclude her narrative with an account of the work of the Church Army in the Hawaiian Islands and a description of some of the Church's institutional work there.

MIXED CONGREGATIONS

THERE ARE MANY individual parishes and missions in which the congregations are made up of many nationalities working together happily and with mutual respect. In one mission a recent evening meeting of the Woman's Auxiliary was composed of both men and women, equally interested in the problems of the mission. The small group was made up of Hawaiians, Japanese, Chinese, and *haoles*. There were probably mixtures of these and possibly other races as well. This is true for the majority of the thirty-two parishes and missions in the district. Even the parishes and missions that are predominantly of one race (with the possible exception of St. Peter's, Holy Trinity, and St. Luke's) usually have enough of a mixture of other races to give a decided flavor and interest to the work.

For readers who wish to know more about Hawaii, its people and problems, Miss Beardsley says:

"There are many books on Hawaii which the interested person may read with great profit. Some of them give the story of the early Congregational missionaries, such as *The Journal of Lucy Goodale Thurston, Honolulu* by Laura Fish Judd; others tell of the work of the Rev. Hiram Bingham and his wife.

"The story of our Church up to the year 1920 is told in detail in *Hawaii from the Viewpoint of a Bishop* by the Rt. Rev. Henry Bond Restarick.

"Later books give not only interesting pictures of the life of Hawaii, but go deep into some of her problems. Some such books are published by the Institute of Pacific Relations, *The Peoples of Hawaii* (1933), *Further Developments of Race Contacts in Hawaii* (1933), both by Romanzo Adams of the University of Hawaii, *Chinese Population in Hawaii* (1931) by H. L. Shapiro, and *Emigration of Filipinos to Hawaii and the United States* (1931) by David L. Crawford, President of the University of Hawaii, also *Paradox in Hawaii* (1933) by Dr. Crawford. The last is not, however, a publication of the Institute. *A History of Hawaii* (1926) by R. S. Kuykendall, Professor of Research in Hawaiian History at the University of Hawaii, and *The Human Side of Hawaii* (1924) by Albert W. Palmer. *Hawaii, Past and Present* (1927) by William R. Castle gives a reliable description of Hawaii up to about the year 1915."

Youth's Spirit of Missions

A Feature for Junior Churchmen

James Hannington a Knight Adventurous

By Arthur P. Shepherd

THE VILLAGE OF Martinhoe stands on a lonely part of the North Devon coast, where the Atlantic surges roar and foam, ever flinging their hungry white arms up the rocks that front them. One summer afternoon in the year 1871 an event of unusual interest seemed to be taking place. The gulls and choughs whirled and screamed as though something were disturbing their solitary haunts.

On the cliff edge a group of persons was assembled, some of them villagers, some the servants from the rectory. All were intently watching a little party of five men working some way beneath them on the face of the cliff, on which they had already cut the beginning of a zig-zag path which was to reach the caves below. Two of them were workmen, while a third was Richard Jones, now a crippled old man, but once the leading cragsman of the district. Of the remaining two, one was George Scriven, the rector's son, and the other James Hannington, the leader of the party, a strongly-built, pleasant-faced youth of about twenty-three. He was a student at the rectory, and it was he who had conceived the daring idea.

It was difficult and dangerous work. Three hundred feet below them the sea swirled and boiled among the sharp-toothed rocks, and now and then a slip of one of the workers sent a shower of stones hurtling past the screaming gulls into the water. After two or three narrow escapes the workmen gave up the task as hopeless and returned with the onlookers to the village. Only old Richard and the two young men were left. Patiently they

worked, and the path zig-zagged slowly down until at last it was nearly accomplished. Only one difficult bit still remained to be negotiated. The old cragsman was clinging with one hand to the loose stones of a small landslip, while with the other he plied his pick.

"Hold on, Richard," exclaimed Hannington, "until I come back. I am going to climb down a bit farther and see where we can next take the path."

Cautiously he lowered himself from point to point, now trying to get a secure grip on the slippery rock, now with one leg swinging over space as he felt for the next ledge. Suddenly he heard the blow of the old man's pick and had only just time to dodge as a great boulder and a volley of stones flew by, close enough for him to feel the rush of air in his face. With a shout of warning he scrambled up again, pale with excitement at his narrow escape.

"I don't like the look of that old hard place where you have been climbing," said the old man.

"Nor do I," thought Hannington, with a smile, "when you are working up above."

"It can't be done," said old Richard at last, "I be going back to tell 'em I'm beat."

The two young fellows were alone. "We'll do it, George," exclaimed Hannington, "if the whole cliff comes down about our ears."

With the aid of a rope the "old roguey place" was conquered, and a few days later the two adventurers triumphantly led a wondering party down to explore the caves.

THE SPIRIT OF MISSIONS

THREE YEARS passed by. James Hannington was still the man of daring, as he rode over the hills and dales of Exmoor on his wild mountain pony to visit the lonely farmsteads or minister in the little churches of the scattered Devonshire parish where he was curate. But his heart was heavy, for he knew that something was lacking in his service.

One night he lay in bed reading. Suddenly he threw aside the clothes and with one bound was on his feet, his face alight with joy.

Something he had read had shown him the way. He had met face to face the King whose servant he was, and from that moment he knew that heart and soul he belonged to his King. He had become "the Knight Adventurous."

For another year Hannington worked in Devonshire, and then he was appointed curate in charge of the private chapel his father had built at Hurstpierpoint in Sussex. He worked there for six years and was beloved by everyone.

In 1878 the news reached England of the death of Shergold Smith, the heroic leader of that little band of missionaries who sailed in 1876 to Uganda in answer to Stanley's article in the *Daily Telegraph*. The story of the hero, who had died within sight of the goal of his endeavor, struck a kindred chord in Hannington's heart, but it was not until 1882 that he definitely heard the call to be a missionary and offered himself for a period of years to go with a party of reinforcement to Uganda.

It was the year 1882, and the little church at Hurstpierpoint was crammed to overflowing to hear the farewell sermon of the man who had been their pastor for six years, and who was sailing the next day for Africa. How they loved him! The men for his fearless championship of the right and his good comradeship; the boys for his skill at outdoor sports and his interest in all their pursuits; the women for his knightly tenderness and sympathy. Now he was to leave them, and they could hardly let him go. Some said he was wrong to leave the work he had in hand. But Hannington

was the King's knight and he had no doubts. "I firmly believe that I have been sent forth by God," he said. "I pray that if God will not go with me, He will not let me go." Now he stood before them to give them his farewell message. "If it be that I lose my life in Africa," he said, "let no man think that my life has been wasted. As for the lives which have been given already for this cause, they have not been lost. They have filled up the trench so that others might the more easily pass over to take the fort in the name of the Lord."

SIX WEEKS LATER an Arab *dhow* was bowling across the thirty miles of blue sea that separate Zanzibar from the African mainland, her great sail bellying with a fair wind. She was low in the water, for she was packed as full of men as in days gone by many a *dhow* had been that had sailed in the opposite direction with its cargo of slaves. But these were not slaves but men who would set slaves free, the men of Hannington's expedition to Uganda.

Two months later a long canoe was skirting the southeastern shore of the Great Lake. It was a brilliant scene in the African sunlight. Cormorants and kingfishers of varied colors flashed hither and thither across the water, crocodiles and hippos floated lazily on the surface, the latter raising their heads occasionally to bellow at the passing boat. For the most part the shore was flat and dense with reeds, save where the forest ran down to the water's edge, but sometimes a great rock or even a line of cliff would break the monotonous flatness and make a little cove which would give shelter from the terrible African storms that in a moment change the smiling waters of the Nyanza into a raging sea.

It was January and the rains had set in, and soon the sun was hidden in a bank of rising clouds. No storm threatened, but only a shower of rain, when suddenly the bows of the canoe were turned shorewards.

Hannington, who was sitting in the stern, looked up quickly. "Where are

JAMES HANNINGTON: KNIGHT ADVENTUROUS

you going?" he asked one of the crew. "We will land you at that bay," was the reply, "and then we return home. We take you no further."

"Shall we find canoes there?"

"No."

"Is it far from Romwa's country?"

"Yes, altogether out of the way."

"But we must get to Romwa's. We shall die if we are left like this."

"Well, the Mzee* says he will not go on."

Hannington looked round him in despair. They were in a desperate plight. Of the seven white men who had left Zanzibar, one had returned to the coast; two had been left at a station on the way; and one was sick and one remained at the south of the lake with the rest of the expedition. Of the three in the canoe Hannington himself was weak with fever and his two companions desperately ill. To add to their troubles, owing to the dishonesty of one of their head men, they were very short of cloth, which, in Africa, means to be almost penniless.

Hannington looked at the feeble coast porters and then at the ruffianly crew, who were quickly getting out of hand and might at any moment rob or murder their passengers.

He had to act at once. He took his gun, loaded it, and then pointing it at the Mzee, about a yard from his chest, said in a loud voice, "Now will you go on?"

The effect was magical. "Yes, Bwana, yes; don't fire." Round flew the canoe and once more sped on its way. The ferocity of the crew disappeared, and soon they were laughing at the white man's sternness. It had been a critical moment, but from that time Hannington was master.

The next day Romwa's capital was reached, and there a further difficulty appeared.

Romwa demanded exorbitant presents,

*Lit. "Old man"—the captain of the crew. Pronounced 'Mm-zee.

chiefly in guns and ammunition, which Hannington would not give. Then he refused to allow the party to proceed, and it was only by great firmness that Hannington got permission to go on alone. In two days he arrived at Kagei, where he found friends, and where the others from Romwa's country soon joined him. After a week's stay he started back overland to bring on the rest of the party from the south of the lake.

But now, just when it seemed that the worst of the adventure was past, when all that remained was the easy water journey from Kagei to Uganda—failure came.

The very day he left Kagei Hannington was struck down again with dysentery, and a few days later he tottered into his friend's tent at Msalala, a bowed, broken figure, his hands lashed to his neck, to save the agony that every movement of his arms gave him.

Even his undaunted courage knew that his only hope of life was immediate return home. But all those hundreds of miles whose difficulties the great hope of glorious adventure had carried him through, had now to be faced again with disappointment gnawing at his heart and the rainy season at its height.

For weeks he journeyed, sometimes carried in a hammock, across marshes and over swollen rivers, where a stumble of his porters meant death, sometimes staggering along through mud nearly knee-deep, sometimes crawling painfully after his men, who had left him for dead, till he reached their halting place. At length he arrived at the coast, no longer the buoyant, hopeful figure that had plunged through the surf to the African shore, but a shattered wreck. But his heart was still the heart of the Knight Adventurous. In his terrible disappointment he still believed in the King whose knight he was, and knew that somewhere, somehow, the King had yet other adventures for him to dare.

NEXT MONTH—*Mr. Shepherd writes of Hannington's last adventure following his return to Africa in 1885 as Bishop of Eastern Equatorial Africa.*

SANCTUARY

General Convention

WORKERS together with Him, St. Paul says. That is rather a glorious thought, that we, just as we are, can be fellow-workers with God. That He can use us. Not after we have grown to some new stature after long periods of training, but right now and as we are.

ALmighty God, whose blessed Spirit alone can give us the vision of great undertakings and the power to accomplish them, give grace, we beseech thee, to all the members of General Convention, that we may see the glory of the work which thou dost commit to us, and that in the strength which thou suppliest we may labor for its fulfillment. Amen.

ALmighty God, giver of wisdom, who never faileth them that seek thee; control and enlighten, we beseech thee, the hearts and minds of the national, provincial, diocesan, and parish leaders of thy Church. Give them a world vision of its mission; grant them patience and insight, faith and obedience to thy holy will, that being themselves led of thee they may by thy Spirit lead thy people on from strength to strength, in the work of thy Kingdom, through Jesus Christ thy Son, our Lord. Amen.

OBLESSED LORD CHRIST who didst come to preach peace to them that are far off and to them that are nigh, vouchsafe, we beseech thee, to direct, sanctify and govern us in all our work, especially in the sessions of General Convention, that thy Gospel may be truly preached, truly received, and truly followed, in all places. Inspire all thy people so to pray, to labor, and to give, that thy Kingdom may come and thy will be done on earth; who art, with the Father and the Holy Ghost, one God, world without end. Amen.

TO BELIEVE THAT often God does not act until we ask Him to is not the mark of a childish faith; it is the consciousness of growing manhood on the part of the creature, the recognition that God has laid on him the responsibility of deciding whether in this detail at this time the divine creative purpose shall go forward or be delayed.

It is not because God treats us as children that He waits upon our prayers, but because He wills us to grow into our full manhood and to take our place as fellow-workers with Him in creation.—*Leonard Hodgson.*

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., BISHOP OF DELAWARE, *First Vice-President*

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

THE REV. FRANKLIN J. CLARK, *Secretary*

CHARLES A. TOMPKINS, Assistant Treasurer of the National Council, died suddenly of a heart attack early Wednesday morning, August 1, in his New York home. But fifty-five years old, Mr. Tompkins had been actively identified with Church affairs for nearly thirty years and was one of the group of laymen who, in recent times, have given up successful business careers to devote themselves to the executive and administrative work of the Church. A native of Providence, Rhode Island, he entered the insurance business soon after graduation from high school. His interest in Church work was early manifested and since 1907 he was uninterruptedly identified with the financial affairs of the Church, either in its diocesan or national organization.

In 1916, while secretary of the What Cheer Fire Insurance Association, he became treasurer of the Diocese of Rhode Island. Two years later he was elected assistant treasurer of the Domestic and Foreign Missionary Society and severed all his business connections to assume the duties of that office. Upon the organization of the National Council, Mr. Tomp-

kins continued in his post as assistant treasurer, which he filled with rare fidelity and ability. He was also an official of a score of other Church organizations including treasurer and trustee of the American

Church Building Fund Commission, treasurer of the Retiring Fund for Deaconesses, and a director of the Clergymen's Retiring Fund Society.

Mr. Tompkins had an intimate knowledge of the vast enterprise of the Church's Mission throughout the world, and was much beloved by Bishops and missionaries everywhere. Since 1919 he had had charge for the National Council of many of the details of General Convention and at the time of his death was cooperating with the New Jersey Committee on plans for the Atlantic

City meeting of General Convention.

An accomplished organist, Mr. Tompkins played at the daily noonday services at Church Missions House, and on his frequent visits to Providence he always spent an hour or two at the organ in St. John's Cathedral.

A Memorial Eucharist was celebrated in the Church Missions House Chapel by the Rt. Rev. Arthur S. Lloyd, senior



THE LATE C. A. TOMPKINS
Showing the Golden Alms Basin in
which the U.T.O. is presented at
Triennial Corporate Communion of
the Church's women

THE SPIRIT OF MISSIONS

Suffragan Bishop of New York, assisted by the Rt. Rev. Philip Cook, first Vice-President of the National Council, and the Rev. Franklin J. Clark.

The large place which Mr. Tompkins filled in the life of the Church has been well expressed by the Church press. Speaking editorially *The Living Church* for August 11, said:

Charles A. Tompkins was a veritable type of the faithful and devoted layman. A business man of ability, he consecrated his talents unreservedly to our Lord and His Church. His genius for financial matters, which he might have turned to the building up of a personal fortune, was directed instead to the administration of the missionary and operating funds of the Church—a less spectacular and remunerative occupation, but one of far more importance and true value. In the pursuit of his duties as assistant treasurer of the National Council, Mr. Tompkins became one of the best informed laymen in regard to the manifold interests in which the Church as a corporate entity has a part. His was a notable share in the building of Christian empire; and in building at the same time a personal character of reliability, modesty, and winsome charm. His place in the Church Militant will not be easily filled, but he has amply earned promotion to a wider field of service in the Church beyond the earthly horizon.

The Churchman also writing editorially in its issue of August 15, in part said:

The death of Charles A. Tompkins is a tragic loss to those who were privileged to work with him and to the Episcopal Church. . . . He was devoted to the Church and its work, giving generously of his time and means to further its ends. He was beloved by his friends who prized deeply his modesty, his genuineness, his charming disposition, his humor.

BISHOP COOK, First Vice-President of the National Council and Assistant to the Presiding Bishop, sustained a broken leg and other injuries in an automobile accident while en route, on August 3, from New York to his home in Wilmington. Bishop

Cook was accompanied by two daughters, one of whom was killed. As we go to press the Bishop and his other daughter have been discharged from the hospital and have returned to their home. On behalf of THE SPIRIT OF MISSIONS Family we pray for their complete and speedy recovery from all their bodily injuries and for comfort in their recent loss.

THE PRESIDING BISHOP has named the Rt. Rev. Benjamin M. Washburn, Bishop Coadjutor of Newark, a member of the Joint Committee on Budget and Program to fill the vacancy caused by the resignation of Bishop Cook. The other Bishops who are members of this important committee are the Rt. Rev. James M. Maxon (Coadjutor of Tennessee), convener; the Rt. Rev. John C. Ward, (Erie); the Rt. Rev. Cameron J. Davis, (Western New York); and the Rt. Rev. James E. Freeman, (Washington).

Clerical members from the House of Deputies are the Rev. William A. Lawrence of Providence, Rhode Island, the Rev. E. J. Bohanan of Washington, D. C., the Rev. Charles Clingman of Birmingham, Alabama, the Rev. Harry Beal of Los Angeles, California, and the Rev. Frank Nelson of Cincinnati, Ohio.

Lay members from the House of Deputies are George Wharton Pepper of Pennsylvania, A. T. McCook of Connecticut, Raymond Barnes of Long Island, H. C. Theopold of Minnesota, Warren Kearney of Louisiana, Clifford P. Morehouse of Milwaukee, George M. Block of Missouri, W. J. Battle of Texas, C. P. Oglefield of Utah, and C. A. Johnson of Colorado.

Growth of U. T. O.

1889	.....	\$	2,188.64
1892	.....		20,353.16
1895	.....		56,198.35
1898	.....		82,742.87
1901	.....		107,027.83
1904	.....		150,000.00
1907	.....		224,251.55
1910	.....		243,360.95
1913	.....		306,496.66
1916	.....		353,619.76
1919	.....		468,060.41
1922	.....		681,145.09
1925	.....		912,841.30
1928	.....		1,101,450.40
1931	.....		1,059,575.27
1934	.....		?

TWO NEW free leaflets are now available: *Our Church and Orientals in America*, and *Japan Today*.

Foreign Missions

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

Across the Secretary's Desk

THE REV. FRANCIS A. COX, who has general oversight of evangelistic work in Soochow and the neighboring outstations, tells me that in places like Daunk'eu and Konloo he finds:

Interest among women increasing, a large and well-organized Sunday school at Daunk'eu, and steadily increasing congregations of our own people who turn out for the services. This last is only to be expected, in view of constant additions through baptisms and confirmations, but too often it does not work out that way because of dispersions of the flock in widely-separated farms and villages. We are working toward cohesive effort and our country staff is producing results. Another small church building will probably soon be needed.

THE BISHOP of the Aurora Borealis." That is the latest title conferred upon Bishop Rowe. The conferring authority is no less than the Associated Press, reporting an interview with the Bishop just before he left for his long and arduous journey in Arctic Alaska.

This was Bishop Rowe's farewell message as reported by the Associated Press:

"I have taken the Gospel to Alaska ever since before the gold rush days," said the aged but hale and sunburned Missionary Bishop of the Protestant Episcopal Church, "preaching in dance halls, saloons, and igloos, and this will be the last time, probably, that I can see my Eskimos and Indians in the more remote sections of Alaska.

"With the airplane I can save time and visit places that I can not reach by dog team. This time I go to such places as Aklavik and other isolated spots that missionaries rarely reach."

A CHINESE YOUTH formerly connected with our Yu Chi School in Yangchow and recently graduated from Soochow Academy, has cheered the heart of the Rev. Ernest H. Forster by conducting an evening school for illiterates at Holy Trinity, Yangchow, as a volunteer. The mission supplied the room for the school, the Chinese clergyman and catechist assisted in the teaching, but this young Mr.

Wang made himself responsible for all other expenses.

In a short term school for women also held at Holy Trinity, a young Chinese woman, the daughter of one of the prominent gentry families of Yangchow, volunteered her services as a teacher throughout the whole session of the school. She became a catechumen in Yangchow several years ago and was later baptized at St. Peter's Church, Shanghai. She will be confirmed when Bishop Graves next visits Yangchow.

Mr. Forster says:

It is volunteer services like these that make us take heart and encouragement. For they make us realize that there is life in the Chinese Church which augurs well for the future. Examples like these will serve to encourage others to do likewise; and that is what we need in a conservative place like Yangchow, where people have had little contact with more progressive places and are therefore much slower in acting.

IN A STIRRING pastoral letter to the clergy and laity of the *Chung Hua Sheng Kung Hui*, the Bishops of the Church in China state the principle "we ought not only to provide what men actually need, we must also boldly and resolutely, with prophetic vision, lay our plans to serve them." They summarize the reasons for their call as follows:

The condition of our country cries out for betterment. Opium is growing where there should be crops for daily bread. Banditry and pillage are rampant where young men should be happily engaged in fruitful work. Unjust taxation and the armed lawlessness of soldiery are ruining the countryside. In our cities big industry with its machinery threatens disaster for all but capitalists, so that, whereas in the past the gap between rich and poor, though it existed, was not fraught with danger, today it has grown wide so that it tends to make the poor a class apart and to breed an inevitable and dangerous discontent. Such things indicate a state of society which is corrupt and likely to bear evil fruit if it be not mended. We cannot pass it by as if it were no concern of ours.

THE SPIRIT OF MISSIONS

The Bishops proceed to point out that the day of opportunity is here and do not hesitate to declare:

The times have changed and men of all classes are looking on religion with new eyes. They want to follow the clear path we Christians tread, they covet the fullness of the Christian life, they want, like the Greeks in Jerusalem, "to see Jesus". In time past, men took materialism for their God, wealth for the panacea that would cure all ill. Today, they know that men can not live by bread alone. In time past, they thought that education and a new system of government would lead the nation and its people to Utopia; today, they are beginning to realize that character and faith in God are alone the true foundation of security.

1 1 1

BISHOP HULSE, writing about one of the results of the heavy reductions in the 1934 appropriations for Cuba, announces that he has been compelled to close the school in Calvario mission in Havana. It was necessary to tell the teacher that her salary will cease at the end of August. Then he explains:

Mrs. Camejo is the daughter of Archdeacon Diaz and has been teaching faithfully in the school for a number of years. She and her husband came to see me yesterday. He is a young lawyer who had started to build up a practice when they were married. The political troubles ruined his practice. He has nothing to do and no prospect of anything. They have one small baby and are entirely dependent on the salary which Mrs. Camejo had from the school.

She is a graduate of the normal school and her husband a graduate of the university and there is nothing they can find to do here. I know our mission here is not for the purpose of furnishing employment to people, but it is sad-denning to have to throw out those who have been working for us. And I think that the members of the Church ought to know something of the results of this policy of economy which is being forced upon the Church by the lack of offerings.

1 1 1

HERE IS FURTHER evidence that the people of other lands give largely for the support of the work which the Church has undertaken in interpreting to them the Christian way of life. The amount given by the Church in the United States to the Diocese of Kyoto, Japan, for the year 1933 was \$78,307. This included the salaries of all missionaries, the run-

ning expenses of St. Agnes' School and St. Barnabas' Hospital, contributions towards the salaries of Japanese workers, and all other expenses. The Japanese people supplemented this amount to the extent of \$55,027.

With Our Missionaries

CHINA—ANKING

Sister Louise Magdalene, C.T., sailed August 15, from Vancouver for Honolulu, on the *Niagara*. After a short visit in Honolulu she sailed August 31, on the *Empress of Japan*, for Shanghai.

CHINA—HANKOW

Francis C. M. Wei, President of Hua Chung College, Wuchang, arrived in the United States on August 1, aboard the *President Coolidge*.

John L. Coe sailed August 18, from Seattle on the *President Jackson*, after regular furlough in the United States.

Mr. and Mrs. E. P. Miller, Jr., sailed August 10, from Los Angeles on the *President Hoover*, after regular furlough in the United States.

Sister Augusta, O.S.A., and Sister Eunice, O.S.A., sailed August 25, from Vancouver, on the *Empress of Japan*.

CHINA—SHANGHAI

Evelyn M. Ashcroft sailed August 6, from Los Angeles on the *Siamese Prince*, after regular furlough in the United States.

Mr. and Mrs. Walter H. Taylor and four children sailed August 10, from Los Angeles on the *President Coolidge*, after regular furlough in the United States.

Rachel Walker sailed August 10, from Los Angeles on the *President Coolidge*, after regular furlough in the United States.

Mrs. M. H. Throop sailed August 25, from Vancouver, on the *Empress of Japan*.

JAPAN—NORTH TOKYO

Helen K. Shipps, returning on regular furlough to the United States, sailed July 21 on the *Empress of Russia*.

THE PHILIPPINES

Lillian J. Weiser returning on regular furlough to the United States, sailed June 25 from Manila, on the *President Johnson*.

Florence Clarkson returning to the United States on regular furlough, sailed July 15 from Manila, on the *Tricolor* and arrived in New York on August 31.

Graal Herrick sailed August 4, on the *President McKinley*, to be married to Ezra S. Diman of Sagada.

Eleanor C. T. Moss sailed August 15, on the *President Lincoln*, after regular furlough in the United States.

Domestic Missions

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

THE ADDITION TO San Juan Mission Hospital, at Farmington, New Mexico, provided by the Woman's Auxiliary of the Diocese of New York, is completed. Bishop Howden reports:

It has fully realized our ambition to provide the much needed equipment for our Indian work. The new building is very attractive, both inside and out. It includes a children's ward, and a ward for very ill patients, which has to be segregated from the other wards on account of the traditional and deep-seated fear of death among these Indians. Also, comfortable quarters for the assistant nurse and a playroom for the children. We are deeply grateful for this great help.

IN A NUMBER of particulars the Missionary District of Oklahoma reports improvement and progress of a definite kind, as well as the more intangible, but no less real forward movement in spiritual affairs. Church attendance and Church school attendance have shown a marked increase. The number of confirmations in 1933 was the largest yet recorded for one year—514. The clergy staff has been increased and the clergy are better placed for efficient and economical work. The entire field is adequately covered. New towns have been entered. No place has been abandoned. Not only is the number of clergy larger, but the average quality of the men is higher than ever before and the spirit and character of their work is better. It would be hard to find a more industrious and consecrated group of clergy, anywhere in the Church. They work together with fine fellowship and with entire lack of self-seeking. To them great credit is due for the remarkable record.

During periods of depression, the financial record of congregations is always of interest. In no single instance has the past year seen an increase in indebtedness. On the contrary many parishes and missions are in better financial condition than was the case a year ago.

The 1933 Convocation authorized

Bishop Casady to appoint a committee on a district endowment with power to act. Last autumn this committee was appointed and began its work. There is every reason to believe that the effort to raise an endowment will meet with such success that Oklahoma will be amply able to meet the decreases in appropriation from the National Council and become a self-supporting diocese on schedule time.

THE DAILY VACATION Bible School which is held every year during June at St. George's Mission, Pine Grove Hollow, Virginia, this year enrolled fifty-three children between the ages of six and fourteen years. Each day's schedule included a devotional, musical, recreational, class-work, and handwork period. For their handwork the boys made a rock walk from the mission house to the church, a walk three feet wide and forty-two yards long, because they thought it would be easier for the Deaconess, who uses crutches, than walking on uneven ground. One day they needed to haul sand and gravel for the cement, and they went to a neighbor to borrow a horse or mule. He said he would willingly loan them his mule, provided they thinned his corn. This the boys cheerfully did, working in the hot sun, and brought the mule back with beaming faces.

IN THE DISTRICT of Salina confirmations during the year 1933 exceeded the record of 1932 by two hundred per cent. Increases are reported from every missionary district but Salina's record is outstanding. In picturesque Dodge City, once known as "the end of the Trail," the congregation has doubled in membership in two years. It is remarkable what a group of hard-working, enthusiastic missionaries can do when they are determined to preach the Gospel to the people in small towns and on scattered ranches, in spite of many difficulties.

Christian Social Service

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

THE SCENE WAS a Bishop's office. The time was midsummer, 1934. The speaker was the Bishop. "The mass meeting of the Social Service Department should be the most important event at the General Convention." This episcopal remark illustrates the expectations of American Churchmen from next month's gathering at Atlantic City.

This Department plans to utilize to the full the opportunity for social education provided through the National Council Training Institute, and has arranged for four of its courses. The Executive Secretary will lecture on *The Parish Meets the New Leisure*, while Spencer Miller, Jr., Consultant on Industrial Relations, will give a course on *The Church's Share in Social Reconstruction*. The events of the summer have increased the timeliness of both subjects.

At the request of the Department, Miss Mary S. Brisley, Executive Secretary of the National Council CMH, will present a course on *Problems of the Modern Family*. The effects of recent social changes upon rural life will be discussed by the Rev. Goodrich R. Fenner, Secretary for Rural Work, under the title, *Rural Trends and New Emphases in Rural Work*.

The Department is also anxious to use the Convention as a meeting time for board members and superintendents of the several types of Episcopal social institutions. On Monday, October 15, there will be a luncheon in the interest of Church homes for children. In view of the large number of such institutions in the Middle Atlantic States, there is opportunity for a significant gathering of leaders in child care.

Tuesday evening, October 16, will be the occasion of a dinner devoted to the program of Episcopal hospitals. The speakers will be Bishops who are heads of diocesan hospitals and some of the leading superintendents.

The following day (October 17) there will be a luncheon for executives and board members of the several City Mission Societies. Problems of that distinctive phase of work will be discussed by those intimately concerned with it.

On Thursday, October 18, a luncheon will bring together members of boards of managers and superintendents of the numerous Church homes for the aged. Such a meeting has especial possibilities since there is no national agency of a secular character concerned with raising standards for such institutions.

Although these meetings are intended primarily for those officially connected with the Church's social institutions, either as directors or as executives, they will be open to other Bishops, deputies, or visitors who are particularly interested.

The triennial mass meeting of the Department on Friday evening, October 19, will have as its theme, the Church's relation to the process of social reconstruction.

The General Convention dinner of the Rural Workers Fellowship is to be held on Saturday evening, October 20.

A CLOSE RELATION exists between the message sent to Congress on June 8 by President Roosevelt and a type of social work carried on by the Church. The message dealt with the whole question of social security while the Church has long been concerned with relieving that type of insecurity suffered by dependent aged persons.

When the American Association for Old Age Security was organized in 1927 only four States had old age pension laws, caring for a total of only one thousand persons. Today twenty-five States are providing pensions for their dependent old people, numbering 112,000.

Several Church homes for the aged have reported, as a result of this trend, a marked decline in their waiting lists.

Religious Education

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

The Church School at General Convention

ON THE FRONT page of many of the publications of the Board of Christian Education of the Presbyterian Church in the U.S.A. there appear these significant words, "Nothing less than the best is good enough for the Christian Education of the Young People of the Church." That belief is shared in by the rank and file of the membership of that communion which makes abundant provision in the way of funds and workers for the carrying out of that slogan. Where there is such a published conviction, there is no danger of the Christian education of the young people of the Church being neglected.

Our Church makes no public profession of that sort. In fact our Church does not expend of itself in the interest of Christian education as freely as do several other Christian communions. Yet our Church must needs be deeply interested in the Christian nurture of the young people of the Church and in the whole program of the Church school. The members of our Church must needs be just as anxious to stimulate the growth of young people in Christian living as are the members of any other body of Christians. The future growth and progress of the Church depends upon the proper education of its children. Furthermore our young people have a right to just as much Christian education as the Church is able to give them. Moreover, these younger members already contribute generously to the program of the Church in the world. It would not be at all amiss for our Church to concur with the Presbyterians and proclaim on every occasion, "Nothing less than the best is good enough for the Christian education of the young people of the Church." Perhaps such a slogan would awaken our whole Church to the importance of the Christian nurture of the young.

During the meeting of General Convention at Atlantic City your Department of Religious Education will endeavor to do two things. First, of course, the effort will be made to show what is being done for and by young people in our Church or Sunday schools. All available space will be filled with exhibits of actual work accomplished. In some cases because of the size of the completed enterprises the stories will be told only by photographs or by posters. But every effort will be made to have examples of enterprises and materials which any school may be able to reproduce: notebooks, models connected with study, original poems, prayers, songs, stories, pictures, games; work done in connection with mission study, records of excursions and parties, moving pictures of any religious education with children; samples of tests, worship programs, time schedules, special record forms, diocesan standards, pictures, and curriculum materials. Most of the courses of study in the Church school will be on exhibit and mimeographed lists of such materials will be given out to those who desire them. Publications of the Department on different phases of work in the Church school also will be available upon request.

The outstanding accomplishment of the Church schools as a whole will be shown at a Mass Meeting in the Assembly Room of Convention Hall on Monday evening, October 15, at eight o'clock. Bishop Cook will preside at this Mass Meeting and at a specified point in the program representatives of all dioceses and missionary districts at home and abroad will come forward and symbolically present the Lenten Offerings of this triennium.

This Mass Meeting will also be illustrative of the second thing which your Department will endeavor to do at Convention. The latter part of the program will be filled with three addresses pointing

to the future and proclaiming ideals and principles. It is not enough to show what has been accomplished—if the work among our young people is to continue to grow and progress, then the people who help and direct the young people must be forward-looking and must be prepared to point out advance goals. These objectives will be proclaimed in addresses, during the classes of the National Council Training Institute conducted by officers and other representatives of the Department, and by means of posters in the exhibit rooms.

During the National Council Training Institute (Monday-Thursday, October 15-18) there will be several courses related to the work of the Church school. Each morning at nine o'clock the Rev. D. A. McGregor will speak on the meaning of religious education and set forth the objectives for Church schools. In the second period beginning at ten-fifteen Deaconess Frances Edwards will conduct a conference on The Diocesan Department of Religious Education. Also during the second period Miss Mabel Lee Cooper will conduct a conference on The Art of Christian Teaching and point out ways of improving teaching method. At the same time there will be a conference on The Rector and the Church School conducted by the Rev. Vernon McMaster, in an endeavor to discover the ideal relationship between the minister and the Sunday school. A course conducted in the second period by the Rev. Phillips E. Osgood on the subject The Standards and Techniques of Religious Drama should be of intense interest to all who are anxious to facilitate learning and the forceful presentation of religion to young people. More remotely related courses will be one on Christian Education in the Home conducted by Mrs. George B. Barbour, and another on Problems of the Modern Family led by Miss Mary S. Brisley.

The headquarters of the Department will be in Room 13, Convention Hall, where someone will be on hand during the whole period of Convention to consult with individuals or groups on subjects related to the Church school.—V. McM.

Missionary Education

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

THE NATIONAL Council Training Institute in Atlantic City, October 15-18, offers clergy and parish workers an opportunity to have leaders trained to conduct the parish study on Japan or on the Orientals this coming winter. If you have not a leader who can prepare to teach either of these courses without assistance, we suggest you select a likely person and tell them about the Institute. If necessary it would be a good investment to give financial aid to make possible these four days of study.

For a pamphlet describing all the courses address the Rev. A. M. Sherman, Dean, 281 Fourth Avenue, New York.

A REPRINT of the materials useful for the study of Japan and of the Orientals in the United States which appeared in THE SPIRIT OF MISSIONS is available in two leaflets and may be obtained free from The Book Store. Other materials, not previously noted, which will be helpful in our current studies include:

Japanese Festival and Calendar Lore by William H. Erskine. (Bethany, W. Va., College Book Store. \$1.25.)

An unusual book containing material on Japanese festivals and customs which would be helpful in arranging Japanese programs and parties.

A Gentleman in Prison by Tokichi Ishii, translated by Caroline Macdonald. (New York, M.E.M. 50c.)

Written while the author was in prison, it gives a most unusual account of the conversion of a desperate criminal and the transformation which Jesus Christ wrought in his life.

Goro Takagi—Musician by William M. Vories. (New York, M.E.M. \$1.)

A remarkable story of a boy whom Dr. Vories discovered in a ship orchestra and who renounced his professional career as a musician to enter Christian service in the famous Omi Mission.

THE LATEST addition to the free Today series of leaflets published by the National Council is *Japan Today*.

Department of Publicity

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

THE FIRST DUTY of the Department of Publicity at General Convention is to maintain a well-organized and effective system for making known to the Church, and to those outside the Church, the news of the Convention itself. That duty will be performed at Atlantic City as at previous General Conventions. But the Department is also conscious of its responsibility to the whole Church, and this year, at General Convention, it will offer certain additional services which, it is hoped, may prove of practical value to Bishops, clerical and lay deputies, delegates to the Woman's Auxiliary Triennial, and to visitors from parishes and missions everywhere.

Publicity Exhibit and Demonstrations. The Department will present an exhibit of parish, diocesan, and national Church publicity, in a room in the Convention Hall. Here will be shown specimens of most forms of publicity used through the Church, and the mechanical equipment required for effective publicity, in the smallest mission, as well as in the metropolitan parish.

At frequent intervals the Department will arrange demonstrations of parish publicity production. These will exhibit the publicity possibilities of various duplicating devices, of motion pictures, bulletin boards, literature and tract cases, stereopticon slides and film slides. The officers of the Department will be ready to give information concerning the use of any of the methods exhibited.

Lectures. In connection with the National Council Training Institute, but given in the Publicity Exhibit Room, four lectures on Church publicity will be open to all interested persons. Lectures will be given on October 15, 16, 17 and 18, beginning at 9:00 a. m., and ending promptly at 9:55, allowing time for deputies to get to their meeting place before opening of the daily sessions. Special consideration will be given to methods practicable

in these times, in parishes of all sizes, and to the development of promotional methods which will assist recovery throughout the Church.

Partly Printed Parish Paper. This new, effective, and economical plan for production of a parish paper will be demonstrated and explained. In use by hundreds of parishes and missions already, it offers a real opportunity to those parishes and missions which have not yet investigated it.

The News Bureau. The facilities of the National News Bureau are offered to all deputies or visitors who wish to send Convention news to their home newspapers; to representatives of the Press Associations and the secular press; and to the representatives of the religious press.

All such representatives are invited to register at the press room adjoining the meeting room of the House of Deputies, after which they will be supplied with frequent and detailed reports of the activities of both Houses of the Convention and of the Woman's Auxiliary Triennial. Representatives are invited to make use of typewriting machines, telephones, and other equipment installed in the press room for their convenience.

Consultation. The officers of the Department will be available throughout the Convention for consultation upon publicity problems of parishes or dioceses. The Department especially covets the opportunity of assisting in the adaptation of publicity methods to local needs, and the solution of your publicity problems.

Broadcasting. Through the Columbia Broadcasting System, the opening service and other events of national interest will be put on the air over extensive hook-ups.

Photography. The Department will cooperate with the religious and secular press in assuring adequate photographic record of the Convention.

It is earnestly hoped that deputies and visitors will make full use of our services.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THE FIELD OF adult education presents significant opportunities to the Auxiliary. To mention only two suggests new goals for us to work toward.

Constructive education for Christian parenthood must be the concern of the Woman's Auxiliary in coöperation with other groups in the parish and community. The need for this becomes increasingly clear as we seek to aid in the religious education of the children of the Church. Education for leisure is a byword in these days. How far are we prepared to contribute to the enrichment of life of those upon whom

more and more leisure is being thrust? Surely the Church has a function in the present effort to stimulate the desire and create the environment for more fruitful living for men and women everywhere."

These words from Miss Lindley's report to the Woman's Auxiliary Triennial in Denver are as appropriate today as they were three years ago. The women of the Church are recognizing the importance of parent education, and during the triennium some progress has been made in incorporating this aspect of adult education in the program of the Woman's Auxiliary. Much more needs to be done in this direction. The Auxiliary can often approach groups of young married women through this phase of the program.

The development of parent education should be in close coöperation with the Church school. The Department of Religious Education has circulated one free leaflet, *Helping Parents Solve Their*

Problems, and is now recommending two leaflets prepared by The International Council of Religious Education, *The Church's Opportunity in Family and*

Parent Education (10 cents), and *Christ in the Life of the Home* (2 cents). These pamphlets outlining methods of procedure for a program of parent education in a parish may be ordered through the Church Missions House Book Store.

Education for leisure is one of the interests of the Department of Christian Social Service, which has issued during the past year the leaflet, *The Parish House and the New Leisure*.

As an auxiliary to this Department, we shall seek to share in enterprises aimed at providing opportunities for the constructive use of leisure time.

Among the recent books on the subject, three are suggested:

Leisure in the Modern World by C. Delisle Burns. (New York, Century.)

Time to Live by Gove Hambidge. (New York, McGraw Hill.)

A Guide to Civilized Loafing by Harry A. Overstreet. (New York, Norton.)

For those interested in these trends in adult education two first-hour courses are offered in The National Council Training Institute in Atlantic City, October 15-18. They are:

The Church and Parent Education—Mrs. William E. Leidt.

The Parish Meets the New Leisure—The Rev. C. Rankin Barnes.

Descriptions of these courses were given in the July SPIRIT OF MISSIONS.—M.I.M.

ARE you planning for your autumn presentation of the United Thank Offering? The women in every parish and mission should have an opportunity this month to give their final offering for the triennium, that it may be presented at the service of thanksgiving in Atlantic City on October eleventh.

The Coöperating Agencies

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

The Daughters of the King

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



IT IS HOPED that everyone will read the Message of the Presiding Bishop on the front cover of *The Witness* for August 2, commending the work of the Order in its well-defined service for the Church. It will be recalled by those who heard Bishop Perry at our convention in Denver, that it was as a parish priest he first became acquainted with the work of the Order. His hearty endorsement will give encouragement to members and should remove any possible doubts as to the value of a chapter in a parish.

All present plans are centering around the triennial convention of the Order to be held in Atlantic City, October 5-9, an outline program of which was published in the July *SPIRIT OF MISSIONS*, page 349.

AMONG RECENT letters of inquiry is one from a rector who asks "What do members of a chapter *do*?" A letter in the same mail might serve as an answer:

In addition to regular work—trying to interest women, especially young women, in the Church; bringing women and children to baptism and confirmation; helping them to have a place and part in the Church's work; looking up absentees from the Church school; calling on sick and shut-ins and new people in the parish; encouraging attendance at services—many other things are done with the approval, or under the direction, of the rector.

Members made the veils for the confirmation class and gave a year's subscription for a Church weekly to the public library; they gave a reception to the newly confirmed and the strangers in the parish; they sponsored monthly Bible lectures by the rector and assisted in the daily vacation Bible school and the summer choir; some teach regularly in the Church school, while some hold themselves in readiness to substitute as teachers whenever needed.

The Guild of St. Barnabas

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



THE GUILD of St. Barnabas will have a meeting of its national executive committee, Friday, October 19, during the sessions of General Convention at Atlantic City. There will be a corporate Communion, to which all interested in the Guild are invited. After breakfast together there will be a round table conference for all who can stay, followed by the meeting of the executive committee.

THE ANNUAL Florence Nightingale service for nurses, which was instituted by the Orange (New Jersey) Branch of the Guild, has become an annual event of much importance in many cities throughout the country. This year the Chaplain-General attempted to compile a complete list of such services. Services were reported held in thirty-nine cities:

Baltimore, Md.	Memphis, Tenn.
Birmingham, Ala.	New Brighton, N. Y.
Boston, Mass.	New Orleans, La.
Brooklyn, N. Y.	New York, N. Y.
Buffalo, N. Y.	Norwich, Conn.
Burlington, N. J.	Orange, N. J.
Cincinnati, Ohio	Philadelphia, Pa.
Cleveland, Ohio	Portland, Ore.
Clinton, Okla.	Providence, R. I.
Detroit, Mich.	San Francisco, Calif.
Ethete, Wyo.	Scranton, Pa.
Garden City, N. Y.	Seattle, Wash.
Hartford, Conn.	Toledo, Ohio
Honolulu, T. H.	Trenton, N. J.
Jersey City, N. J.	Tulsa, Okla.
Kenosha, Wis.	White Plains, N. Y.
Lakewood, N. J.	Wilkes-Barre, Pa.
Lexington, Ky.	Williamsport, Pa.
Los Angeles, Calif.	Worcester, Mass. (with Westboro joining)
Marquette, Mich.	

The total attendance reported was 16,007, of whom 10,964 were nurses.

The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*
386 Fourth Avenue, New York, N. Y.



THE G.F.S. headquarters during General Convention will be at the Convention Hall where the House of Deputies is to meet. Here information about G.F.S. activities at the Convention may be secured, appointments made with members of the Board of Directors and of the staff, and G.F.S. publications and Christmas cards can be looked over and purchased. The Hotel Dennis will be the headquarters' hotel.

The principal activities of the G.F.S. will occur between October 10 and 18.

OCTOBER 11

- 8:00 a.m. One hundred and fifty G.F.S. members representing the Dioceses of New Jersey, Newark, Pennsylvania, Delaware, New York, and Long Island will take up the United Thank Offering.
- 10:00 Meeting of the national Board of Directors.
- 2:00 p.m. G.F.S. Conference for members who took up the offering in the morning, and members and associates who are attending the Convention. The Solarium, Hotel Dennis. *Leaders:* Miss Frances Arnold and Mrs. Stephen Mahon.
- 5:00 Tea given by the G.F.S. of the Diocese of New Jersey, Hotel Dennis.

OCTOBER 15, 16, 17

- 12:30 p.m. Missionary Luncheons of the Woman's Auxiliary and the Girls' Friendly Society, Hotel Chelsea.

We hope that you will come to our convention headquarters to see our program aids for young people's groups. You may be glad to know of them and to use them in your parish even though you do not have a G.F.S. Our new "Spare Time" program kit called *Try Something New* contains ideas for inexpensive handicrafts, games for grown-ups, dramatics, and reading. (Copies may be ordered from the G.F.S. national office.)

G.F.S. 1934 Christmas cards at greatly reduced prices will also be on sale at our headquarters. Although we are not pur-

chasing new cards this year, plans have been made to sell the cards we have on hand at greatly reduced prices. Most of these prices represent more than a fifty per cent reduction. You may buy your cards at the convention or leave an order for them to be sent to your home.

FRIENDS OF THE society will be interested to know that a total of \$1,853.97 has been received so far this year from the Contributors' Plan. We are most grateful for this amount although it is still far below our needs for 1934.

The Church Army

Captain B. F. Mountford, *Secretary*

416 Lafayette Street, New York, N. Y.



DAILY VACATION Bible Schools conducted by Church Army during recent summer months have been most encouraging, particularly those conducted by Mission Sister Annie Horner for the Indians of South Dakota; by Captain and Mrs. Tom Moss at Blackwell's Hollow, Virginia; by Captain and Mrs. Lawrence Hall at Lake Delaware, N. Y.; and by Captain Raymond W. Lewis in Cincinnati. Captain Earl S. Estabrook combined a Junior School of Prayer with the usual Bible School routine at Greenville, Ohio. At Blackwell's Hollow, as part of the handwork, the boys made a miniature stone church with font, altar, and pews. The girls made altar linens and kneelers. Crosses were also made and placed in the prayer corners of the children's mountain homes.

AT GENERAL CONVENTION Church Army will have an exhibit, conduct a daily service of outdoor witness, join the Daughters of the King at a breakfast meeting, have a special choral Communion service, take part in the meeting of the National Commission on Evangelism, and have a dinner meeting.

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

X THE WORLD outreach of the Brotherhood of St. Andrew will be strikingly illustrated at the national convention at Atlantic City, October 5-9, by a mass meeting on Sunday afternoon, October 7, at which there will be messages of greeting from each of the ten foreign countries in which the Brotherhood is at work: Canada, Great Britain, Holland, Mexico, the West Indies, Australia, New Zealand, Japan, China, and Liberia. There will also be a message from the Brotherhood's well-organized work among the American Indians.

At this service there will be a display of flags representing each nation in which there is a branch of the Brotherhood; and the two addresses, one by Bishop Freeman, of Washington, and one by a returned missionary (to be announced later) will emphasize the world-wide responsibility and opportunity of the Brotherhood.

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*

22 West 48th Street, New York, N. Y.



IN THESE DAYS when there is so strong a call for the leadership of youth, it is very refreshing to consider some of the veteran secretaries of the C.P.C., eighty or more years young, and still earning well-deserved praise from their diocesan officers.

Among their number is Miss Anne Brown, secretary for a large parish in the Diocese of Ohio, who recently allowed herself to be interviewed at a local broadcasting station. She gave a brief account of the establishment and growth of the Club and of the needs it meets, told a little of the methods of work, and gave a summary of a year's work in her own parish. Finally she acknowledged that her special object in broadcasting was to

induce others not members of the Episcopal Church to organize similar efforts in their own congregations.

This wish of Miss Brown's reminds the writer that from time to time she has given on request detailed information concerning the C.P.C. to representatives of a number of religious bodies, but she has never heard of further action on the part of any. Meanwhile it may be of interest to note that in one diocese there is an active Presbyterian branch of the C.P.C. and in another an undenominational branch, not connected with any parish, but working as a group under the diocesan officer.

THOSE WHO HAVE sent books to St. Mary's Hall, Shanghai, may be interested to know how their gifts are used in summer. It is a satisfaction to think that they are not idle on the shelves during vacation:

We let the teachers and students take out books in June for the summer, and all left on our shelves are dictionaries and encyclopedias, which makes housecleaning much simpler! So your books will probably spend the summer in the interior of China, returning to school in September. Public libraries accessible to Chinese are unknown and our group much appreciates the opportunity to get good reading material. The Student Patriotic Club has given money from its membership fees (twenty cents a term) to buy Chinese books, but generally speaking our library is the gift of the Church Periodical Club and of friends at home. One gift of books came from a Southern gentleman and his wife going around the world. They came in late one afternoon with their arms full of books, the reading matter they had used en route and finished, so instead of leaving the books on the boat or throwing them overboard they took the trouble to load them into a motor car and bring them out to a mission school. An excellent example to follow, and so simple it seems strange that no one has done it before or since

HOW LITTLE WE realize what a few books relative to her work mean to a teacher who is training others to teach and who has no access to an educational library. This letter speaks for itself:

The package of fine books arrived on the week-end boat and I hasten to write you thanks for them. It was very good of you to

keep us in mind and these books are going to be of great aid to us. The books on adolescents came just in time for a course I am teaching and I was in need of reading material for the class. I fear you will think I am always wanting something and the truth of the matter is that I am. No use in denying that fact but just to pin a few medals on myself I want to say that I do keep a few of my desires to myself for I know I cannot have everything I want. You are so good to us always that I feel I must not ask for too many things. Please know that we all do appreciate your work and your interest profoundly. Our thanks and appreciation go out to you constantly.

Seamen's Church Institute of America

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



THE FALLING off in shipping, so prevalent during 1932, continued during 1933 and left an unprecedented number of seamen stranded ashore without food, shelter, and clothing. This condition, of course, increased tremendously their demands upon the services of our Institutes.

A summary of these services rendered during 1933 by our sixteen affiliated Institutes gives evidence of the magnitude of the task placed upon the Institutes, hampered by largely decreased incomes:

Free lodgings furnished.....	150,024
Total lodgings furnished.....	223,082
Free meals given.....	275,248
Mail received for seamen (pieces).....	57,697
Baggage checked (pieces).....	7,476
Deposited for safe-keeping.....	\$43,536.76
Entertainments given.....	671
Men shipped.....	5,085
Men given shore jobs.....	925
Hospital visits made.....	1,006
Visits made to seamen in jails.....	124
Books distributed.....	60,976
Magazines distributed.....	185,283
Knitted articles and clothing distributed.....	5,706
Relief cases cared for.....	23,922
Men treated in medical clinics.....	610
Religious services.....	833

Church Mission of Help

Mary S. Brisley, *Executive Secretary*

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

CMH HOPES to accomplish two things on CMH Day, October 16, at General Convention. First, to arouse a deepened understanding, on the part of Church people, of the needs of young people and the problems they are facing today. It is believed that when a nucleus of socially-minded people are aware of unfavorable conditions in their community which contribute to the delinquency and dependency of young people they will make efforts to improve them.

Secondly, to gain greater recognition of the need for the best professional services that can be offered by the Church, case work, and psychiatry to help young people make something of their lives when they are meeting with so much discouragement and difficulty.

The day will begin with corporate Communion at St. James' Church at seven-thirty o'clock. The Rev. Julian D. Hamlin, chaplain of the National Council CMH, will be the celebrant.

Mrs. John M. Glenn will preside at luncheon at one o'clock and will give a short address. Miss Mary S. Brisley, Mr. Hamlin, and the Rev. C. Rankin Barnes, will speak on special aspects of CMH work.

The New Jersey Board of Directors will be host at four o'clock tea to meet Mrs. Glenn and the presidents of diocesan CMH societies.

The evening meeting at eight o'clock will be the most important of the day. Both the luncheon and this meeting will be held at Haddon Hall and everyone interested in the work of CMH is cordially invited.

The CMH booth will afford an opportunity for individual conferences; literature will be on display.



The Trend Is Still Upward

CHURCH LIFE INSURANCE CORPORATION ORDINARY LIFE INSURANCE DISTRIBUTION

First six months of 1934 against corresponding period of 1933 increase	50%
First year annuity premiums increase	462.66%
Renewal annuity premiums increase	632.36%

This outstanding record indicates the growing favor in which Church Life Insurance policies are held. All forms of annuities are also written by this Corporation.

The facilities of the Corporation are available not only to the clergy, but to lay officials and lay workers of the Church, such as vestrymen, church school teachers, choir members and members of official parish organizations, and their families.

Inquiries may be sent to the

Church Life Insurance Corporation
20 Exchange Place, New York

TRINITY SCHOOL

139 WEST 91st ST., NEW YORK
FOUNDED 1709

Primary, Grammar and High Schools
Prepares for all Colleges
225th Year Begins Monday, September 24th.

THE BISHOP WHITE PRAYER BOOK SOCIETY

Founded by Bishop White 1833

Donates to Missions, Institutions, and Parishes unable to purchase them, in limited grants,

The Book of Common Prayer.

The Combined Book (The Book of Common Prayer and Hymnal in one volume), Pew size.

Apply to Rev. W. Arthur Warner, D.D., Sec'y.
S. W. Cor. 5th and Arch Sts., Philadelphia, Pa.

CATHEDRAL STUDIO. Church Embroideries, Altar hangings, etc. Stoles from \$6.50. Burse and veil \$10 up. Surplice \$8 up. Exquisite Altar linens. Cope from \$60. Silk damask Mass set from \$50. Silk chasuble from \$20. Church fabrics and pure Irish linens by the yard. Embroidered emblems ready to apply. Altar Guild Handbook 50c. **L. V. MACKRILLE**, 11 W. Kirke Street, Chevy Chase, Washington, D. C. Tel. Wis. 2752.



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

Press of Thomas J. Griffiths Sons, Inc., Utica, N. Y.

Your Fall Plans Can Include a New and Better Parish Paper Without Increased Cost

THE PARTLY PRINTED PARISH PAPER usually costs less than locally-printed papers, and it is more attractive, readable and effective. That is the testimony of hundreds of rectors who use it.

Have you seen it? Will you investigate now? Drop a postcard for samples and full information.

DEPARTMENT OF PUBLICITY

The National Council
Church Missions House
281 Fourth Ave., New York

THE LIVING CHURCH GENERAL CONVENTION DAILY

TO BE PUBLISHED DAILY, EXCEPT SUNDAY, during the General Convention of the Episcopal Church, at Atlantic City, October 10-24, 1934.

The Staff

Editor.....Clifford P. Morehouse
Managing Editor.....Rev. Smythe H. Lindsay
Assistant Managing Editor.....Robert E. MacIntyre
Associate Editors.....Rev. Frank Gavin,
Miss Elizabeth MacCracken, Clinton Rogers Woodruff
Contributing Editors.....Rt. Rev. Charles Fiske, D.D.,
Rt. Rev. Frank E. Wilson, D.D., Rt. Rev. George Craig
Stewart, D.D., Rt. Rev. Irving Peake Johnson, D.D., Rev.
ZeBarney Phillips, D.D., Rev. G. Warfield Hobbs, D.D., Rev.
Guy Emery Sipler, Litt.D., Rev. William B. Spofford, Rev.
Charles W. Sheerin, Origen S. Seymour, J. Randolph Ander-
son, Joseph E. Boyle, Mrs. Ada Loaring-Clark, Mrs. D. T.
Huntington, Miss Grace Lindley.

Fourteen issues, 65 cts. delivered in Atlantic City or mailed to any address.
Single copies, 5 cts.

— — — — — *Subscribe Now* — — — — —

**THE LIVING CHURCH,
1801 W. Fond du Lac Ave.,
Milwaukee, Wis.**



Enclosed is 65 cts. for which please enter my subscription to THE LIVING CHURCH GENERAL CONVENTION DAILY.

Name

Address

If you plan to attend General Convention and wish the DAILY sent to your Convention address, fill in space below.

Convention Address

.....
All subscriptions payable in advance. No charge orders accepted.