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INDEX

VOL. XCIX

1934

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

A

- Aaron, John, 211
 Across the Secretary's Desk
 (See Departments—Foreign Missions)
 Addison, James Thayer—Read a Book, 240
ALASKA:
 Alaska calls to Builders of the Kingdom (John W. Chapman) *Winifred E. Hulbert*, 191-4
 Anchorage, All Saints', 293, 342
 Anvik, Missionary nurse answers emergency call to, *Chapman*, 219
 Bentley, On the trail with Bishop, 247, 420-4
 "Bishop of the Aurora Borealis," 453
 Burke, Grafton, 294, 393, 569-72
 Fort Yukon, New York sculptor visits, *Harper*, 569-72
 Also 294, 393
 Ketchikan, St. Elizabeth's, 149
 Sitka, 355
 Also 212, 248, 289
 Alumni support reopened Mahan School, *Benjamin L. Ancell*, 10-12
 American Church Building Fund Commission, 46, 298
 American Church Institute for Negroes Helps to build Kingdom, *Hulbert*, 130-32
 Also 156, 302, 399
 American Episcopate, Beginnings of the, *E. Clowes Chorley*, 415-19
 Among the Ojibways with Mahjigishig, *G. Warfield Hobbs*, 369-72
 Ancell, Benjamin L.—Alumni support reopened Mahan School, 10-12
 Death, 10, 104, 293
ANCHORAGE:
 (See Alaska)
ANKING:
 (See China)
ANVIK:
 (See Alaska)
 Appel, Jesse, ordained, 9
 Approach to Normal Youth, Our, *Helen Gibson Hogge*, 41-5
 Arapaho use drum as alms basin, 142
 Sacred pipe, 404
ARCTIC. Diocese of the, 116
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 *Maiihini* visits the Church in, *Beardsley, I*, 364-8; II, 443-6; III, 477-81
 Bishop Restarick was courageous pioneer, *Wood*, 123-4
 Church Army in, 293
 Also 259, 290

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

HONOLULU:
 (See Hawaiian Islands)

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

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

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

I

INDIA:
 Aaron, John, 211
 Bishop Azariah builds the Kingdom in India, *Gledstone*, 71-3
 Confirmations, 115
 Dornakal greets our first missionaries, *Shriver*, 3-9
 Indian chief helped to build Kingdom (Phillip Deloria) *Ellis Deloria*, 221-4
 Indians:
 Among the Ojibways with *Mahjigishig*, *Hobbs*, 369-72
 Arapahoes, 142, 404
 Gospel of Christ in Navajo Land, *The, Calvin*, 117-20
 Missionary finds Bishop Whipple letter, *Larsen*, 474-6
 Sioux, Visitation to, 563
 South Florida Seminoles, 502
 W. A. in North Dakota Mission, 307
 Institute schools help to build Kingdom, *Winifred E. Hulbert*, 130-32
 Isolated welcome the Church, Montana's, *Howell*, 495-6
 Isolated, Work among, 200
 "It is little, but we, too, are poor," *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, *Yonetaro Matsui*, I, 13-16; II, 81-4
 Jenkins, Hawkins K.—Sagada rejoices over new hospital, 318-20
 Jerusalem and East Mission, *The, George Francis Graham Brown*, 74
 Jerusalem and Near East:
 Christmas Eve at our Lord's Birthplace, *Graham Brown*, 565-7
 Good Friday Offering aids, *Bridgeman*, 121-2
 Jones, Frank M.—St. Barnabas' Hospital cares for children, 237-9
 Jones, Mary R., 290
 Junge, Werner, 139

K

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

Kan, Enkichi, 564

KANSAS:

- Hays Associate Mission, 298
- KENTUCKY, 403, 469
- Kiangsi-Hunan—Bishop consecrated, 47
- Kiangsi rehabilitation, 355
- Kiangsu Clergy Fund, 50
- Kobashi San: A Japanese St. Francis, 27-8
- Krischke, Egmont Machado, ordained, 116
- Kutchu-Kuehin mother and child, 562

KYOTO:

(See Japan)

L

- Lan Tiang Hu, 163
- Larsen, John G.—Missionary finds Bishop Whipple letter, 474-6
- Lassiter, Roberta L., 51
- Leidt, William E.—General Convention bravely faces the future, 515-20
- Lenten Offering:
 - (See also Builders of the Kingdom)
 - Lenten Offering Poster, 66
 - Lenten Offering stories, How shall we use the, 55-6
- Lepers:
 - Kusatsu, Mary Cornwall Legh of, *Barnes*, 381-4
- LIBERIA:
 - By river and trail into the hinterland, *McKenzie*, 438-40
 - Cuttington College, 51
 - Pandemai, Church of the Incarnation, 126
 - Strides toward self-support, *A. B. Parson*, 333-4
 - Also 307
- Lindley, Grace—W. A. Triennial faces vital questions, 413-14
- Lloyd, Arthur S.—Power which faith adds to a man, *The (Teusler)*, 408
- Loaring-Clark, Ada—Ministering to the visually handicapped, 17-18
- Lost Chance, A, *George G. Barnes*, 143-5
- Lure of gold threatens the Philippines, *Clifford E. Barry Nobes*, 309-12

M

- Mahini* visits the Church in Hawaii, *A. Edna B. Beardley*, I, 364-8; II, 443-6; III, 477-81
- Manhood and the Church's Line, *Charles P. Taft*, 385-6
- MANILA:
 - (See Philippine Islands)
- Marston, Margaret I.—Parent education, 460
- Martyr, A Story of Henry, *Basil Mathews*, 24-6
- Mathews, Basil—In Peril of Shipwreck, 97-9
- Race against time, A, (Henry Martyn), 24-6
- Mathews, Paul—New Jersey welcomes General Convention, 357-8
- Matsui, Yonetaro—Japanese diocese (Tokyo) completes first decade, I, 13-16; II, 81-4
- McGregor, D. A., 249, 307
- McHenry, Dorothea L., 139
- McKenzie, Mary Wood—River and trail into the hinterland, *By*, 438-40
- McKim, John, 52, 520; portrait, 373
- McMaster, Vernon C., 199
- Church school at General Convention, *The*, 457-8
- Message to the Church, *James DeW. Perry*, 277
- MEXICO:
 - Current trends in revolutionary, *Creighton*, 543-4
 - House of Hope, Nopala, *de Salinas*, 133-4
 - Our Church goes forward in, *Creighton*, 573-5
 - Woman's Auxiliary, 163
 - Also 356
- Milton, W. H.—*And the Life Everlasting* (reviewed), 592
- Ministering to the visually handicapped, *Ada Loaring-Clark*, 17-18
- Missionaries:
 - Missionaries will tell you of their work, *Charles H. Collett*, 493-4
 - New appointees, 139-40

Missionary Education:

- (See Departments—Religious Education)
- Missionary facts from many lands, 115-6, 163-5, 211-12, 259-60, 307-8, 355-6, 403-4, 467-9, 563-4
- Missionary finds Bishop Whipple letter, *John G. Larsen*, 474-6
- Missionary nurse answers emergency call, *Henry H. Chapman*, 219
- Missions in This Age, W. A. Committee Report, 606
- MISSOURI:
 - St. Luke's Hospital, Kansas City, 213
- MONTANA:
 - Missionary organizes group parish, 200
 - Montana's isolated welcome the Church, *Monica V. Howell*, 495-6
- Morehouse Memorial Library is dedicated, 79-80
- Morris, J. Kenneth—Devastating typhoon strikes Japan (Kyoto), 545-7
- Mosher, Gouverneur F.—Adventures in Upi, 315-17; portrait, 306
- Tiruray girls witness to the Master, 313-14
- Moslems:
 - Cross meets crescent in ancient Sian, *Pickens*, 170-2
- Moss, Jr., Frank H., 290
- Mullen, Edward G.—Pioneer among Zamboanga Moros retires (Frances E. Bartter), 471-3
- Myers, Margaret J. H.—*Self-made Bishop*, A (reviewed), 436-7

N

- Naide, J. Y.—Osaka Diocese completes first decade, 125-6
- Nairne, W. P.—Saint in the slums of Japan, A (Kagawa), 335-7
- NANKING:
 - (See China)
- National Council:
 - Between Conventions, 597-9
 - 1933 Deficit, 147
 - Meetings: (December 1933), 49-51; (February), 197-9; (April), 289-92
 - Members, 520
 - Also 101, 245, 339-41, 391, 451, 501
- Near East, Sunday schools in the, 157
- (See also Jerusalem)
- Negroes:
 - First ordained on Southern soil, 260
 - (See also American Church Institute for Negroes)
- Newberry, Alfred—Read a Book, 380
- New Jersey, Beginnings of Church in, *E. Clowes Chorley*, 359-63
- New Jersey welcomes General Convention, *Paul Mathews*, 357-8
- NEW MEXICO:
 - Farmington, San Juan Mission Hospital, 455
 - New York sculptor visits Fort Yukon, *Lillie H. Harper*, 569-72
- Nichols, John W., elected Suffragan Bishop of Shanghai, 520
- Nobes, Clifford E., Barry—"It is little, but we, too, are poor," 579-80
- Lure of gold threatens the Philippines, 309-12
- Nogawa, Hisanosuke, 211

O

- OKLAHOMA, 346, 455
- Olmos, Mario Ramires, ordained, 116
- On the trail with Bishop Bentley, *John B. Bentley*, 420-4
- One hundred years ago, China Mission, 213
- First Negro ordained on Southern soil, 260
- Osaka Diocese completes first decade, *J. Y. Naide*, 125-6
- Overs, Walter H., death, 308

P

- Pandemai:
 - (See Liberia)
- Parson, A. B.—Liberia strides toward self-support, 333-4

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

Q

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

R

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

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

S

SAGADA:

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

- Simkhovitch, Mary K.—Church and better housing, *The*, 127-9
 Sister Agnes Margaret, 290
 Sister Augusta, 290
 Sister Louise Magdalene, 290
 Social Problems facing the Church in 1934:
 I. Church and Social Justice, *The*, *Scudder*, 6-9
 II. Church and Family Relations, *The*, *de Oviés*, 93-6
 III. Church and better housing, *The*, *Simkhovitch*, 127-9
 IV. Church and Social Credit, *The*, *Fletcher*, 173-6
 V. Church and changing social work, *The*, *Carpenter*, 225-8
 VI. Church and new rural trends, *The*, *Colbert*, 269-72
 Social Welfare and Social Justice, *C. Rankin Barnes*, 321-24
 Soong, T. V., 293
 SOUTH DAKOTA, 200, 563
 South Florida Seminoles, 562
 Southern mountains, 246, 392
 Southon, Arthur E.—Twins of Star Island, *The*, (Bishop Patteson) 285-7
 Spokane, 213, 502
 Springtime comes to Shinkawa (Mrs. Kagawa) *George G. Barnes*, 387-9
 Standring, 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)

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A Malihini Visits Honolulu

EDNA B. BEARDSLEY

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MRS. A. R. T. STANDRING

MISSIONS AT CONVENTION

Our November issue will record in picture and story the memorable missionary moments of General Convention which is in session this month in Atlantic City



OCTOBER, 1934

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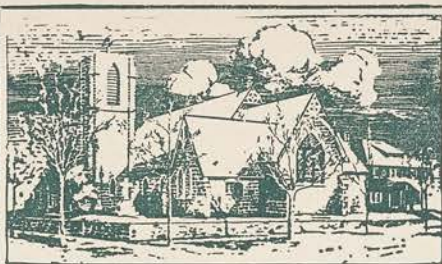
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WILLIAM E. LEIDT
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KATHLEEN HORE
Retired

Vol. XCIX, No. 10



OCTOBER, 1934

CONTENTS

Frontispiece: The Bishop of Cuba.....	466
Missionary Facts from Many Lands.....	467
St. John's University Honors Bishop Shen.....	<i>Josephine E. Budd</i> 470
Pioneer Among Zamboanga Moros Retires.....	<i>The Rev. Edward G. Mullen</i> 471
Missionary Finds Bishop Whipple Letter.....	<i>The Rev. John G. Larsen</i> 475
A <i>Malihini</i> Visits the Church in Hawaii: Part Three.....	<i>Edna B. Beardsley</i> 477
"She Hath Wrought a Good Work".....	<i>Mrs. A. R. T. Standing</i> 482
Kyoto Day Nursery Begins Home for Mothers.....	484
Eight Pages of Pictures from the Field.....	485
Read a Book.....	<i>The Rev. John W. Chapman</i> 492
Missionaries Will Tell <i>You</i> of Their Work.....	<i>The Rev. C. H. Collett</i> 493
A Quiet Day for Prayer: November 12.....	494
Montana's Isolated Welcome the Church.....	<i>Monica V. Howell</i> 495
James Hannington: Knight Adventurous: II. For Junior Churchmen.....	<i>Arthur P. Shepherd</i> 497
Sanctuary: Sursum Corda.....	500

THE NATIONAL COUNCIL

The National Council.....	501	College Work	505
DEPARTMENTS		Missionary Education	506
Domestic Missions	502	Publicity	507
Foreign Missions	503	Field	508
Across the Secretary's Desk.....	503	AUXILIARIES	
With Our Missionaries.....	506	The Woman's Auxiliary.....	509
Christian Social Service.....	504	COMMISSIONS	
Religious Education	505	Ecclesiastical Relations	510

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THE BISHOP OF CUBA, the Rt. Rev. Hiram R. Hulse, and Mrs. Hulse, were passengers on the *Morro Castle* which burned at sea on September 8. They were rescued by the *Monarch of Bermuda* and now are convalescent. (See page 469)

The Spirit of Missions

VOL. XCIX, No. 10

OCTOBER, 1934



Missionary Facts from Many Lands

Distinguished company honors memory
of "America's great medical ambassador".
Missionaries at Convention and other news

LEADING Japanese newspapers, Tokyo *Asahi*, *Nichi Nichi*, *Chugai*, *Hochi*, *Jiji*, *Yomiuri*, *Kokumin*, *Japan Advertiser*, and *Japan Times*, reported that fully one thousand people stood silently in the temporary chapel of St. Luke's International Medical Center, Tokyo, for the funeral service on August 13, of "America's great medical ambassador," Rudolf Bolling Teusler (see September SPIRIT OF MISSIONS, page 405). Included in this great company were foreign ambassadors and ministers and other diplomatic representatives; Count Kabyama; Mrs. I. Nitobe; Hon. K. Hirota, Minister of Foreign Affairs; Baron Takagi; Hon. M. Hanihara, former Ambassador to the United States; Baron Shidehara, former Minister of Foreign Affairs; Hon. H. Saito, Ambassador to the United States; Hon. Fumio Goto, Home Minister; N. Nakagawa, Vice-President of Japanese Red Cross; Count Makino, Lord Keeper

of the Privy Seal; Hon. K. Yuasa, Minister of Imperial Household Department; Prince I. Tokugawa, President of Japanese Red Cross;

Baron Mitsui; Katsuji Debuchi, former Ambassador to the United States; deans of several Japanese medical schools; local Japanese officials; Japanese members of St. Luke's Advisory Committee, and many members of other Christian missions in Japan.

Earlier in the day the Vice-Minister of the Imperial Household Department, Masao Otani, vis-

ited the medical center to tender the condolences of the Imperial Household. Other messages were received from the president and members of the American Council for St. Luke's Hospital; former American Ambassadors to Japan; Prince Takamatsu, Imperial brother of the Emperor; the Hon. Cordell Hull; and the Hon. Joseph Clark Grew.

The service was conducted by the Bishops of North Tokyo, Osaka, and the

THIS ISSUE reaches our readers on the very eve of the opening on October 10 in Atlantic City, New Jersey, of the fifty-first General Convention of the Church. As far as is possible our November issue will record in picture and story the memorable missionary moments of that meeting.

THE SPIRIT OF MISSIONS

Tohoku, assisted by the hospital chaplains, while in the procession were some thirty Japanese, English, and American clergy. From the time of his death until the funeral services, the flag of the American Embassy flew at half-staff. Thus all Japan including its foreign community, paid tribute to the Christian physician, who for thirty-four years had labored so unremittingly in its behalf.

* * *

GENERAL CONVENTION always offers an unparalleled opportunity to Churchmen participating in this triennial gathering to meet personally a large group of missionaries who are temporarily in this country on furlough after a period of service in distant fields as messengers of the Gospel and as our representatives. As THE SPIRIT OF MISSIONS goes to press we are informed that the missionaries listed below will be in Atlantic City during Convention. The various missionary mass meetings, the missionary luncheons during the week of October 15, sponsored by the Woman's Auxiliary and the Girls' Friendly Society, and other events, will provide opportunities for hearing and seeing these missionary friends, while more personal contacts may be arranged through inquiries to the Department of Foreign Missions at its exhibit booth in Convention Hall.

Among the missionaries from foreign and extra-continental districts who will be in Atlantic City are:

ALASKA—Bishop Rowe, Bishop and Mrs. Bentley, the Rev. W. R. Fenn, Miss Bessie B. Blacknall, and Deaconess A. Gertrude Sterne.

BRAZIL—Bishop and Mrs. Thomas.

CHINA, ANKING—Bishop and Mrs. Huntington, Dr. and Mrs. H. B. Taylor, Sister Edith Constance, and Sister Helen Veronica.

CHINA, HANKOW—Bishop Roots, the Rev. and Mrs. Walworth Tyng, Miss Louise Boynton, and Deaconess Elsie Riebe.

CHINA, SHANGHAI—The Rev. and Mrs. H. A. McNulty, Miss Anne Lamberton, Miss Gertrude I. Selzer, and Deaconess Katherine Putnam.

CUBA—Bishop and Mrs. Hulse.

HAITI—Bishop Carson.

HONOLULU—Bishop and Mrs. Littell, and the Rev. J. F. Kieb.

JAPAN, KYOTO—Bishop and Mrs. Nichols, the Rev. and Mrs. P. A. Smith, Miss Etta McGrath,

Miss Clara J. Neely, and Mrs. John M. Oglesby.
JAPAN, NORTH TOKYO—Bishop and Mrs. Reinsnyder, Miss Helen M. Pond, and Miss Helen K. Shipp.

JAPAN, TOHOKU—Miss Bessie Mead.

LIBERIA—Miss Clara U. Keith, and Miss Mary Wood McKenzie.

MEXICO—Bishop Salinas y Velasco.

PANAMA CANAL ZONE—The Very Rev. S. Alston Wragg.

PHILIPPINE ISLANDS—Bishop and Mrs. Mosher, the Rev. and Mrs. Henry Mattocks, Miss Florence Clarkson, Mrs. John C. Early, and Miss Lillian J. Weiser.

PUERTO RICO—Bishop and Mrs. Colmore, the Misses Mildred B. Hayes, Ethel M. Robinson, and Ethel Stevens, and Deaconess Grace E. Smith.

The domestic missionaries will include:

Deaconess Anna G. Newell, Mrs. Edward B. Ashley, and the Misses Artemisia Bowden, Anne Cady, Mildred C. Edmunds, Mary L. Gates, Blanche Harris, Ora Harrison, Catherine Peterson, Anna Robertson, Pearl Snodgrass, Mary Louise Wood, and Mabel Mansfield.

* * *

THE RADIO again will assist in distributing news of General Convention, as well as permit Church people everywhere to share in many of the more important events. The Columbia Broadcasting System will carry the opening service over an extensive network, going on the air at 11:15 a.m., October 10. Daily, beginning October 10, at 5:30 p.m., a summary of the day's Convention news will be broadcast from WPG, by the Rev. G. Warfield Hobbs, D.D., Executive Secretary of the National Council's Department of Publicity, and Editor of THE SPIRIT OF MISSIONS.

When the United Thank Offering is announced at the mass meeting October 11, a flash of the amount will be sent out from WPG, to be picked up by many stations throughout the country.

Sunday afternoons at 5:30 special programs will be sent out from WPG, including one by speakers and singers of the American Church Institute for Negroes. In addition, several of the more important mass meetings will be broadcast, so that, with the volume of interesting information going over the air throughout the Convention, Church people will do well to scan the radio programs in their local newspapers with unusual care.

MISSIONARY FACTS FROM MANY LANDS

BISHOP AND MRS. HULSE, *en route* to this country, to attend the General Convention, were passengers on the steamer *Morro Castle* which burned at sea on September 8. In the inevitable confusion they became separated and were later picked up from the sea by boats from the *Monarch of Bermuda*. For a time neither knew that the other had been saved. The Bishop and Mrs. Hulse were taken to St. Luke's Hospital, where arrangements had previously been made to receive them. As we go to press it is not certain when they will be able to leave. Both suffered severely from shock; but both seem to be making a good recovery. Later it is hoped that Bishop Hulse will be able to tell readers of *THE SPIRIT OF MISSIONS* something of the ordeal through which Mrs. Hulse and he passed. Meanwhile, they ask all who are so minded to join them in thanksgiving for their deliverance.

/ / /

THE CHURCH MISSIONS Publishing Company of Hartford, Connecticut, which this year completes forty-four years of work in the interests of missionary education, will hold its triennial meeting in connection with the forthcoming General Convention on Friday, October 19 at 12:30 p.m. in Atlantic City. It is expected that the Presiding Bishop who is president of the company, will be present.

The company which for many years was a pioneer in the publication of missionary books and pamphlets, recently has given a great deal of attention to the sesquicentennial celebration of the election and consecration of the Rt. Rev. Samuel Seabury. Among its publications on this subject are:

The Furthest West, an historical drama by Inez Temple, (25c).

Seabury Centennial Letters from Scotland, by Samuel Hart, (25c).

Seabury Centennial Letters from Scotland, by Bishop Williams, (25c).

The Seabury Sesquicentennial Sermon preached in St. Paul's Church, Woodbury, Connecticut, on the Feast of the Annunciation, 1933, by the Rev. G. T. Linsley, (25c).

The Old Glebe House at Woodbury, Connecticut, by the Rev. George T. Linsley (35c).

Bishop Seabury, by the Rev. George T. Linsley, (50c).

The forthcoming celebrations of the sesquicentennial anniversary of the consecration of Bishop Seabury will again draw attention to the Glebe House in Woodbury, Connecticut, in which his election took place, and any of our readers who desire further information concerning it may secure it from Mary Curtin Taylor, 90 Washington St., Hartford.

As recorded in our June issue the present Bishop of Aberdeen will come to America for the Seabury celebration, arriving October 14. Two days later he will be presented to a Joint Session of General Convention. Among his many other engagements is an appointment to speak over the air on Sunday, November 4, at ten a.m. o'clock. This will be the second Episcopal Church of the Air service of the current season broadcast over the Columbia network.

/ / /

PIKEVILLE, COUNTY seat of the most populous county in Kentucky, is to have a new church, the gift of the New York diocesan Woman's Auxiliary. The new building when completed will be a great boon to our people who have heretofore worshiped in the disused bandstand and an old grocery warehouse. The work in Pikeville, a part of the Big Sandy and Lower Kentucky Mission is in charge of the Rev. Cyril Leitch.

/ / /

ONE OF THE practical ways in which reduced appropriations are hampering the Church's work in the Philippines is illustrated in St. James' School for boys at Besao. The boys who graduate are handicapped by the fact that the school is not registered with the government department of education; the reason it is not registered is because its equipment is not up to standard, and the reason for that is lack of money, especially for books. The specified minimum library is not elaborate, but there is no money to spare for it.

St. John's University Honors Bishop Shen

Shanghai Church institution confers D.D. upon new Bishop of Shensi at annual commencement. Many gifts from alumni announced

By Josephine E. Budd

St. John's University, Shanghai, China

COMMENCEMENTS may come and go with just a small stir in the academic world but when they happen at St. John's University, Shanghai, not only is all China interested but the Mayor of Shanghai speaks and the United States Marine Band turns out in full force to usher in the occasion. This year commencement was held out-of-doors in front of a famous seventy-five-year-old camphor tree, large enough to have sheltered the entire gathering of some five hundred people if the much-feared rain had arrived. Two flags were flying, the Chinese and the American, and these together with guests of many nations spoke eloquently of the internationalism of the university.

How grateful we should be that St. John's in her fifty-fifth commencement is sending more educated men out to serve their country than ever before. Eighty-five students received the graduation certificate from the Senior Middle School. Seventy-seven degrees were awarded, including seventeen from the School of Medicine and six from the School of Civil Engineering. One man received the Master of Arts and another the honorary Doctor of Divinity. The latter, the Rt. Rev. T. K. Shen is, as was said in presenting him, "a right worthy son of St. John's." He graduated in 1914 and received his B.D. in 1917. He is an artist of some note. After two years of travel, a part of which was spent in Oxford and Cambridge, he came back to China where he has served the Church as Chairman of the House of Deputies and now has been elected Bishop of Shensi, a very old and undeveloped field in the interior of China demanding the utmost courage.

Over ten per cent of this class is following in the footsteps of Bishop Shen and going to work in the difficult places in the interior of China far from the port cities. Rural China needs help and these young men are awake to that need.

Before the conferring of degrees when the voice of President Pott rang out clearly again and again in those noble words of all universities the world over, "we admit you to all the rights and privileges and dignities pertaining to the same," the new aspects of life as they pertained to St. John's were announced. A deep well has been dug and so popular has it become that one woman from the city frequently brings a large bottle to be filled with its delicious water. But it is so important that when recently the well sprung a leak some three hundred feet down, the university had to be closed until the well could be fixed. A new bridge has been erected across Soochow Creek leading from the main campus to the science building. A Chinese library has been moved from the city to the campus and is housed temporarily on the ground floor of the old library, and loyal graduates have given gifts of money for specific work and special scholarships. The gifts amounted to \$30,000 Mex.

The student prizes fill many pages. One took the sociological essay prize on a paper based on a study of "Education for Women"—a fact which brought a smile to many, for this institution boasts of being the only exclusively men's college in China and offers little chance for first-hand knowledge on such a subject. The prize for the best Chinese essay was given to a boy who is working his way through college.

Pioneer Among Zamboanga Moros Retires

Frances E. Bartter leaves southern Philippine mission after quarter century of work. Local newspaper records community's appreciation

By the Rev. Edward G. Mullen

Priest-in-charge, Holy Trinity Church, Zamboanga, P. I.

TWENTY-FOUR YEARS ago an English-woman came to the Philippine Islands to do missionary work wherever she was needed. Little did she then think that she would spend almost a quarter-century among the Moros of the southern islands, and come to know them and to be trusted by them as few other white people have been. Frances E. Bartter's first work was as co-worker of Deaconess Margaret Routledge in the House of the Holy Child, Manila. After spending some time there she was sent to various mission stations to relieve workers going on furlough. In this way she worked at Baguio and Bontoc, and other missions in the Islands. Thus her first term was spent.

Meanwhile, in Zamboanga, at the tip of Mindanao Island, six hundred miles south to Manila, mission work of a new type had been started. From the first day he saw them, Bishop Brent was intensely concerned about the plight of the Moros. Their primary need was medical attention; he secured a doctor and a nurse and started a hospital for them in Zamboanga. This hospital was first housed in a temporary *nipa* house, which was vacated upon the completion of what is now Brent Hospital. The time was then at hand for beginning work

among the Moro women and children, and Bishop Brent sent Miss Bartter to Zamboanga, giving her the old hospital building for a settlement house, and a place in the nurses' home for her own use. From these humble beginnings have grown the Moro Settlement House, dormitory and school.

Missionaries who had had long years of experience with Moslems in other parts of the world said that Miss Bartter was trying to do the impossible. Moslem women and girls had never left the confines of their homes, and the thought of them living in a Christian dormitory, away from their own kin, was ridiculous. But, as many times before in the history of Christian missions, the impossible was

done—but not without years of effort by work and prayer. When at last the day came that Miss Bartter had persuaded the parents of twelve girls to permit them to stay in the dormitory, there was great rejoicing in Miss Bartter's heart, and in the Bishop's office in Manila. Of those original twelve girls, three are still working for the mission: two are engaged in teaching a new generation of Moro children at the Settlement School, and one is studying nursing at St. Luke's Hospital, Manila.

Miss Bartter's activities in those early days



MISS BARTTER WITH ONE OF HER FIRST MORO FRIENDS

THE SPIRIT OF MISSIONS

were varied and complex. She visited the Moros, particularly the heretofore shut-in women and girls, speaking with them as she learned the language, and taking them medicine and food in their times of need. The Moros are a simple fisher folk who suffer real want at times when there are no fish to catch, or when a typhoon keeps them close at home. The pounds of rice and the cans of milk and the bottles and jars of medicine that Miss Bartter distributed, paid for in large part from her own salary, would fill a sizable store today. Her little building was not only used as a dormitory for the girls, but also, by day, as a school which Miss Bartter taught herself. Here, too, looms were set up to encourage the Moro women to weave and thus add to their small incomes. The girls were taught lace-making and embroidery by Miss Bartter, and an attempt was made to help the Moros to sell their own products. In the homes of many people in the United States and in Europe there are today products of the Zamboanga Moros which were purchased at the Moro Settlement House. World tourists are usually interested in seeing the Moro weaving and brass work, and they usually take with them something to remind them of their stay in Zamboanga.

Learning a new language is always difficult for an adult; especially is this true of an Oriental tongue that has no similarities with English. Foreigners in China groan over the hard task of learning Chinese in a language school with dictionaries and grammars at hand. Miss Bartter learned the Moro language without any of these helps, and she compiled an English-Samal Dictionary so that others who wish to learn to speak to these people will not have to repeat her struggle to acquire a vocabulary. In connection with the work at the Settlement House a Sulu Press was started and a newspaper published in Moro, printed in Arabic characters, to bring the light of the press to the people of Moroland. Miss Bartter helped greatly in this work, and a Moro translation of St. Luke's Gospel was printed in Zamboanga for the British

and Foreign Bible Society. This translation is still in use.

"Ignorance of the law excuses no man" but it does cause much hardship and much hard feeling. The Spaniards were never able to "civilize" the Moros, and when the Americans came with their entirely new and strange code of laws the Moros were bewildered. Land that had been in the possession of Moro families for generations was taken away from the occupants because they could produce no deed or other legal paper to prove their ownership. Men and boys were put in jail for crimes that they could not understand, like failure to pay certain taxes. In all these cases Miss Bartter was at hand to explain the law to the Moro and to have a proper defense prepared for the prisoner. Many a Moro owes his present liberty to Miss Bartter's intercession at his trial. She was also called in by the officials to act as a go-between in matters between the Moros and the Government. In the Moro courts, too, she was a welcome aid.

As the number of children in the dormitory became larger other teachers were needed. Miss Salud Nixon came in 1920 from the House of the Holy Child in Manila. Today she is a teacher in the school, and has helped for many years in the musical education of the pupils. Miss Georgie M. Brown came about the same time and worked with Miss Bartter on the plans for a high school. Three years ago Miss Viola V. Hanson was appointed to assist Miss Bartter and to teach in the high school. Several other teachers, mostly Moros, were added to the staff. Today the school, recognized by the Government, is complete from kindergarten through four years of high school: all the result of Miss Bartter's small beginning. There are about 150 pupils in school, and it is estimated that over 250 children have come under Miss Bartter's influence at the Moro Settlement House for periods of varying length, many returning to make cleaner, more spiritual homes because of this contact with her. In the two high school graduating classes there were eight girls and

PIONEER AMONG ZAMBOANGA MOROS RETIRES

three boys. Of these, four girls are now in St. Luke's Hospital, Manila, studying to be nurses, three girls are teaching, and one is studying music. Of the boys one is working for a local newspaper, and two are studying commercial subjects at the school.

The village of Kawa Kawa was moved last year by the Philippine Government and in the new location better houses, wider streets, and a cleaner atmosphere bears witness to the influence of Miss Bartter's years among the Moros of this vicinity. Men and women who have never seen her have learned from their children how to live better lives, and her influence has spread throughout all the islands of the Sulu Archipelago.

One who has worked with Miss Bartter for many years has summarized her work among the Moros in these words:

Most of the more than 250 children who came under Miss Bartter's care would never have known the advantages they now enjoy had Miss Bartter not lived and worked among them. Some of the boys would have gone to the public school, but most of them would still be ignorant, and all the girls would still be confined to their homes, subject to the age-old superstitions of their race. Most of them would have no education at all today, and the few who would have gone to school would not have done so for years later.

The motherly care given to the girls by Miss Bartter was deeply appreciated and warmly returned by the Moro girls. This was very evident the day Miss Bartter left for home, for many of the girls said that it was like losing their own mother. Only in this way could Miss Bartter inspire the confidence and win the affection of the Moro girls, and through them, their parents and friends.

Finally, Miss Bartter's ability to "stretch the peso" was responsible for the state of the work in Zamboanga today. In the early days she was given little or no help from outside sources, and never has the work been adequately supported. Girls have to be turned away from an

already overcrowded dormitory because there are no beds for them to sleep on, and no food for them to eat. How Miss Bartter was able to do all that she did with such a small amount of money will always remain a mystery.

The week Miss Bartter sailed for home the leading editorial in the *Mindanao Herald*, the local weekly paper, expressing the opinion of the foreign community on the work accomplished by Miss Bartter said:

There left Zamboanga this week one who has given almost a quarter of a century of her life to this community. Very few people knew of her, and fewer still know of the work that she has done among the Moros of this city. She made no money. Perhaps she had no fun. Certainly she listened to no roar of approval from any crowd, and as certainly she never saw her picture in the papers.

Yet she was happy. She knew what she wanted to do, and she did it to the best of her ability. She had a serenity, and a sense of vocation, that most of us will never know. She lived for others, following the example of One of Whom it was said, "He went about doing good." From the point of view of many people she has undoubtedly wasted her life. Others will incline to the belief that she has gloriously sacrificed her life.

Miss Bartter came to Zamboanga at a time when little attempt was being made to give the Moros the advantages of civilization that other Filipinos enjoyed. Starting with a few Moro women to whom she taught weaving, her work has grown until she has left behind a dormitory for Moro girls, a fully registered primary, intermediate, and high school, and a reputation among the Moro people for fair dealing and Christian living. Girls who were brought up from babyhood by Miss Bartter are now in training to be nurses and teachers, to carry with them upon their return to their own people a knowledge and a trust of western medicine and education. They will carry on her work by leading other Moros out of the bondage of superstition and fear.

As Miss Bartter leaves for a well-earned rest to her home in England, the best wishes and grateful thanks of this community accompany her.

THE Editors take pleasure in announcing a series of articles on Japan, to begin in our December issue, as the contribution of THE SPIRIT OF MISSIONS to the current study of that land. The first article on the *Nippon Sei Ko Kwai* by the Rt. Rev. Samuel Heasley, Bishop of South Tokyo and President of the General Synod, will be followed by articles by the Rt. Rev. Norman S. Binsted, the Rt. Rev. P. Y. Matsui, the Rev. J. Kenneth Morris, and others.



Faucesult Feb 20. 1861

To my friend White Dog Chief of Sacotah

My son the Reverend S. W. Snider has told
all about my friends and children among the
Sacotahs. It made my heart very glad to hear
that so many children attend the school and that
they were learning so well. The best news to
my ear was that these Sacotah boys were learning
to pray to the Great Spirit and that some of them
used every day the words the blessed Son of God
taught us when ~~he~~ was here on the earth -
Ever since the Great Spirit called me to be the
Bishop of Minnesota I have thought much
about the Red man. They are now less

where the dark day came were the whisperings
of the Holy Spirit. My son may God
bless you. I will write you about your
son as soon as I can - my missionary will
tell you how little room we have now -
If you desire he will teach him -

Tell your people I love them all

Your Friend & Spiritual Father
H. B. Whipple
Bishop of Minnesota



FACSIMILE OF THE FIRST AND LAST PAGES OF BISHOP WHIPPLE'S LETTER TO WHITE DOG, WHICH WAS RECENTLY DISCOVERED IN BIRCH COULEE

Missionary Finds Bishop Whipple Letter

Early epistle to White Dog, Dakota chieftain,
recently found at Birch Coulee, Minnesota,
reveals sympathetic understanding of Red Man

By the Rev. John G. Larsen

Editorial Correspondent, THE SPIRIT OF MISSIONS

WHEN IN THE autumn of 1933, I assumed charge of the Birch Coulee Mission, I went through a heap of old letters, the accumulation of fifty years, and came across one of unusual interest, which is printed here.

It might be well to attempt to recreate, in part, the setting into which this letter belongs. The Rev. Henry B. Whipple was consecrated Bishop of Minnesota on October 13, 1859. Late the next month he made his first visit to St. Columba's Mission, Gull Lake, near the present city of Brainerd. This work among the Chipewas had been started in 1852 by the Rev. J. Lloyd Breck. The next six months were spent in visiting the various parishes and missions in the white field, and in June, 1860, he met, for the first time, with his clergy in Convention. Nine days later he went again to the Indian country. Of this trip Bishop Whipple wrote in his Journal:

JUNE 22, 1860: Met with the chiefs of the Lower Sioux in council to consult with them about planting among them a Christian Mission. They received me with kindness and seemed desirous of a Christian teacher. At 5:30 p.m. preached in the house of Dr. Daniels and confirmed one person, Capt. De Rossey of the Army.

SATURDAY: Spent the day in visiting the farmer Indians, who, under the influence of Major Cullen, the superintendent, have put on civilized dress. The work is remarkable. All received me with welcomes, and I trust the way is opening for these poor people to receive the Gospel.

ST. JOHN BAPTIST'S DAY (June 24): Preached to the Indians in the home of Dr. Daniels. The house was crowded. After service White Dog pledged me that his people would receive our Christian teachers with warm hearts.

One afternoon *Wabashaw* (Red War-Banner), *Taopi* (Wounded Man), and

Wah-Kean-Waste (Good Thunder) came and asked a council with the Bishop. They said: "We are looking into a grave. We hear you come from the Great Spirit to help his poor children." They told the story of their removal, the second sale of land, and asked for schools and teachers.

"I promised them," said the Bishop, "I would ask God for help, and if He gave me the man and the means the mission should be planted." On my return to Faribault, one day, Samuel D. Hinman, then a candidate for Holy Orders, came to me and said, "Bishop, I have been learning the Sioux language and would like to become a missionary among them." The result was that Mr. Hinman decided to consecrate his life to that work, and was ordered deacon on September 10, and on the eve of October 5, he and Mrs. Hinman, then a bride, arrived at his field of labor among the Lower Sioux.

This was the first work undertaken among the Sioux in the Diocese of Minnesota. The Mission was named St. John the Evangelist. The narrative of its success and how the Church followed its children at the time of the "Exile" into South Dakota and to Santee, Nebraska, is another story.

Several things connect the letter printed below with the present Mission of St. Cornelia's at Birch Coulee. Local annals reveal that *Shunka Ska* (White Dog) took part in the uprising against the whites in the summer of 1862. This leads us to believe that White Dog never became a Christian or was directly connected with the early mission, for the Bishop states in his memoirs that none of the Indians connected with the mission took up arms against the whites. White

THE SPIRIT OF MISSIONS

Dog was tried by a court martial and was hung at Mankato. The present mission is directly across the highway from the site of White Dog's village. The spring which is the present source of drinking water for the mission house was used by the inhabitants of this village.

Another item of interest which connects the present-day mission with those of the pastoral, is, that White Dog's widow later became the wife of *Wah-Kean-Waste* (Good Thunder); the first Sioux to be baptized by Bishop Whipple and who gave the present mission property to him. Their adopted son is the present warden of the mission. She also became a Christian and was, until her death, one of the most faithful workers in our loyal band. She, with her husband and Miss Susan Salisbury, are buried directly north of the church. The Rev. Samuel D. Hinman, that real saint who gave his life to the evangelization of these people, lies in an unmarked grave on the south side of the church.

After the "Exodus" many of the friendly Indians returned to the site of their old home and have found their final resting place in our God's acre.

Bishop Whipple's letter reads:

Faribault, Minnesota,
February 20, 1861.

To my friend White Dog, Chief of Dacotah:

My son, the Reverend S. D. Hinman, has told me all about my friends and children among the Dacotahs. It made my heart very glad to hear that so many children attend the school and that they are learning so well. The best news to my ear was that these Dacotah boys were learning to pray to the Great Spirit and that some of them used every day the words the Blessed Son of God taught us when He was here on the earth.

Ever since the Great Spirit called me to be the Bishop of Minnesota I have thought much about the Red man. They are all like their white brethren, they are strong, wise and quick. They can think and reason as we do. They live with us in one world. They have wives and children. They rejoice and suffer. They sin and die. In all things they are our own brothers. Once they were like the leaves of the forest but now they are fading away like the frost before the sun. There is a reason for it. They have not heard the voice of the Great Spirit. They often follow the devil's

children among white men instead of following God's messengers.

My friend White Dog is a wise man. Let me speak a few plain words as a servant of the Great Spirit ought to speak. The religion my son brings to you is good, he tells you only what God says. His words, if your people obeyed them, would make you happy here and give you, through the Son of God, heaven hereafter. The Great Spirit's words come to show us how to be good and being good how to be happy. They would make you brave men, men who always speak true words, men who never cheat, men who are honest, men who are kind with good hearts like the Great Spirit, men who love God, men who love each other, men who hate all wickedness as of the devil. They would make your wives pure, chaste, gentle, affectionate, loving, such as all Christian wives are. They would make your children obedient, teachable, respectful to their parents, and kind to each other. They would bring you the blessing of God. These are the reasons why we bring you the message of the Great Spirit, because we love you and yours. We ask no price—we have no words to sell. We only ask you to hear what God says. I think I can see some light breaking for the Red man. There are some who hear and heed the voice of God. You will not let holy words come and go as the wind. You will not have us go back and say to the Great Spirit, "I came and told them holy words but they would not hear me." No, I do believe that such men as White Dog, Wabashaw, and Wacouta will see that our religion has things not in the Great Medicine. We tell them plain words, we teach them plain duties, we have no secrets, we have wise books, holy words. We tell all the Great Spirit asks them to do here and tell them about heaven hereafter. It was for this I heard your words asking for a missionary and I remember your promise to go and hear him and let him be your teacher.

The Dacotahs have followed their religion for long generations and it cannot and does not save them. You can see with your own eyes what the Christian religion has done for the white man, you are wise, judge if I have spoken true. Ours is a religion of the heart—the Great Spirit sees our thoughts. We must be new men in our hearts. If we ask and try, He will help us. The thoughts which have come to you telling you that you ought to attend Church when the Lord's day comes were the whisperings of the Holy Spirit. My son, may God bless you. I will write you about your son as soon as I can. My missionary will tell you how little room we have now. If you desire he will teach him.

Tell your people I love them all.

Your friend and Spiritual Father,

H. B. WHIPPLE,
Bishop of Minnesota.

[SEAL]

A Malihini Visits the Church in Hawaii

Indifference and insufficient means hamper Church in meeting unlimited opportunity offered by the Islands' strongly pagan population

By Edna B. Beardsley

Assistant Secretary, Woman's Auxiliary

PART THREE: CONCLUSION

THERE ARE AT present five Church Army men and one woman in Hawaii. Two of the men are at work on the Island of Kauai, while the others are on the large Island of Hawaii.

Their work centers for the most part on the great sugar plantations. They visit the various camps of the plantations, holding services for the men, planning recreation, organizing clubs, and helping in any way they can to make the lives of the men happier and more worth while. The camps are usually large, having sometimes several hundred to a thousand people living in them. They are of various kinds, camps for families, camps for single men, camps for racial groups (Filipinos, Japanese, Hawaiian). The companies often furnish a hall for services and recreation, and sometimes build tennis courts and provide other recreational facilities. In the more permanent camps, clubs also have been started for the women and girls. These now will be carried on by the wife of the senior captain. Miss Lenore Stevens, a trained Church Army worker, came from London in February of this year to become the bride of Captain George Benson. Her coming into the work will mean much in the strengthening of all future activities of the Church along the Hamakua Coast of Hawaii.

The work of the Church Army in the sugar plantations is primarily with Filipinos and Japanese, with mixtures in other camps of all the nationalities in the Islands. At some of the Church's stations there are a majority of Hawaiians, at others Japanese or Filipinos predominate. At some stations there are groups of interested *haoles*, managers and skilled em-

ployees of the plantations, who help provide necessary leadership. (See *THE SPIRIT OF MISSIONS*, October 1933, p. 534.)

A description in the *Hawaiian Church Chronicle* for November 1933 of Captain Oliphant's activities during Archdeacon Willey's furlough, gives an excellent illustration of how a Church Army man functions in a parish. The Captain is the assistant of the Archdeacon in a wide area of activities:

He burns gas and energy with equal joyousness. He keeps an eye out for the kindergarten, which meets each school morning in the spacious parish house and sees that the children are properly deposited at home; he is head of the local basketball league, the organization which uses the parish house gymnasium nearly every evening, and that needs watching; he is the directing head of a fine young men's club, that difficult age of the Oriental boy following high school; he steers the Hi-Y club of forty members; he gets workers to care for the many girls' clubs; he goes weekly to four schools scattered over fifty miles for hours of religious instruction. Incidentally, he runs (during the Archdeacon's absence,) the All Saints' Church school and parish, which is a man's size job in itself.

SOME INSTITUTIONS

IT IS IMPOSSIBLE to give more than a glimpse of the work the Church is carrying on through its various institutions. This glimpse, however, will give an idea of the quality of the work being done, and of its extent.

One of the first institutions that comes to mind is St. Andrew's Priory. The Priory owes its existence to Queen Emma who saw the Sisters of the Holy Trinity while on a visit to England, and begged Mother Lydia to send out Sisters to start girls' schools. The first group of

THE SPIRIT OF MISSIONS



BISHOP LITTELL MEETS PLANTATION WORKERS NEAR PAAUULO
The work of Church Army on the sugar plantations is primarily with Filipinos and Japanese. To further the Church's work the companies often build a hall for services and provide some recreational facilities

Sisters sent out, started St. Crosse's School in Lahaina on the Island of Maui. Two years later in 1867 a second group reached Honolulu and the building of St. Andrew's Priory was begun. The story as told by Sister Albertina, one of that courageous band, is packed with interest. She tells of their arrival:

After ten weeks' travel by way of the Isthmus of Panama and San Francisco we landed in Honolulu . . . As we entered Honolulu harbor we were met by the tug having on board Kalakaua and other *alii*, also Bishop Staley and the clergy. At that time there were very few carriages in Honolulu, but Bishop Staley had an old one lent him by the King . . . Plans were at once made to erect buildings for the school for girls which we had come to conduct. The buildings were placed on the land which the King had given to the Church and they consisted of schoolrooms, dormitories, and a chapel, connected by cloisters enclosing a square in the center of which was the cross of coral stone . . . The household furniture was very limited, no chairs, only long forms to sit on. Lanterns were the only lights for the dormitories and a few lamps for the other rooms. For the table there were iron spoons and steel forks . . . The girls had *poi* every day. Bread they looked on as they now do cake . . . The school began with eleven boarders and a few day pupils. The girls did much of the housework as they do now.

With the gradual growth of the school,

new buildings were added and additional land purchased. The buildings now fill to overflowing the present site on Queen Emma Square, just as girls fill to overflowing these same attractive buildings. According to recent statistics there are 201 girls in attendance, including both day and boarding pupils. Of these five are pure Hawaiian, 108 part Hawaiian, five Portuguese, sixteen other Caucasians, thirty-four Chinese, seventeen Japanese, six Koreans, and ten of other racial mixtures. The lower school includes the grades from the first through to the eighth, and the high school provides the regular four-year course. At the completion of this course recommended graduates may enter the university without further examination.

Another institution in which Church people are keenly interested is Iolani School. The history of Iolani has been one of struggle and growth towards the high ideals of its founders. It was with much reason that Kamehameha V gave the school its present name of Iolani, which means Heavenly Dove and signifies that those who bear this name will soar aloft. These high ideals were shown in the conversations Bishop Staley had with

A MALIHINI VISITS THE CHURCH IN HAWAII

Kamehameha IV, shortly after his arrival in 1862. Bishop Staley tells of these conversations in his diary:

From the first of our private interviews, the King, assuring me that gross superstition and witchcraft were rampant in every island, stressed the immediate need of boarding schools for both boys and girls, to remove the children *early* from such influences, and promised to help in every way possible with his small income.

From these conversations we trace the beginnings of both The Priory and Iolani.

Almost at once a school for boys was opened in the Pauoa Valley and the King donated \$1,100 for buildings. There were soon thirty boarders in the school, which was named St. Alban's College.

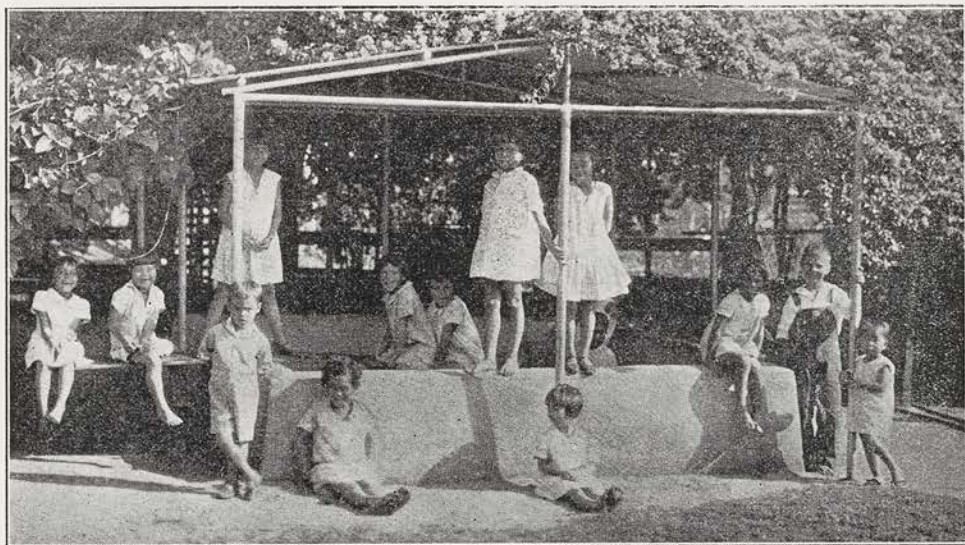
The school grew in numbers, equipment, and strength until in 1872 under Bishop Willis a new site was purchased and the school reopened under the name chosen by Kamehameha V. Iolani School continued in this location until the work of the English Church was transferred in 1902 to our Church. Bishop Restarick purchased the site known as the Armstrong property, where the school remained until its crowded quarters made a move to a larger site imperative. The

present site in Nuuanu Valley was purchased and temporary school buildings, assembly hall and chapel, and a dormitory were erected during Bishop La-Mothe's episcopate. After his death it was suggested that the new Iolani be made a memorial to him. This suggestion was accepted by the diocesan convocation of 1929.

The grounds are attractively laid out in accordance with a plan which provides for the gradual expansion of the school as new buildings replace the temporary structures. Every inch of the present buildings is accounted for and used to its utmost capacity.

The school chapel, called St. Alban's, will be the center of the school life (as well as the grounds) and will be the particular memorial building to Bishop La-Mothe. The 1932-1934 Birthday Thank Offering is to go toward the erection of this chapel. A gift was also made from the 1931 United Thank Offering toward the building of a house for the headmaster.

In 1931, the Rev. Albert H. Stone, former Headmaster of Kuling School in China, became headmaster. The school under his guidance is more than justify-



SANDBOX AT ST. MARY'S HOME, HONOLULU

The general recognition of our work for underprivileged children of many nationalities is evidenced by the support which it receives from the United Welfare Fund

THE SPIRIT OF MISSIONS

ing its name. The atmosphere is home-like and happy, a place where high ideals can grow. The standing of the school in the community is an enviable one, its students carrying off many of the scholastic and extra-curricula honors of the city. Its importance (as also in the case of The Priory) as a religious force in a community largely non-Christian, outside the Caucasian population, cannot be overstressed. Through its religious instruction the school reaches non-Christian groups that otherwise the Church would have no opportunity of reaching. The school as a religious factor, is very real in this laboratory of race and creed called Hawaii.

Recent statistics give an interesting picture of the school. There are 210 boys enrolled in the school, with a classroom capacity of 250 which the headmaster does not wish to reach without the most careful selection. Of these 210 boys 108 enrolled themselves as Christians (40 as Episcopalians, 21 of other communions, 47 with no Church preference) and 102 as non-Christians. Racially the 210 are divided as follows—3 are pure Hawaiian, 25 part Hawaiian, 4 Portuguese, 61 other Caucasian, 49 Chinese, 65 Japanese, 2 Korean, with one apparently unclassified.

St. Mary's Mission and Home for Children was founded in 1902 as a mission, in a small vacant store. As the work grew land was secured and a suitable building erected. Later, schoolrooms, a chapel, a dispensary, and accommodations for workers were added. The Home for Children as a part of the mission grew just as naturally as the other activities. Two or three children were taken in when there seemed to be no other way to care for them, and gradually the number grew. Finally "the sitting room was turned into a bedroom, beds put in the hall and on the porch, and everywhere that one could be placed. Then a schoolhouse was built and one of the old school rooms became a dormitory." In this way St. Mary's Mission became also a home for children.

Through the efforts of deeply interested friends money was raised for additional

buildings and wings on the main building so that there should be space to care for the growing family.

It was a day of great rejoicing when St. Mary's was recognized as an institution carrying on the type of work deserving of a share in the Welfare Fund. This very substantial help added to what the Church is able to do, relieves the situation immensely and enables the home to carry on its work much more effectively.

St. Mary's is really a home and not an institution. It is a Christian home in which religious and moral training are a part of every-day life. The older girls form the choir in the mission church and are taught how to prepare the church and altar for services. The boys clean brasses and serve at the altar. Evening prayers are said in church with the home children just before the little ones go to bed, and twice a month there is a service of preparation for Holy Communion. All unbaptized children are baptized as soon as possible after they enter the home. During the past fourteen years 126 children of nine nationalities have been cared for.

Another valuable institution of the Church is Cluett House, a home for girls who are working or studying in Honolulu, located at the corner of Queen Emma Square near the cathedral. Its life is a happy and lively one.

Much excellent social work is being carried on by the Church through groups such as the Social Service Chapter of St. Clement's Auxiliary and the Order of the Good Samaritan, as well as by individuals.

One of the institutions not under the Church, but visited regularly by our clergymen is the Territorial Receiving Hospital for Lepers in the suburbs of Honolulu. Light cases are sent here for treatment. If they respond they are kept here until cured. If they do not respond to treatment they are sent to Kalaupapa from which place they often return completely cured. A visit to this hospital is not a sad experience. The patients' rooms are cheerful and sunny, decorated according to individual tastes and full of homey

A MALIHINI VISITS THE CHURCH IN HAWAII

touches, while the matron is a delightful Hawaiian woman much beloved by the patients. In the school the feeling of unhappiness that little children should ever be the victims of this dread disease is soon forgotten at the sight there of happy (if sometimes bandaged) faces. The teacher was himself once a patient in the hospital. After his cure he finished his training at the university and returned to teach these children, cut off as he had once been, from family and friends.

This same spirit is evident throughout the hospital in officials, doctors, nurses, and patients. There is singing and the tinkle of a guitar on the wide verandas, children's shouts on the playground, greetings and smiles from those one meets. The entire place is an embodiment of the name the patients have given it, Mount Hope. Here joy is something greater and deeper than some mere surface experience. There is joy and peace and a complete and selfless service in the midst of tragedy.

OPPORTUNITY

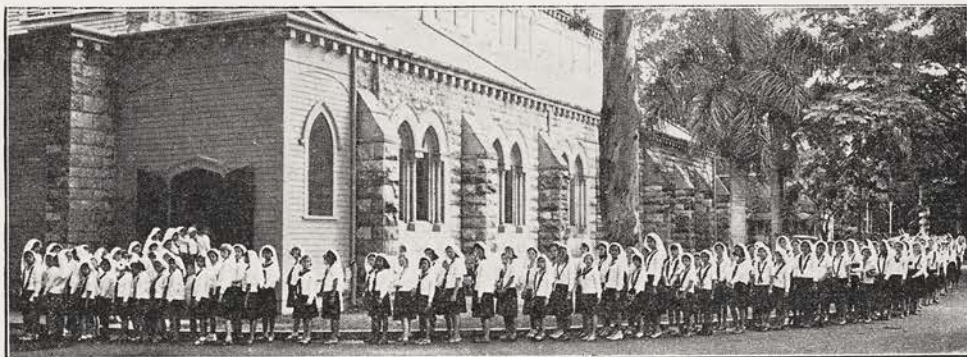
THE ONE WORD which describes the situation facing the Church in Hawaii today, is "opportunity".

The Church faces in Hawaii the same thrilling opportunity she sees before her in her foreign mission fields—that of working in the midst of a population strongly pagan. It is a far cry from the time when the early missionaries felt the Islands had been Christianized, to the

present situation when through the importation of Oriental labor and the increase of humanism in all races, paganism is again an active force. The Church has a large field in which to work. There are many thousands of Oriental pagans to whom the real meaning of our Lord's message is new, and many uninterested Caucasians whom she might awaken.

The Church is limited, not in the number whom she might serve, but in her ability to reach those to whom she should minister. She is limited as the Church always is limited—by indifference and lack of interest at home, by insufficient means to carry on her work, and by too few workers to promote the great enterprise in which she is engaged, with complete success. The opportunity the Church faces is not limited. It is a very great one—possibly at its very height in this present time.

It is a rare privilege to have a part in any vital experiment. Here in Hawaii the Church may share in working out one of the greatest experiments the world has ever engaged in. The experiment is that of dissimilar races not only living together in peace and harmony, but in such a way as may result in the greater development of each individual race and individual. Out of this mutual understanding and respect may grow a new interpretation of race relations and a new civilization. The life being lived in Hawaii today is as important as that. The Church may share in this great experiment.



PRIORY SCHOOL GIRLS ENTERING ST. ANDREW'S CATHEDRAL, HONOLULU

"She Hath Wrought a Good Work"

For a quarter century, Mrs. L. A. Chang, was a leader among women in her parish and diocese and in the national life of the Chinese Church

By Mrs. A. R. T. Standing

Evangelistic Worker in China since 1908

SHE hath wrought a good work." Upon this text taken from the Gospel according to St. Mark xiv:6 the Rev. P. N. Tsu, rector of the Church of Our Saviour, Shanghai, preached the closing sermon at the 1933 meeting of the Kiangsu (Shanghai) diocesan Women's Missionary Service League. In the congregation was Mrs. L. A. Chang, vigorous and energetic despite the rheumatic pains in her left arm and in no way showing her seventy-three years. No one thought that in four months' time she would have passed from our sight. Now as I think of Mrs. Chang's life and work among us, I realize that Dr. Tsu's sermon might have been preached about her. All the works which he told us were good and urged us to perform: to praise others, not to criticise; to show in our acts the love that is in our hearts; to seize all opportunities for doing good; to take what we have and offer it to Christ and His service; to comfort others in trouble and sorrow; to make a Christian home—all these she had wrought and the fragrance of her life of loving and devoted service to her Saviour filled not only her home but her parish church and her diocese and has penetrated to many parts of Christ's Kingdom in China.

Mrs. Chang and her husband came to China from Honolulu in 1907. After a

visit in Hankow they settled in Shanghai and immediately became members of the Church of Our Saviour. Thus for twenty-seven years she was a loyal and devoted member of that parish and a tireless worker in many of its activities. When a Chinese Christian in one of our country villages heard of Mrs. Chang's death she said: "What will the Church of Our Saviour do without her?" And we all wonder not only what the Church of Our Saviour will do without her but what the Women's Missionary Service League of this diocese, the Women's Missionary Service League of the Chung Hua Sheng Kung Hui (C.H.S.K.H.), and the Board of Missions of the Chung Hua Sheng Kung Hui will do without her?



MRS. L. A. CHANG

She was a Sunday school teacher and a vestrywoman in the Church of Our Saviour and chairman of its W.M.S.L. branch, but perhaps her most outstanding work in the parish was as a Bible class leader. (See THE SPIRIT OF MISSIONS, February, 1933, pp. 99, 105.) For twenty-seven years she taught her class and taught it so that the women who studied with her not only knew and loved the Bible, but tried to live according to its teaching and carry out the principles which their Saviour had laid down for them. They were interested in all sorts of good works and gave of their time and money. Always they contributed gener-

"SHE HATH WROUGHT A GOOD WORK"

ously to the work in Shensi, Puchen, Quinsan, Woosung, and other places. And at the time of the twenty-fifth anniversary of the class they pledged one thousand dollars to the Shensi Episcopal Endowment Fund.

They are working through a Bible-woman whose salary they pay, in the model village for Cantonese near Wusih. Mrs. Chang was very much interested in the people of this village and hoped that they might hear the Gospel preached to them in their own dialect but she was not content just to help by sending money that a Biblewoman might be paid to work among them, she herself visited them. In 1930 when we held a Short Term School in Wusih she and a member of her Bible class came especially to teach the Cantonese women from the model village. She was seventy years old then and teaching in a Short Term School is all-absorbing of heart and energy, but she gave herself tirelessly to the teaching of those Cantonese women who understood no other dialect and would have been helpless without her.

Her Bible class gave the stained glass window above the altar in the Church of Our Saviour, and with a graceful and appreciative address they presented a gift to Bishop Graves on the fortieth anniversary of his consecration as Bishop. They and she were always thinking of others, in times of joy as well as in times of need.

All the time that Mrs. Chang was taking such an active part in the life of her parish she was being trained and fitted by her experiences to take her place as leader in a wider sphere. In 1920 she was elected the first Chinese president of the Woman's Auxiliary of the Diocese of Kiangsu, and for twelve years was our devoted and efficient leader. In 1932 she insisted upon resigning as president, but we made her our vice-president, and in 1933 she again was elected president. The year after she had been elected diocesan president, she was chosen president of a national organization of women.

At the time of the meeting of the Gen-

eral Synod in April 1921, women delegates from nine dioceses of the Chung Hua Sheng Kung Hui met in Wuchang to discuss the organization of a woman's missionary society of the Chung Hua Sheng Kung Hui. Preliminary resolutions deciding upon such a national organization were passed and the Woman's Missionary Band was organized, a provisional constitution and by-laws were accepted, and officers elected. Although Mrs. Chang was in Honolulu at the time she was unanimously chosen the first president of the Woman's Missionary Band. Its subsequent growth and development were largely due to her unflagging zeal and untiring effort. She was filled with a real missionary spirit and worked always for the more intensive cultivation of that spirit among the Churchwomen of China. In a speech which she made at Canton she said, "Christ has come to China, let us make China for Christ," and that was her motto and the goal toward which she worked, "China for Christ."

At the second meeting of the women of the Chung Hua Sheng Kung Hui held in Canton in 1924 the Woman's Missionary Band became the Women's Missionary Service League, and from 1924 to 1928 Mrs. Chang was a member of the Executive Board of that organization. She was elected treasurer in 1928 and held that office till her death.

As she was so intensely interested in missionary work it was right and fitting that she should be one of the two women first appointed as regular members of the C.H.S.K.H. Board of Missions. Until 1928 three women from the W.M.S.L. had been considered honorary members of the Board of Missions, but at the General Synod of 1928 Mrs. Chang and Mrs. Ma were appointed regular members. She was chosen a lay delegate from the Diocese of Kiangsu to the General Synod of 1931 and had been elected a delegate to the 1934 Synod. How many vacancies created by the death of one person: President of the Kiangsu Branch of the Women's Missionary Service League; Treasurer of the Women's Missionary

THE SPIRIT OF MISSIONS

Service League; member of the C.H.S.K.H. Board of Missions; lay delegate to the General Synod; and leader in all parish activities in the Church of Our Saviour.

A memorial service was held for her in Allen Memorial Church, Shanghai, on March 17, showing how much she was loved and respected by those outside of her own Church with whom she had worked and to whom she had been an inspiration. She was an active member of W.C.T.U. and Y.W.C.A. and other or-

ganizations, was much interested in the work among lepers, and gave generously to it. She always gave generously, of her time, her energy, and her means. All her impulses were generous and she always wanted to make it possible for people to have what they lacked, whether it was a clock or a bell for a small chapel, a commentary for a poor Bible student, a brick walk for a muddy approach to a country church, or a Biblewoman for a Cantonese village. Yes, "she hath wrought a good work," many good works!

Kyoto Day Nursery Begins Home for Mothers

ONE OF THE works of mercy maintained by our mission in Japan is the Kyoto Day Nursery. Here, practically every day in the week (Sunday is not generally observed as a day of rest in Japan), there may be found forty or fifty happy children whose mothers are hard at work trying to earn a living. The care and the feeding that these children receive are reflected in their healthy appearance, in spite of the fact that most of them come from small and crowded homes. The Day Nursery has been recognized by his Imperial Majesty the Emperor of Japan. Through the Imperial Household Department, an annual gift comes to supplement the modest appropriation from this country. One of the valued possessions of Mrs. Sonobe, directress of the nursery, is the Imperial rescript presented to the house at the time the first gift was made.

Mrs. Sonobe has devised a new plan to meet an urgent need. It is nothing less than a home for mothers with children. She has rented two small houses, three rooms each. They will accommodate six families. That means a family to a room. Each family will provide its own furniture and food. Those who can do so will pay from one dollar to two dollars a month rent. Even if all pay, the monthly rental Mrs. Sonobe pays for the two buildings, fourteen dollars, will not be met.

Will these houses do any good? Here is a widow. She has five children. She walks three miles in each direction daily

to the factory where she is learning to weave ribbon for wrist watches. At present she is a learner and will continue on that basis for a full year. When she is working she earns forty sen (thirteen cents) a day. If she stops working the sen stop coming. Working seven days a week means earning ninety-one cents of our money. Here are the obligations she has to meet. Three of the children are working for their food and clothing as apprentices in shops. They must be provided with shelter. A child of eight is living with a grandmother in the country. The youngest child, a boy, is cared for in the Day Nursery while his mother works. On her ninety-one cents she must feed the little son, pay rent, send something for the child in the country, pay seven sen every three days for a bath for herself and her son at one of the public bath houses in her part of Kyoto. The factory feeds her during working hours. The daily walk wears out many pairs of the wooden *geta* that serve in the place of shoes.

This one case is a sample of a condition Mrs. Sonobe is trying to meet in the new venture which she calls *Kibo Ryo*, the House of Hope. She is using for the expenses part of a small legacy recently received from her mother's estate. Many people are interested in the plan and the Kyoto newspapers, including the principal Buddhist organ, have called attention to it.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



From an English Poster

SCOTTISH BISHOPS CONSECRATE SAMUEL SEABURY, NOVEMBER 14, 1784

The sesquicentennial observance of this act which gave the Church in the United States its first Bishop will contribute important events to the autumn calendar. Chief among them will be those in which the present Bishop of Aberdeen will participate (see page 469)



A TYPICAL VILLAGE HOME IN THE YANGTZE VALLEY, CHINA

The rehabilitation of rural areas which have been under Communist rule is one of the major problems in China today. The Church has been asked to cooperate in a project in Kiangsi Province



DEACONESS BEDELL AMONG HER SEMINOLE FRIENDS IN FLORIDA

The Church's Mission to this neglected remnant of a once powerful tribe was reinaugurated a year and a half ago. Deaconess Bedell has visited every Seminole encampment in the Everglades and has won their confidence. (See page 502)



CONGREGATION AT DALICAN, OUTSTATION OF UPI, PHILIPPINE ISLANDS
 The Mission of St. Francis of Assisi at Upi with its three outstations reports 1,580 baptized Christians. The Rev. L. G. McAfee, who has carried on this work since its beginning, is now assisted by the Rev. Sydney Waddington



CONGREGATION, ST. MATTHEW'S MISSION, BIRIGUY, BRAZIL
 The Rev. J. Y. Ito, general missionary to the Japanese settlers in the State of Sao Paulo, ministers to thirty stations with the help of two other Japanese clergymen. Over seven hundred have been baptized

Zamboanga Moros Bid Farewell to Missionary Retiring After 24 Years' Work



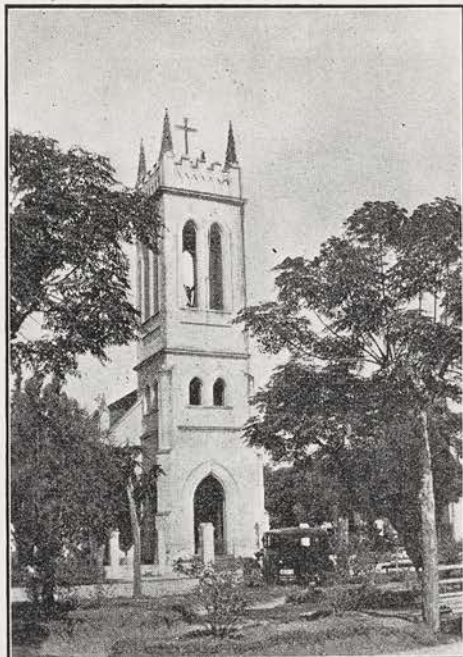
Some of the 250 Moros who have been influenced by Miss Frances E. Bartter during her many years' service in Zamboanga, gathered at the dock to bid goodbye as she left the Philippine Islands for retirement in England. From a small beginning in a *nipa* house, Miss Bartter's work grew steadily until

today it embraces a school complete from kindergarten through four years of high school, and a dormitory for Moro girls. Her influence among the Moro people based, of course, upon fine Christian living was no doubt enhanced by her knowledge of the Moro tongue (see article beginning on page 471)



A MEXICAN MARKET PLACE

Fourteen Mexican clergymen under the leadership of Bishop Salinas y Velasco, minister to over 3,000 baptized Christians



MEDIATOR CHURCH, SANTA MARIA, BRAZIL

With a congregation of nearly 500 baptized Christians, this mission boasts having three well-attended Sunday schools



THE MISSION OF ST. JOHN'S-IN-THE-WILDERNESS, ALLAKAKET, ALASKA

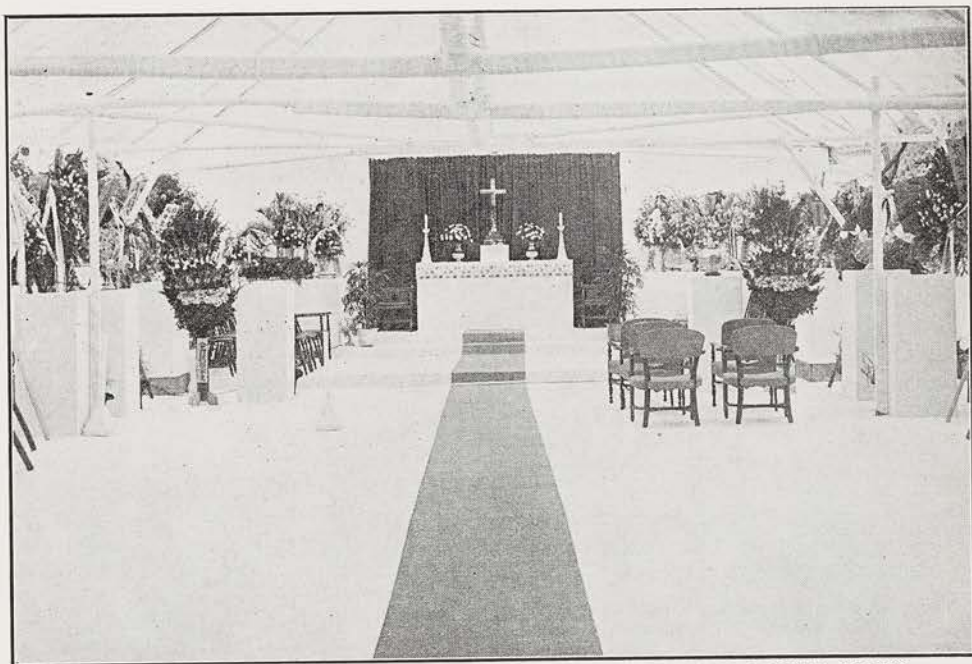
Bishop Bentley describes the work here as "most encouraging . . . The people depend entirely upon their native arts and skill for a living, and they have been well trained by a long line of splendid missionaries"



AN ISOLATED FAMILY IN MONTANA
Typical of the members of the Correspondence Church School about which Miss Howell writes on page 495



ALLAKAKET ESKIMO BOYS
Two women carry on the work in this northern outpost of the Church in Alaska. The mission reports 183 Christians



TEMPORARY CHAPEL OF ST. LUKE'S INTERNATIONAL MEDICAL CENTER, TOKYO
Erected over night on the foundations for the permanent hospital chapel, this canvas-covered sanctuary was crowded with hundreds of Japanese and foreigners for the funeral of Dr. Rudolf Bolling Teusler (see page 467)



READ A BOOK

Missionaries are urged to read Helser's "Education of Primitive People". Reviewed by

The Rev. John W. Chapman, D.D.
Retired Missionary to Alaska

Education of Primitive People by Albert D. Helser (New York, Revell, \$3) is a book which will make many a missionary wish that he could begin all over again. It is a well arranged and helpful account of the persuasive methods of a group of missionaries working in Nigeria. Incidentally it is a revelation of the capacity of a group of African natives to seize and digest foreign ideas and apply them, under intelligent and sympathetic guidance, to the development of a new community life based upon whatever was best in the old. There is no danger of Dr. Helser's pupils learning to despise their own people, as the children in some mission schools have, unfortunately, learned to do. The picture presented of happy coöperation between the native people in general and the school, and of both with the Government, is a delightful one; and in spite of the fact that no effort is made to disguise the truth with regard to the daily life of a Nigerian native. With its concomitants of filth and disease and its intimate acquaintance with misfortune in the shape of leopards, snakes, locusts, rats and mice, and smaller—much smaller vermin, one is left with the impression that there is a peaceful revolution going on down there, and that Dr. Helser and his associates are having a mighty good time.

The temptation to quote is very strong. Here is a description of the native method of dressing the girls' hair:

The mothers present said that when the girls get older they will not go to all this nonsense with their hair. Everybody agreed that a young woman's hair should be put up in an attractive way. Fatima was tired of the old method. She said that besides having to fight the "animals" in her hair, she could not get

away from the smell of her hair. After a full discussion it was decided to thin and shorten the hair of all the girls whose mothers agreed to it. One of the mothers had a neat, quick way of putting up short hair. Within a week all the girls in the group and many of the girls in the community had adopted the new style of putting up their hair. The metal scratchers and the strange head smells disappeared.

Many of the older men shave their heads, but for a crown scalp lock. About half of the men shave the entire head. The one father present still had his scalp lock, but he suggested that it was more appropriate for the younger men to carry the symbol of tribal loyalty in their hearts and in their deeds, rather than on their heads.

Dr. Helser has written a useful book. If it were made required reading for all who aspire to be educators, and especially for all intending missionaries and for all candidates for Holy Orders, a new vision of the glory of service would dawn upon many a bewildered mind.

A LITTLE PAPER-BOUND book has come out of the Arctic, containing addresses on the Gospels for the Christian Year which were given by the Ven. Fred-eric W. Goodman through an interpreter to his Eskimo flock. These brief and very simple instructions and meditations have been printed for the use of Eskimo lay evangelists and teachers in Church schools, for Indian catechists and teachers in interior Alaska, and for any other Alaskans who are beginning to use the English language. The book's gay cover, royal purple with crimson lettering, will bring color to their native dwellings, as the teaching it contains will illumine their lives. Archdeacon Goodman's brother, the Rev. Sydney Goodman of Philadelphia, saw the book through the press.

Missionaries Will Tell You of Their Work

Immediately after Convention teams will visit all dioceses to make known our missionary work and Church's plans for new triennium

By the Rev. C. H. Collett

Secretary, Speakers Bureau, Field Department

GENERAL CONVENTION offers the members of the Church an unusual opportunity to see and to hear their missionary leaders from both the domestic and foreign fields. In each triennium, our missionary bishops and others have given generously of their time in taking speaking engagements. The National Council, eager to have this personal relationship reach out into the Church as widely as possible and desirous of having the plans of General Convention and of the Triennial Meeting of the Woman's Auxiliary reach the membership of the Church immediately after General Convention adjourns, has planned a Church-wide visitation.

The Field Department, in coöperation with the Woman's Auxiliary, has made plans for twenty-one itineraries during November. A team of three persons will go on each itinerary: a missionary, a Field Department aide, and an Auxiliary leader.

The suggested plan, which will be followed in most of the dioceses, will be to hold regional meetings for the clergy, Woman's Auxiliary, and mass meetings for the membership of the Church generally. The missionary leader will teach and inspire by his message; the Field Department aide will take the plans of the General Convention; and the Woman's Auxiliary leader carry to the local women's groups the spirit, hopes, and plans from the Auxiliary Triennial. While this is the general plan there, of course, will be modifications in it to meet particular diocesan situations.

Most of the dioceses are coöperating in this undertaking and are at work making their own diocesan arrangements. Al-

though one or two adjustments may have to be made, the itinerary dates are as follows:

TEAM I

Massachusetts.....October 29-November 1
MaineNovember 2-6
New HampshireNovember 7-9
VermontNovember 12-14
AlbanyNovember 15-21
Western Massachusetts.....November 22-26

TEAM II

Rhode Island.....October 30-November 1
ConnecticutNovember 2-12
Long Island.....November 13-23

TEAM III

NewarkOctober 29-November 5
New York.....November 6-23

TEAM IV

Pennsylvania.....October 29-November 5
DelawareNovember 6-7
EastonNovember 8-9
WashingtonNovember 13-15

TEAM V

Bethlehem.....October 29-November 1
RochesterNovember 4-8
Western New York.....November 11-16

TEAM VI

Harrisburg.....October 29-November 1
ErieNovember 2-7
PittsburghNovember 8-13
West Virginia.....November 14-23

TEAM VII

Virginia.....October 29-November 2
Southern Virginia.....November 5-9
Southwestern Virginia.....November 11-14
LexingtonNovember 16-19
KentuckyNovember 20-21
IndianapolisNovember 23

TEAM VIII

East Carolina.....October 29-November 1
South Carolina.....November 2-7
Florida.....November 8-9 and 18-20
South Florida.....November 12-16
GeorgiaNovember 22-27

TEAM IX

North Carolina.....October 29-November 2
Upper South Carolina.....November 6-12
Western North Carolina.....November 5 and 13-14
TennesseeNovember 15-21

THE SPIRIT OF MISSIONS

<p style="text-align: center;">TEAM X</p> <p>AtlantaOctober 29-November 2 AlabamaNovember 5-12 Mississippi.....November 13-16 and 26 LouisianaNovember 19-23</p> <p style="text-align: center;">TEAM XI</p> <p>Ohio.....October 29-November 15 Western Michigan.....November 16-22</p> <p style="text-align: center;">TEAM XII</p> <p>Southern Ohio.....October 29-November 2 IndianapolisNovember 5-9 SpringfieldNovember 12-19 QuincyNovember 21-26</p> <p style="text-align: center;">TEAM XIII</p> <p>Northern Indiana.....October 30-November 2 ChicagoNovember 5-13 MilwaukeeNovember 14-19 Fond du Lac.....November 20-23</p> <p style="text-align: center;">TEAM XIV</p> <p>Marquette.....October 31-November 5 MinnesotaNovember 7-15 Eau Claire.....November 16-21</p> <p style="text-align: center;">TEAM XV</p> <p>North Dakota.....October 31-November 5 MontanaNovember 7-15 SpokaneNovember 18-20 IdahoNovember 19 OlympiaNovember 21-26</p> <p style="text-align: center;">TEAM XVI</p> <p>WyomingNovember 1-4 IdahoNovember 5-7 Eastern Oregon.....November 8-18 SpokaneNovember 12-13 OregonNovember 19-23</p>	<p style="text-align: center;">TEAM XVII</p> <p>Iowa.....October 31-November 6 South Dakota.....November 7-12 Western Nebraska.....November 13-18 NebraskaNovember 19-23</p> <p style="text-align: center;">TEAM XVIII</p> <p>Kansas.....October 31-November 5 SalinaNovember 6-9 ColoradoNovember 11-14 UtahNovember 15-16 NevadaNovember 18-22</p> <p style="text-align: center;">TEAM XIX</p> <p>Los Angeles.....November 4-8 CaliforniaNovember 9-15 SacramentoNovember 16-20 San Joaquin.....November 22-26</p> <p style="text-align: center;">TEAM XX</p> <p>MissouriNovember 2-9 DallasNovember 12-16 Texas.....November 11 and 20-26</p> <p style="text-align: center;">TEAM XXI</p> <p>West Missouri.....October 31-November 4 West Texas.....November 6-9 North Texas.....November 11-13 New Mexico.....November 15-18 ArizonaNovember 19-22</p>
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At the mass meetings an offering will be taken to help defray the costs of the itinerary. Detailed announcements will be made in the Church press or fuller information may be had from your rector. Ask him about the plans in your diocese!

A Quiet Day for Prayer

November 12, 1934

THE WOMAN'S AUXILIARY through its Executive Board asks the women of the Church in the United States and its missions again to keep Armistice Day as a Day for Quiet Prayer. As November 11 will fall on a Sunday, the actual observance should be on Monday, November 12.

Wherever possible there should be a Corporate Communion of the women in parishes and missions at an early hour on November 12, and after that the church should remain open all day for prayer. It is hoped that all women will take part in this plan, not only those who attend regular meetings of the Auxiliary, but all the women and older girls of the Church, including shut-ins, the isolated, and any temporarily debarred from service. The hope is to make it as it was last year, a great effort of all the women of the Church, or any who wish to join with them, in a united act of prayer.

Montana's Isolated Welcome the Church

Diocesan Correspondence Church School
takes message and fellowship of Christ to chil-
dren and their parents in sparsely settled areas

By *Monica V. Howell*

Montana Correspondence Church School

The Church's ministry to the isolated is today one of the most romantic and rewarding phases of Christian work in continental United States. In order that it may be better known among Churchmen generally, the Editors of THE SPIRIT OF MISSIONS have secured several articles on this work. The accompanying article by the director of the Montana Correspondence Church School will be followed in early issues by articles on our ministry to the isolated in Nevada, New Hampshire, and elsewhere.

A CHURCH SCHOOL of over 260 pupils who are scattered over an area of more than 147,000 square miles, presents a problem when the individual boys and girls are to be visited in their homes.

For the past four years the Diocese of Montana has conducted a Correspondence Church School for boys and girls on ranches and in small towns where they are unable to attend an organized school. Although I have not met all the boys and girls personally, we have become well acquainted through our letters. Many of them live in the eastern part of the State in an area, about 150 miles wide and over 200 miles long, without a railroad and, except for one main highway each way, no good roads. This region is very sparsely settled, mostly dry-land farms, and the people are among the most isolated of any in the diocese.

I have wanted to visit these families for some time, but it was not until this spring when one of the missionary's cars was not in use, that I had my opportunity. I set forth in mid-May on an ambitious itinerary, the car full of books and

magazines, and a shovel, thermos bottle and blanket in case of an emergency which might make it necessary for me to spend the night in the car. It was my first trip alone into new country. I anticipated a hard time but did not realize all the difficulties that lay ahead of me.

After a day spent in visiting several families in the vicinity of Great Falls I started eastward, visiting several families in towns along the way and a few on ranches off the main road. Late in the afternoon I ran into country where it had evidently rained hard a short time before. The road was gravel but as there was dirt ahead I took the precaution of putting on chains. In spite of this preparation, I had not driven far when the front wheels slipped into a rut and threw the car off the road, overturning it. I managed to climb out through the broken windshield, receiving a few cuts but no serious injuries. Fortunately it was a well-traveled road and in a few minutes another car came along. The driver offered to take me on to Lewiston, twenty miles east. We made arrangements with the nearest rancher to haul my car out of the ditch. It was not a very propitious beginning, and if the weather had not become more settled during the next few days I could not have continued, as the country ahead is very much off the beaten path and the roads are mostly dirt, which means gumbo. This gumbo makes a good hard road when dry but is very treacherous when wet, and even experienced drivers find it difficult to keep on the road at such times. My one experience had taught me that I was not sufficiently dexterous in such driving to take the chance.

The following Monday the weather was

THE SPIRIT OF MISSIONS

again dry and sunny and I continued eastward. That day I had my initiation into locating ranches twenty and thirty miles from the highway. I left the highway at Mosby after making inquiries from the postmistress. The family I sought lived twenty-one miles down the Musselshell River, in the bad lands. My road followed the mail route; I was to keep to the top of the ridge, but one has to know this country to recognize such a ridge on sight. I drove for twelve or fifteen miles before I found the first mail box (big wooden boxes on fence posts) and in that distance I had not seen a sign of a house where I might inquire the way. I had numerous gates to open and shut as the land is used for grazing. My struggles with these gates were harrowing. They are made of two and three fence posts wired together with barbed wire and fastened to the fence with a loop of wire at the bottom and top. They are made tight in order to keep the cattle out, but being man-made there was no provision made in case a woman has to handle them.

The bad lands are very interesting, but the driving is quite difficult through them and in wet weather the roads are impassable. The grades are steep and the roads rough, with sharp corners and a sheer drop into a gulch on the other side. Upon reaching the river I had no difficulty in fording it as all the rivers were nearly dry this summer. I expected to find my family on the other side of the river but this was the brother's family. I still had six miles farther to go, climbing up the breaks on the other side. The road was equally as bad as on the west side, and it has been only in the past year that it has been passable in a car. I had to go in second gear most of the way. The country was very desolate with nothing but deserted shacks and cabins. Not being able to locate anyone, I had to come back down to the river and get someone to go with me to show me the way.

I stayed at the ranch on the river bank that night. The woman there had spent eight years on the place when she first settled there without ever getting to town. Her husband made a trip each year by

wagon to Billings, about 130 miles distant, and brought in the year's supplies. Clothing was purchased by mail.

This was one of the most out-of-the-way places I visited although there were others to the north where the men had to draw a map of the surrounding country in order that I might locate the next place. The nearest neighbor would be eight and ten miles away. At one place the people go eight miles for the mail to the next ranch, where it is brought in from a mail box four and one-half miles away. In the winter when the snow is deep and they are unable to drive their cars, they do not get their mail very frequently, which perhaps accounts for the delay in the children's reports.

The people were very discouraged because of the drought. It was worse than ever before and the country was a pitiful sight. They have struggled for years to get a start and feel that they cannot hang on another year. They have no crops. If the seed was planted it did not come up for lack of moisture and the grass was practically gone, also the water supply. Their gardens were eaten clean by the grasshoppers and the prospects for the future were far from bright.

The women suffer most. They have little contact with other women and in the winter are shut off completely. In most places they have very few conveniences and lack what most of us would consider necessities. I was very favorably impressed with the children. They are well-mannered and very dependable. All, even to the smallest child, have certain tasks to do, and they do them cheerfully and as a matter of course.

In three weeks I drove over eighteen hundred miles going almost to the eastern boundary and within eight miles of Sheridan, Wyoming, on the south, and visited fifty families. The whole trip was most worth while showing me the real conditions under which these people live and how terribly isolated some of them are. I found them to be genuinely appreciative of the little help we give them and of a sense of fellowship in the Church which they could not have otherwise.

Youth's Spirit of Missions

A Feature for Junior Churchmen

James Hannington — Knight Adventurous

By Arthur P. Shepherd

PART TWO—CONCLUSION

IT WAS IN THE year 1885. The little town of Rabai on the east coast of Africa was in a whirl of activity. A great caravan was about to start up-country on the five-hundred-mile march to the far off land of Uganda, and every day the compound of the mission house was thronged with a busy crowd of porters packing the endless bales of cloth and beads, wire and cooking utensils, gun-powder and groceries, and all the many things needed for an African journey.

To and fro among them, and busiest of all, moved a tall, bearded figure, his face full of excitement and energy, and his voice of cheerful encouragement.

It was James Hannington, the Knight Adventurous, and now the first Bishop of Eastern Equatorial Africa. His heart thrilled at these signs of preparation, for he was embarking upon a great adventure.

After months of disappointment, when he had almost felt that Africa was closed to him, the doctors to his surprise and joy had pronounced him well enough to return there, and he had been sent out as Bishop in charge of the mission.

When, however, he reached Africa, it was not only to take up his adventure where he had laid it down, but a new adventure formed in his mind. He himself had good cause to remember the terribly unhealthy road from Zanzibar to the south of the Great Lake, and then the long uncertain journey by water, and he determined to open a new route from Mombasa to the northern end of the lake. It was more direct, and passed for the most part through high and healthy country, but still many shook their heads.

The new way meant passing through the territory of the Masai, a fierce warlike people, at whose very name the coast porters trembled.

But the Bishop was firm and hopeful. "If this route is to be opened," he wrote, "I can see no one but myself at present to do it. I *must* succeed somehow or other, God being my helper."

On July 23 the caravan started, a long string of two hundred porters heading away northwest. It was a lonely adventure that Hannington had started on, for he was the only white man, and, except for an African clergyman, all the rest were porters.

Day after day they pressed on, first across the scorching treeless desert of Taro, and then northward past the towering snow-capped peak of Kilimanjaro. From the beginning difficulties and dangers beset them—starvation in the desert, treachery and desertion by porters, and then, as they got farther north, the added danger of losing their way.

But all troubles found the brave leader still smiling. At length they reached the beautiful forest uplands of Kikuyu. There a new danger threatened them. The Wakikuyu* remembering the slave raiders from the coast lands, fled into their impenetrable forests, and none knew when poisoned arrows might fly from the dark shadows of the trees. The natives would not come near the caravan to sell them food, until the porters were almost starving.

At last, however, Hannington himself set off into the woods with a hundred

*The people of Kikuyu.

THE SPIRIT OF MISSIONS

porters and, finding some natives, persuaded them to sell his men food. Soon a market was in full swing, the Wakikuyu suspicious and timid and the porters each with his loaded gun at his side. Suddenly a shot rang out. A native was stealing a porter's cloak and the latter had fired a blank cartridge to stop him. In an instant all was a confusion of flying figures, and in another moment the Wakikuyu had disappeared as if by magic into the forest, leaving their goods behind them. Greedily the porters rushed upon the food, but Hannington was there first. "Back!" he said, "all of you march back to the camp." They obeyed, and he stood there alone, knowing that hundreds of hidden eyes were upon him and many a poisoned arrow fitted to the bow-string. Presently a native peeped out, and, at the white man's call, came to him wondering, and received back their goods. Then alone the Bishop returned to his men.

At last the forest lands were safely passed, and the caravan swung out into the sunshine of a great grassy plain.

But the greatest danger of all awaited them. This was the land of the dreaded Masai, and the porters trembled as they glanced at their leader. What would he do? Hitherto he had brought them through all, but would he be able to manage the fierce Masai warriors?

Hardly had the sun risen next day, when the camp was invaded by a host of Masai. First came the women in crowds, bartering and talking, followed by the older men. Then suddenly appeared a band of young warriors, smeared from head to foot with red clay and armed with their long, broad-bladed spears.

When a present was offered them, they sneered and demanded more. It was a critical moment. The porters were terrified, and the interpreter shook from head to foot. "Why," he begged, "why not give them what they want?" Hannington tried to reason with them, but they answered him arrogantly, "We care not whether you are a European or a Swahili: it is nought to us. But we will have the *hongo* (passage money) we ask."

There was nothing for it but to agree,

but hardly were they satisfied when another, and yet another band of warriors came, each with their demands.

In the Bishop's tent all was confusion. It was packed with warriors, who smeared everything with red clay as they examined the contents of the tent. Some broke open cases, some undid bales. Some examined the white man himself, stroking his hair and beard with their filthy hands, and then standing back to admire his tall figure, rivaling their own in height. "Lumuruo Kito!" (a very great old man) they murmured.

In the midst of it all the Bishop remained quite calm and unafraid, firmly arguing about the sum to be paid, preventing now one thing now another from being stolen, encouraging his men and calming down riots.

But when that day had come to an end he determined that the caravan should not halt another day in the Masai country. Early next morning the camp was struck, and after a few days' continuous marching, camping only at night, they had passed safely through the dreaded land.

On still they pressed until two and a half months after their start a halt was called about thirty miles from the Great Lake.

The Adventure was all but accomplished. All the threatened dangers of the way were safely passed, only a few days of easy and safe journeying separated them from Uganda, and it was with a light heart that the Bishop left the greater part of the caravan behind and set out on the last stage, accompanied only by fifty men.

NINE DAYS LATER Hannington and his men reached the little lakeside village of Ukassa, three days' journey from the capital of Uganda. For the last two days they had found the country thronged with Baganda warriors, who had come from Uganda to subdue the people of Usoga, and Ukassa itself seemed packed with them, so that the porters could hardly get through. When at last they met the village chief, he demanded an

exorbitant *hongo*, which Hannington refused. Then the chief changed his tone, and at his request Hannington consented to stay with him one day.

That afternoon with a few of his men he climbed a hill near by, and looking out he saw to his joy, not two miles away, the River Nile where it leaves the great waters of the lake. Across the Nile was Uganda; his goal was in sight!

"Come, Bwana," came the soft voice of a Uganda warrior, "from yonder spot thou canst see even further."

Hannington turned to follow the speaker, and, without noticing it, left his men behind.

Suddenly twenty fierce warriors fell upon him and threw him down. Wildly he struggled, now on his feet, now down again, his captors dragging him by the legs. With a tremendous effort he kicked them off and was on his feet again, but they closed on him, and seizing his arms hurried him along. This way and that they pulled him, until at last they reached the village and thrust him into a hut. Hannington drew his finger questioningly across his throat, but they shook their heads.

Battered and bruised though he was, and a close-guarded prisoner, he was not to be killed. But what could it mean?

The danger that had wrecked his plans was one that he had not known, and therefore had not taken into account. Mwanga, the young king of Uganda, had been turned against the Christians, and had been persuaded by his counselors that the white men intended to "eat up his land," and that they would come from the northeast. To him, the Bishop arriving by this route was only the forerunner of the white men's armies.

Five days had passed. Alongside a native hut a small tent was rigged up, outside which armed warriors kept guard and held back the crowd.

On a camp bed inside the tent Hannington lay, his face drawn and his eyes sunken with sleeplessness, and his body so racked with fever that he barely had strength to hold the pencil with which he was writing in his diary. It was difficult

to recognize in this broken wreck the man who so joyfully had set out on the last stage of his journey.

Suddenly a warrior stooped and entered the tent and spoke to the Bishop. With an effort he rose from his bed and staggered out. His worn face was alight with joy and thankfulness. He was to be taken back to his men: that must mean that Mwanga had sent word that he was to be allowed to go on.

For two hours his escort led him through the forest, a task that his shattered strength would have found impossible but for the courage of hope reborn.

Suddenly they reached a clearing, and the warriors stopped. In the dazzling sunlight the Bishop could see a crowd of men. Another look showed that they were his own men, but naked and bound and guarded by armed warriors. This was the end of his adventure. He and his men had been brought there to die.

Instantly the executioners laid hands on their prisoner and began to strip off his clothes, but with that power that had so often overawed the African, Hannington drew himself up, and, as the warriors for a moment fell back, he spoke words that all could hear.

"Tell your king," he said, "that I am dying for the people of Uganda, and that I have bought the road to Uganda with my life."

He knelt down, and at the same moment a gun was fired. The Bishop fell forward dead.

TODAY A RAILWAY runs along that very road that Hannington died to open, and missionaries can now swiftly and easily cover in six days a toilsome and dangerous journey that used to take them weary months of traveling. Among those Wakikuyu, among the fierce Masai, the Gospel of Christ is now preached.

In Uganda itself Mwanga's son now reigns, a Christian king, and almost through the length and breadth of the country the Baganda worship that same Jesus, whose servant Mwanga killed.

This story is from *Yarns on Heroes of the Lone Trail* (London, Edinburgh House Press).

SANCTUARY

Sursum Corda

LET US NEVER forget that as all our power to help comes from God we must first offer our hearts to him before we can offer our service to our brethren; we must first seek him in prayer before we attempt to help our fellowmen. May your prayers be not only the words you say but the lifting up of your hearts to God in spirit and in truth.—Chinese House of Bishops, in Pastoral Letter, 1934.

O GOD AND FATHER, whose Name is the Holy One, and whose holiness fills heaven with glory:

Hallowed be thy Name on earth as it is in heaven.

O God and Father, who through thy Son Jesus Christ hast opened the kingdom of heaven to all believers:

Thy kingdom come on earth as it is in heaven.

O God and Father, whose will is our peace, and in whom we find harmony and brotherhood:

Thy will be done on earth as it is in heaven.

O God and Father of all mankind, who alone canst fill and satisfy the human heart, open our hearts to see that in thee we find the full glory of human life in hallowed fellowship and in joyful devotion to thy will, through Jesus Christ the Lord of life.

O Lord God of our fathers, who in the days of old didst show thy power through the triumphs of the Gospel, we thank thee for the manifestation of thy presence in our own days; and we pray that by the guidance of thy Holy Spirit we may not hinder the fulfillment of thy purpose, but by prayer, by witness, and by the offering of our lives, we may promote thy glory and the establishment of thy kingdom. Strengthen the hands of the Bishops, priests, and missionaries of the Church.

Raise up able and devoted leaders who shall guide the life of all nations in ways of truth, righteousness, and peace; and grant that, brought into obedience to thee, we may work out our common salvation in loyalty to thy most holy will; through thy Son Jesus Christ our Lord. Amen.

The National Council

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

THE RT. REV. JAMES DEWOLF PERRY, D.D., BISHOP OF RHODE ISLAND, *President*

THE RT. REV. PHILIP COOK, D.D., BISHOP OF DELAWARE, *First Vice-President*

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

THE REV. FRANKLIN J. CLARK, *Secretary*

THE REGULAR meeting of the National Council will be held in Atlantic City at Haddon Hall, on October 8 and 9, immediately preceding the opening of General Convention on October 10. The meetings will begin with a celebration of the Holy Communion at seven-thirty o'clock each morning in the chapel of the House of Bishops, which has been set apart in Haddon Hall.

In connection with the meeting of the National Council several other gatherings of great importance will be held. On October 5 and 6, beginning at nine-fifteen a.m. there will be conferences between the Council, the Department of Foreign Missions, and Bishops of the foreign, extra-continental, and Latin American fields. On October 8, beginning at eight p.m. there will be a conference between Bishops of continental domestic missionary fields, with the Executive Secretary of the Department of Domestic Missions, Bishop Bartlett. This conference will be continued on the morning of October 9, with the National Council. Both the Standing Committee on Trust Funds, and the Department of Finance will meet, but aside from the Department of Foreign Missions no other Department meetings will be held at Atlantic City.

THE PROPOSED missionary program of the Church for the triennium beginning with January 1935, together with reports of the Presiding Bishop and

Departments of the National Council and the Woman's Auxiliary, covering the past triennium, will be presented and discussed at a Joint Session of General Convention to be held in the Assembly Room, Convention Hall, on

Friday, October 12, beginning at eleven a.m. and continuing with morning and afternoon sessions. The Presiding Bishop will preside. Dr. Lewis B. Franklin will present the financial record.

THE SPIRIT OF MISSIONS consecrated to the promotion of the missionary enterprise hopes that this gathering, upon which depends the courage and loyalty with which we are to face the future of missions in this Church, shall in truth be guided by the Holy Spirit toward brighter and better and more venturesome endeavor in this holy cause.

OVER ONE HUNDRED orders every working day were filled by the Church Missions House Book Store during the first five months of this year, 13,400 orders, an increase of 2,200 over the same period in 1933.

Domestic Missions

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

IN SOUTH FLORIDA live the Seminoles, remnants of those members of a once powerful tribe that formerly roamed the forests of southern Georgia and Alabama, and who, resisting all efforts of the United States Government to remove them to western reservations, took refuge in the almost impregnable depths of the Everglades. Because of the treacherous treatment of their ancestors (led by the heroic Osceola, who, himself, was captured while under a flag of truce and kept in chains until his death) the Seminoles have ever been highly suspicious of the white man, refusing even until now to accept financial assistance from the Government. This attitude has always made it difficult to carry on religious work among them, and may partially explain why so little effort has been put forth to evangelize them.

Shortly after his arrival in 1893 as Bishop of the newly created Missionary District of Southern Florida, the Rt. Rev. William Crane Gray, touched by the spiritual neglect and needs of the Seminoles, established a mission for them at Immokalee.

This mission, besides serving its primary and religious purpose, soon grew into a trading post, where the Indians, as they shortly learned, could bring their pelts and produce and exchange them without fear of being robbed. This, probably, was the first time the Seminoles had ever come in contact with white people who desired to help rather than to exploit them.

In spite of the fact that from the viewpoint of adherents won to Christianity, the results of the mission were very meager, the work was maintained for many years. Finally, because of the ever increasing need of money to finance the Church's work in other parts of the rapidly growing Missionary District of Southern Florida, "Glades Mission" at Immokalee was abandoned, and for many years thereafter no religious work of any kind was carried on among the Seminoles.

In the spring of 1933, Deaconess Harriet M. Bedell, who for many years had labored among the Indians of Oklahoma and Alaska, volunteered to reinaugurate the Church's work among these neglected people. Her offer was accepted and now for over a year she has made her home in the Everglades, ministering in a most acceptable way to her Indian charges.

She has visited every Seminole encampment in the Glades; has made the personal acquaintance of a majority of the 350 members of the tribe living in Big Cypress Swamp; and has, in quite a remarkable way, won the confidence of this most reserved people. She ministers to them in their sickness (frequently transporting to Miami, in her Ford, those who need hospital treatment); she teaches groups of their children to read and write; and every Sunday she is found in one of the villages witnessing to her knowledge of God and His love.

THE MISSIONARY DISTRICT of Spokane is carrying on its work determined that the inability of small groups to do much financially to help support the ministrations of the Church must not interfere with what the Church itself does. Consequently, everywhere people know that we are not a Church for prosperous times, but one that carries on its ministrations in difficult times and against sundry adversities. A recent report says:

In common with the work everywhere, we discover a need for more intensive and personal effort. We have tried and must try even harder to reach the scattered population and the people in the small towns and villages. It is our duty to go to people, not to sit and expect them to come with no effort on our part. That marks the difference between a truly missionary Church and a Church "eating its seed corn." There is a rapidly growing population at the new Columbia River dam site, and we must go to them.

But we are sadly hindered in our expansive and missionary ministry on account of the limited number of our missionaries and the increased curtailment of income for stipends and travel.

Foreign Missions

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

Across the Secretary's Desk

OF THE SIX thousand communicants of the Church in the Philippine Islands, about fifteen hundred have already contributed to the "One Dollar Fund" to make it unnecessary for the National Council to report a deficit of one million dollars to the General Convention in October.

ARTHUR B. WARD, one of the lay workers on our American Mission staff in Brazil, has recently been transferred to Pelotas, where he will assist in developing the architectural plans and in the erection of the new school for girls. The school is at present in rented quarters, far from adequate for the fulfillment of the plans that Bishop Thomas has for it. Nevertheless Mr. Ward is able to say:

I cannot say enough fine words for St. Margaret's School. When one considers it is a new venture, and that Mrs. Sergel has started from scratch, one is amazed at what has been accomplished. Such order, system, cleanliness, discipline! Small though it is, I doubt if it has its equal in Brazil.

HERE IS A SUGGESTIVE statement from a friend in Japan:

The communicants of the Diocese of Kyoto, in proportion to the average amount needed for a decent standard of living, both in Japan and America, give more per capita than does the average member of the Episcopal Church in the United States, for the maintenance and extension of the work of the Church. The 1934 *Living Church Annual* reports the communicant membership of the Church in the United States as 1,306,730. They gave in round numbers \$34,000,000 for parish, diocesan, and national work. This is an average of \$26 per communicant. Under normal exchange this is fifty-two yen per year. The per capita annual gift of Japanese Churchmen in the Diocese of Kyoto is twenty yen per year. But the average income of Japanese Christians is less than one-quarter of the average income of American Christians. On that basis, a gift of twenty yen per year is equivalent to eighty yen from an American Churchman, as compared with an actual gift of fifty-two yen.

THE WOMEN'S MISSIONARY Service League, which is the national organization of the Woman's Auxiliary in the Church in China, voted at its triennial meeting in Wuhu last April to raise fifteen hundred dollars, Chinese currency, a year for the next three years to be used for women's work in the Chinese Missionary District of Shensi. The fund is to be a memorial to Mrs. L. A. Chang, of Shanghai, one-time president of the Women's Missionary Service League and for many years a devoted working member in her parish, the Church of the Saviour, Hongku, Shanghai.

CAN YOU IMAGINE liking a hospital so well that after nine weeks in one you would object to being discharged?" That is the question asked by the writer of an article recently published by the *Japan Times and Mail*. The question was answered by the statement that the authorities of St. Luke's Hospital, Tokyo, find that one of the new hospital's most surprising problems has been the difficulty it has met in trying to send patients home. It is the beauty of the hospital, its attractive furnishings, and its happy, sympathetic attendants that endear it to the patients who feel that it really is more like a hotel or club than a hospital. Even the usual smell of medicine is missing in the corridors. St. Luke's is a continual surprise to travelers from the West, who are suddenly taken ill in Tokyo or other parts of Japan. The writer of the article says:

Their first thought is to get a boat for home where they can have proper medical attention. They are brought to St. Luke's Hospital much against their will. They feel as if they are putting their head in the lion's jaw but they are always surprised to find they can get as good care and frequently better, medical attention at St. Luke's than they can at home.

Christian Social Service

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

FOR THOSE associated with the social work of the Church there will be meetings of especial interest almost daily during General Convention:

MONDAY, OCTOBER 15

1 p.m. Luncheon for board members and superintendents of Episcopal homes for children.

TUESDAY, OCTOBER 16

1 p.m. Luncheon for Church Mission of Help.
6:30 Dinner for board members and superintendents of Episcopal hospitals.
8:30 Meeting in the interest of CMH.

WEDNESDAY, OCTOBER 17

1 p.m. Luncheon for board members, superintendents, and chaplains of City Missions.

THURSDAY, OCTOBER 18

1 p.m. Luncheon for board members and superintendents of Episcopal homes for the aged.

FRIDAY, OCTOBER 19

8:30 p.m. Christian social service mass meeting.

SATURDAY, OCTOBER 20

6:30 p.m. Dinner, Rural Workers' Fellowship.

Visitors to Convention desiring reservations for these meetings should make them at the exhibit of the Department, Booth 16, Convention Hall, Atlantic City.

THROUGH ITS Executive Secretary the Department long has been represented on the Committee on Motion Pictures of the Federal Council of Churches. This is a committee of the Department of the Church and Social Service with which General Convention, in 1925, directed the National Council to cooperate.

The Federal Council's Committee on Motion Pictures is asking for a nationwide discussion of the motion picture in the light of Christian principles in the pulpits of America on October 21, or a near-by Sunday.

It is hoped that Christian people, in all parts of the country, will follow the lead suggested by the Legion of Decency of the Roman Catholic Church and make definite pledges to stay away from objec-

tionable pictures. It is important to realize that the Legion of Decency does not contemplate censorship. The producers should do their own censoring and should live up to their own production and advertising codes.

The Church is friendly to good pictures. It recognizes their importance in the leisure of the people and the richness of their recreational and cultural possibilities. It also recognizes the people's right to protest the blatant production of salacious and objectionable films.

In determining what pictures are indecent or otherwise morally objectionable, and what local theater should be denied his patronage, the individual must be guided by his own conscience after reading photoplay review services or after making personal inquiries. Such inquiry should include questions about parts of the program other than the "feature," since exhibitors will frequently accompany clean and desirable feature pictures with thoroughly objectionable "shorts."

This current movement is part of a larger effort which includes abolition of compulsory blockbooking, strengthening of social control over the motion picture industry, organization of Better Films Councils in communities, and a wider education of public taste.

One of the earliest results of the work of the Committee on Motion Pictures was the production of a manual on Better Films Councils, copies of which were supplied by the Department to all diocesan social service departments last December. Copies are also available through the Department at fifteen cents each.

Meanwhile General Convention will have before it a memorial on the subject from the Diocese of New Jersey asking the Convention "to take such steps as will enable this Church to make her voice heard with other Christian bodies on the subject of the motion picture industry."

Religious Education

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

RETURNS ON THE Student Lenten Offering are now in, and a report is in order. The total receipts this year were \$1,651.07. Compared with the grand total of last year, namely, \$3,281.89, this looks like a notable decrease. But an analysis of the figures gives an encouraging rather than a disappointing result. Last year two of our seminaries, for particular reasons, gave \$1,735 more than they did this year. If this sum is, accordingly, juggled with judicially, it appears that the receipts from the college field as a whole actually mark an increase of over \$100.

Were space available a complete list of gifts and the projects for which they were designated could be given. Some gifts, notably from the seminaries, answered definite needs for which the local student body felt itself responsible. The Virginia Theological School, for example, gave \$125 each to two men going to the Orient; the General Theological Seminary contributed \$115.80 toward the Associate Mission at Hays, Kansas; and the Episcopal Theological School sent \$275 to North China. During recent years the Lenten Fund has attempted to interest students in our secular institutions in a series of specific projects prepared by the Departments of Foreign and Domestic Missions. The two projects which this year proved to be most popular were the salary of the Rev. George Van B. Shriver in India (\$113.34) and Bishop Bentley's work in Alaska (\$112.05). Domestic missions (excluding specific seminary gifts) received \$63.85.

To transcend such mathematical accounting and to evaluate the Student Lenten Fund in terms of missionary interest would, of course, be difficult. But if enthusiasm for international understanding can be created anywhere in America, our colleges and universities ought to be the scene. And the missionary enterprises of our Church should make a wide appeal.

We talk a great deal on our college campuses about Christian good will and brotherhood, and get up mass meetings against war. It is unfortunately tempting to leave this good feeling in a sentimental state as *mere feeling*—and sentimentalism has been well defined as “not paying for our emotions.” A Student Lenten Offering, definitely looking toward contributing to mission work can be a real test of our emotional convictions.

The Student Lenten Fund this year was managed admirably by Mr. Rudolf Bolling Teusler, Jr. He is, as his name might suggest, son of the great missionary-physician, news of whose death saddened the summer for all who knew of his work. Mr. Teusler is in his turn studying medicine at the University of Virginia.—T. O. WEDEL, *Secretary for College Work*.

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A GENERAL SURVEY of the program for college work at the General Convention appeared in the August SPIRIT OF MISSIONS (page 395). A mimeographed form letter went out last month to all those interested giving further details. Here it may be fitting merely to reiterate a general invitation, particularly for attendance during the middle week (October 15-20). The early part of the week will be given over to classroom teaching and discussions, led by Coleman Jennings, W. Brooke Stabler, John Crocker, and Arthur Lee Kinsolving. On Saturday a student assembly will occupy the morning, at which Joseph Fort Newton, Howard Chandler Robbins, and others will speak. The climactic meeting, however, may well be the rally dinner, Saturday evening, October 20. The Very Rev. Arthur B. Kinsolving will be toastmaster, and Bishop Darst, the principal speaker. To this dinner, of course, all people at all interested in college work are invited. It will have to take the place of the college work mass meeting, omitted this year.

Missionary Education

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

RECENTLY A PRIEST came to Church Missions House seeking aid in missionary education. He had accepted a call to an important parish and found that of its yearly apportionment for diocesan and general missionary work of \$3,000, it was paying less than \$200. He saw this meant there was a task before him with two closely interrelated aspects which he proposed to undertake together, *i. e.*, spiritual revival and missionary education. To help in the latter he laid in a supply of literature from Church Missions House both for his own information and for judicious distribution. I had some conversation with him on methods of missionary education in a parish and promised to visit his parish after he had been at work in it for a few weeks.

I wish that I might have an opportunity for personal conference with every rector who wishes help on his parish program of missionary education. I am always glad to do this whenever it can be arranged, and to answer letters. In addition I hope to make this column month by month a means of contact and of information both regarding the new printed matter as it appears which will help in spreading missionary information and a place for the discussion of methods by which the work of missionary education may be carried on in the parish as a whole, for special groups such as men's clubs and study classes, and for individuals.

SEVERAL NEW publications of the National Council which bear on the task of missionary education have appeared in the last few weeks:

Understanding Japan. A course of study covering six sessions for parish forums or smaller discussion and study groups, based on *Suzuki Looks at Japan* by Willis C. Lamott. 25c.

Japan: A Handbook on the Missions of the Episcopal Church. Revised. 50c.

Japan Today. A free leaflet.

Our Church and Orientals in America. A free leaflet.

Brent House. A free leaflet.

Who Are the Orientals in the United States? and *What Is Happening in Japan Today?* Two free leaflets describing the material available for the two mission study themes for 1934-1935.

In addition the Field Department has issued three very useful free pamphlets: *Churchman's Log-Book for Missionary Contributions*, *World Opportunities for the Church's Mission* by John W. Wood, and *On Every Side* by the Rt. Rev. Frederick B. Bartlett.

With Our Missionaries

CHINA—ANKING

Dr. and Mrs. H. B. Taylor and four children arrived in New York, August 17 on regular furlough.

CHINA—HANKOW

John B. Foster, a new appointee to the faculty of Hua Chung College, sailed September 13 from San Francisco on the *Tatsuta Maru*.

CHINA—SHANGHAI

Mrs. Stephen Green and three children sailed September 13 from San Francisco on the *Tatsuta Maru* to join Mr. Green.

CUBA

Eleanor Clancy sailed August 31 to return to the field after regular furlough.

HAWAIIAN ISLANDS

The Rt. Rev. and Mrs. S. H. Littell sailed September 2 from Honolulu to attend General Convention.

The Rev. James F. Keib, a delegate to General Convention, arrived in New York September 24.

JAPAN—NORTH TOKYO

Helen Pond sailed September 1 from Yokohama on regular furlough.

JAPAN—TOHOKU

Bernice Jansen sailed September 7 from San Francisco on the *President Hoover*, after regular furlough.

The Rev. Frank H. Moss, a new appointee, sailed September 13 from San Francisco on the *Tatsuta Maru*.

LIBERIA

The Rev. Harvey A. Simmonds sailed September 7 from New York on the *Berengaria* for Liverpool, whence on September 26 he sailed on the *Accra* for Freetown.

Department of Publicity

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

THE CONVOCATION report of the Philippine Islands contains a statement by the District Publicity Committee that is a model for other missionary districts, and dioceses too. It reports the execution of a definite program of work throughout the year, carefully planned and well carried out. The program included the sending of news of the mission to the Church weeklies, diocesan papers, and other Church periodicals, the supplying of pictures to the religious press, material sent to THE SPIRIT OF MISSIONS, news to local secular papers, publication of the district paper (always well-worth reading) and use of local radio broadcasts.

The committee is working on a plan to have the Cathedral services in Manila broadcast regularly, for the benefit of scattered Churchmen isolated from attendance at public religious worship.

THE DEPARTMENT regrets the death of Mr. Walter Irving Clarke, for many years in charge of publicity for the Presbyterian Church. Mr. Clarke was a pioneer in the field of Church publicity, and one of the last acts of his life was to send to Church Missions House a package of samples of his recent publicity, which might be used in connection with the Atlantic City exhibit to show publicity methods of a sister communion. Always he was friendly and cooperative and eager to exchange information and

ideas. For years, in his writings and in public addresses, he pointed to the work of the Episcopal Church as the highest evolution of Church publicity thus far developed.

Mr. Clark's death has personal significance to the Editor of THE SPIRIT OF MISSIONS because of years of association in the newspaper world.

DIOCESANs are realizing that the diocesan paper is a necessity. During the difficult years, many fell by the wayside, but now they are beginning to revive. The Southern Virginia Diocesan Record is putting on a campaign, through the Woman's Auxiliary, to secure a stated "quota" of subscriptions in each

parish. The Diocese of East Carolina is operating a somewhat similar plan to assure continuance of *The Mission Herald*. The Diocese of Olympia has started publication of a good little paper, *The Olympia Churchman*, designed somewhat after the fashion of Bishop Jenkins' popular *Desert Churchman* of Nevada. North Dakota has resumed publication of *The Sheaf*, in smaller size; and in spite of troubled times in Cuba, a new paper has been started there, *The Divine Message*.

Why Missions by the Rev. E. K. Souder of Hankow, China, which appeared recently in *The Living Church*, has been reprinted in pamphlet form by Morehouse Publishing Company, Milwaukee, Wisconsin. (Price 10c)

VISITORS to General Convention are invited to see the exhibit of Church Publicity in Convention Hall, Boardwalk level, and to attend the lectures to be given at nine o'clock on the mornings of October 15, 16, 17, and 18. Exhibit and lectures will present publicity plans and methods adapted for use of parishes and missions of all sizes, and particularly suited to present-day conditions in the Church.

The Field Department

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

AS WE PREPARE for another annual Every Member Canvass it is exceedingly important for all leaders to realize that the most valuable thing to accomplish in the period of preparation is to get before the members of the Church definite information about the work of the Church. Among the many members of the Church who do not subscribe regularly either to the support of the parishes in which they reside or the work of the Church beyond their parishes, *there are still thousands of people who fail to give only because they do not know the facts about the Church's work.* These people represent quite a different problem from those others who refuse to give because of prejudice or opposition.

With these thousands who fail to give only because they do not know, the fault is largely ours whose responsibility it is to see that they receive a knowledge of the facts. On the whole, the constituency of the Church is much better informed in missionary and parochial affairs than it was fifteen years ago, but the degrees to which our people are still uninformed is almost incredible. Two incidents illustrate this situation and opportunity.

In a meeting attended by twenty theological students representing several seminaries, the men were asked to raise their hands if they could answer these questions:

1. What is the amount of the General Church Budget for 1934?
2. In how many foreign fields is the Church at work?
3. How many domestic missionary districts are there?
4. How many extra-continental fields have we?
5. How many provinces are there in the Church?
6. What is the amount of the missionary budget of your diocese?
7. What is the American Church Institute for Negroes?

After the first question no hands were raised. One hand was raised for the second and the answer was "six" (fourteen is correct). No hands after the third. Two hands after the fourth and the answer was "three" (five is correct). Three hands on the fifth. None on the sixth. One hand on the seventh.

In many of the Church summer conferences persons enrolled in the course on the Church's Program ask for an examination. One examination may prove interesting to the readers of THE SPIRIT OF MISSIONS as a test of their own knowledge. The applicant was expected to answer eight of the ten questions:

1. What is denoted by the expression "The Church's Program" as now used in the Church?
2. What is "The Great Commission"? Where is it in the Bible; in the Prayer Book?
3. What motives or sanctions have enlisted men's support for foreign missions in previous periods of the Church's history? What is your opinion of their usefulness today?
4. What new motives or sanctions for foreign missions have been suggested by this course? Which appeals most strongly to you?
5. What personalities represent the greatest spiritual forces in the Orient at the present time, and what part, if any, has the Christian religion had in their lives?
6. Treat briefly one of the following: Rudolf Teusler, Wilfred Grenfell, Albert Schweitzer.
7. Write briefly concerning the status of our mission in one of the following fields: Alaska, China, Japan, Philippine Islands, Brazil, Liberia, Puerto Rico.
8. Write briefly of the status of "devolution" in the foreign missions of our Church.
9. Outline a missionary address using only the material presented in a single issue of THE SPIRIT OF MISSIONS.
10. What are the opportunities for missionary education in any parish?

The Canvass Committee of each parish and mission may profitably consider how to reach those persons in their congregation who fail to give only because they do not possess definite information about the work of the Church.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

THIS YEAR THERE are a number of new diocesan supply secretaries. Many of them will have the benefit of help from the retiring secretary. But there are many instances where the former officer, having moved away or being disabled by ill health, cannot help. In such cases especially the new secretary may find these suggestions helpful.

In the first place the new diocesan supply secretary will look over her ground and try to find out the number of groups upon which she can depend, their strength, their capabilities for sewing, money, knitting, and their especial racial or national interests. How acceptable a handmade sweater would be in a personal box where the donor might be unable to contribute either much money or sewing. Therefore, she should rally her knitters.

Then the allotment should be studied with the instructions and leaflet 95, and distributed according to the tastes and capacities of the available groups. We are always glad to try to include in the allotment any special requests if they are sent to us early in the spring.

The supply secretary will, of course, keep in close touch with her president and talk things over with her. If possible (and if one is not already in existence), she should try to establish a central diocesan fund which will care for postage, travel, and other expenses, to enable her to visit as many of the parishes as she can, bringing to them as much information, both general and particular, as she has been able to glean from the list sent her, the library at Church Missions House, and from the missionaries themselves. She should find out from the Speakers Bureau of the National Council what missionaries are available for speaking. She should gather parish officers together for a conference at some central point, inviting a missionary to tell about his work. She should get every group no matter how

small to do something, stressing the fact that every garment helps. If for some reason there is shipping expense she should explain it and have the group allow for it in assuming its part of the allotment.* She should make use of the Girls' Friendly Society, giving them only what they can do without embarrassment as to shipping and costly purchasing.

In allotting the work to some parishes an effort should be made to impress upon them the necessity of sending *no more* than is asked for on the personal lists. It is unwise to overload one family with clothing. Money left over after the needs of the allotment have been met might take care of another box which either has remained unassigned or has been returned by the diocese to which first assigned. Parishes able to do more should be encouraged to ask for a second list. Sometimes the annual reports reveal a striking disparity in the value of the clothing sent in the personal boxes. It is wonderful for the lucky missionary but very often the following year he wonders why he is not so fortunate. We who see the work as a whole know that there are unfilled lists which could be completely filled if the money which had been expended over and above the items requested had been available for filling another list.—T. K. WADE, *Supply Secretary*.

*In making the assignments from headquarters a distinct plan is followed in which the preferences, capabilities, and other factors of the various dioceses and missionary districts are considered. Sometimes it is not always understood why certain eastern dioceses receive assignments which involve heavy shipping charges such as to Alaska or the Philippine Islands. The bulk of Church population, of course, is east of the Mississippi River. Furthermore the West Coast is not able to provide all the supplies asked for by the Church's hospitals in the Orient and the mission stations in our own possessions in the Pacific. From year to year it is also desirable for educational reasons to vary the assignments and this may involve long shipping.

Commission on Ecclesiastical Relations

Functions Directly under the Presiding Bishop

THE REV. ROBERT F. LAU, D.D., *Counselor*

THE REV. SERGIUS BULGAKOFF, the Russian theologian who is now visiting the United States, has, since 1925, been professor of dogmatic theology and dean of the faculty of the Russian Orthodox Theological Academy in Paris. From this post his influence has radiated in many directions and during the past decade he has been the spiritual father of many significant efforts, such as the Russian Student Christian Movement, the Fellowship of St. Alban and St. Sergius, the League of Orthodox Culture, besides a beloved pastor to hundreds of young and old alike to whom he gives unsparingly of his wisdom and faith.

Professor Bulgakoff was born in 1871 in the heart of Russia, the son of a priest of the Russian Orthodox Church. His experience in a Church school led him to a deep religious crisis. This probably had much to do with his subsequent search for truth and spiritual reality eventually resulting in his ordination to the priesthood and continued vigorous study and writing on the doctrines of the Church. But for a time he was quite estranged. Instead of passing from the Church school to a theological college, he entered the University in Moscow where he studied law. He was appointed lecturer in political economy, and soon thereafter given a traveling fellowship for study abroad, spending some time in London. Returning to Russia he became lecturer in the Universities of Kiev and Moscow, and in 1917 was appointed a full professor in Moscow University.

During this period he took an active part in social and political life. He wrote much and was one of the founders in 1903 of the Union of Freedom. He stood for election to the State Duma, and in 1907 became a member of the Second Duma. His Christian socialist ideas obliged him to retire from political life when the reaction set in after the abortive freedom that followed the Japanese war.

In his spiritual development he passed first from the faith of his fathers to faith in Marxism, and from Marxism back to the Orthodox fold. His later books, all published abroad in the years 1925-1934, are devoted to Orthodox doctrinal questions; among them the most significant is his Christology, *The Lamb of God*. Sociological-cultural elements experienced during his Marxist days are carried over into his later writings, greatly refined by his present Christian outlook, and imbued with an urge for the uniting of all Christendom. In line with this tendency, Professor Bulgakoff became a member of the Lausanne Conference and of its Continuation Committee, besides being a participant in many interconfessional societies and conferences.

In 1917 in consequence of his active return to Church life though as yet not ordained, he became a member of the Great Russian Church Council, the first since Peter the Great, and was elected to the Supreme Church Administration established by the Council. In this connection he had close touch with Patriarch Tikhon, and it was the latter who, in 1918, blessed him for ordination to the priesthood. Ordination led to his being expelled from his professorial chair in Moscow, where Bolshevik influence had penetrated. He became professor in Simferopol, where again he was expelled as a priest. Thereupon he became a parish priest, and soon a member of the Supreme Church Administration in South Russia. When the Crimea was taken by the Bolsheviks, he refused to leave, preferring to share the fate of his people, and remained about two years under the Communist rule before being arrested and exiled from the country as a "harmful element," without right of return, in the beginning of 1923. He was appointed professor of the Russian Law Faculty in Prague, from where he went in 1925 to Paris.

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for NOVEMBER

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