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# The Spirit of Missions

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# The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

OF

THE PROTESTANT EPISCOPAL CHURCH,

IN THE UNITED STATES OF AMERICA.

VOLUME I.—NUMBER I.

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To the intent that now unto the principalities and powers in heavenly places,  
might be known, by the Church, the manifold wisdom of God.  
*St. Paul to the Ephesians.*

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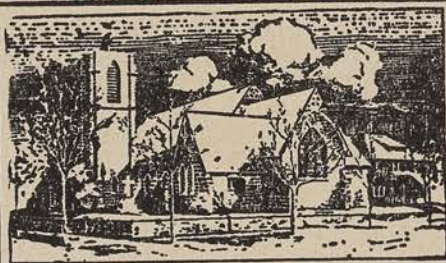
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THE REV. G. WARFIELD HOBBS, D.D., Editor  
WILLIAM E. LEIDT, Associate Editor

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**R**ECENTLY selected as seventh Missionary Bishop of Liberia, the Very Rev. Leopold Kroll, will be consecrated early in the new year—the centennial year of the sending of the Church's first missionaries to Liberia

# The Spirit of Missions

VOL. CI, No. 1



JANUARY, 1936

## The Spirit of Missions: An Editorial

THE PUBLICATION which now presents itself for the patronage of the Church, is issued by authority of The Board of Missions, and is to be edited under its direction. There needs no argument to enforce the duty of thus consecrating the Press, by making it tributary to the cause of

“Christ and the Church.” It is an instructive lesson of God’s providence, that when the fullness of the time had come for the redemption of His Church from Papal bondage and corruption, a new art was prepared, by whose strange agency, the truth, which was to make men free, should be borne forth, as

“on the wings of mighty winds,” to all the nations. It was in the promotion of this great cause, that the wonderful influence of the Press was first made manifest; so that “the art of printing,” as has been well said, “answered in some measure, in this age of the revival of the Gospel, to the miraculous gift of tongues in the age of its first publication.” It may be doubted whether we have paid sufficient heed to this instructive lesson of the consecration of the Press. If we fail to do so, great must be our responsibility to God.

The Domestic and Foreign Missionary Society has constantly recognized the importance of the Press, and in various

forms employed its agency. Of its last periodical, *The Missionary Record*, which terminated with the year, and to which THE SPIRIT OF MISSIONS now succeeds, it is but just to say, that, under the faithful superintendence of its Editor, the Secretary of the Society under

its recent organization, as he now is of the Board, it has done excellent service to the Church. It would have rendered to the missionary enterprise a far more powerful aid, had its importance to the cause been duly estimated by Churchmen.

At the earliest possible day after the reorganization of the Society, the Board of

Missions took order upon this subject. At their second meeting, on the day ensuing the adjournment of the General Convention, it was “RESOLVED, that a committee of this Board be appointed to take order as to a missionary paper to be devoted to its interests, with full power to determine on the place from which it shall issue, to appoint the Editor, and determine on a compensation to the same (if necessary), and to prescribe the required directions.” The Committee thus instructed and empowered, after due deliberation and inquiry, adopted the following resolutions, as embodying the “directions,” in their judgment, necessary, to be prescribed:

*ONE hundred years ago this month the first issue of THE SPIRIT OF MISSIONS was published. The then Editor introduced the magazine to its small band of readers in a statement which is reprinted here.*

*With the present issue the Editors rededicate the magazine to its high calling that in the days ahead, in still greater measure than in the days past, it may be “imbued with the spirit of the Gospel of Jesus Christ and approve itself in deed and in truth THE SPIRIT OF MISSIONS.”*



## THE SPIRIT OF MISSIONS

*Resolved unanimously*, That the title of the paper be as follows: "The Spirit of Missions, edited for the Board of Missions of the Protestant Episcopal Church in the United States of America, by .....;" that it be published monthly, commencing with January, 1836, at such period of the month as may be settled by the Committee above named, on conference with the Editor; that it be neatly printed in octavo in 16 pages, with a cover; and afforded to subscribers at one dollar per annum, payable in advance.

*Resolved unanimously*, That the Editor be individually responsible for the whole contents and conduct of the paper—it being understood that the official documents of the Board, and of its Committees and their officers shall always be entitled to admission, and have precedence of all other matter; that it shall present a monthly report or abstract of the proceedings of the Board and of its Committees; that it shall contain such portions of the correspondence of the missionaries of the Board as the Editor may deem suitable for insertion; and, after presenting a full view of the missionary operations of the Protestant Episcopal Church in the United States of America, with such editorial and communicated articles and selected matter as shall be deemed calculated to promote them, shall furnish, as far as may be, a record of the missionary transactions of the Church of England.

They, at the same time, decided on the City of New York, as the place of publication, and appointed an Editor. Providential circumstances having defeated this appointment, and also a second, subsequently made, the Committee, anxious that the expectation of the Church might not be disappointed, nor the Board of Missions deprived of an auxiliary so essential to its operations, resolved, at a subsequent meeting, that until a suitable Editor could be secured, temporary provision should be made for conducting the missionary paper. It is under these circumstances, that THE SPIRIT OF MISSIONS goes abroad among the Churches—circumstances, it will at once be seen, of great and serious disadvantage, yet such, it is believed, as will very soon be obviated; and in the meantime will be regarded, it is believed as confidently, with Christian candour and with Christian kindness.

Of the great advantage to be derived from such a publication, it must be

superfluous to speak at length. By the present missionary organization, it is the Church herself that undertakes the conversion of the world. Engaging in so great a work, in the name and strength of her divine and glorious Head, her appeal is made to all, who, in the sacrament of baptism, have bound themselves to be His soldiers until death, to come up to His help against the mighty. For this continual, urgent, glorious summons, THE SPIRIT OF MISSIONS will be, in her hand, as the silver trumpet of the sanctuary. By the record of what her missionaries and other servants have accomplished or begun; by the exhibition of the "great things," which the Lord shall put it into her heart to undertake for the glory of His name; by the continual presentation of the wants of perishing souls—souls, for which Jesus Christ poured out His precious blood, perishing for lack of knowledge—the Church will seek to impress her children with a proper sense of their indelible baptismal obligations, and to rouse them to a better estimate of their inestimable baptismal privileges. She will thus appeal especially to every Pastor, as her agent in this glorious work, "for Jesus' sake"; and urge him, by a "sound" that none shall deem "uncertain,"—as he goes in and out among the people whom the Lord has left with him to feed, or as he gathers them with each revolving month to hear the simple story of the missionary's toils, the missionary's tears, the missionary's loss of all for Christ,—to instruct their understandings in the nature, to fix upon their consciences the responsibility, and to engage their hearts in the sublime, self-sacrificing charity of the missionary enterprise. May God, without Whom nothing is strong, nothing is holy, accept and aid this effort for the glory of His name! May it please Him to give it access to the hearts of men, and crown it with complete success! Imbued from on high with the spirit of truth, the spirit of peace, the spirit of love, the spirit of the Gospel of Jesus Christ, may it approve itself, in deed and in truth, THE SPIRIT OF MISSIONS!



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

*Editor, THE SPIRIT OF MISSIONS*

WITH THIS ISSUE, THE SPIRIT OF MISSIONS begins the second century of its service to the world-wide missionary program of the Church. In the century that has gone this magazine, the one official missionary publication of the Church, has recorded the beginning and development of every unit in that missionary life, has enlisted the services of hundreds of men and women at home and abroad who have made its work possible; has weathered whatever difficulties confronted it so that there never has been interruption in its monthly appearance, and today, with a larger readership than ever in its history and upon a financial basis never before matched, continues devotedly to serve the holy cause which called it into being.

The magazine, endeared now to generations of loyal Churchmen by both history and mission, was one of the evidences of the coming of age of the Church in that memorable General Convention at Philadelphia in 1835. Then, under the leadership of Bishop Doane, seconded, however, by the whole body, the Church was formally enlisted in the furtherance of Christ's Great Commission when her baptized children were united by the law of the Church into what technically we call the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. The great work, thus inaugurated, was to care for both foreign and domestic fields, and ex-

pressed itself in naming men for an evangelistic assault upon the paganism of China, and the election and consecration of Jackson Kemper to be the first of the long line of those Missionary Bishops who have directed the Church's efforts to win this continent for Christ.

Any such enterprise needed an agency by which the Church at home might be kept informed of the progress of these great projects and thus be inspired to support workers already in the field and to provide others as opportunity offered. Inevitably the leadership of that day turned to printers' ink. In resolutions eloquent in their appreciation of the greatness of the task, of the need for an informed constituency, and for persistent pleas for support, the Board of Missions established THE SPIRIT OF MISSIONS, authorized that it be published monthly commencing with January, 1836, decreed that the price to subscribers would be one dollar per annum, and variously insured the inauguration of this journalistic effort upon a wise basis. In accord with the resolution adopted by the Board of Missions just a century ago the magazine was issued in octavo of thirty-two pages with cover under the direction of the Rev. Benjamin Dorr, Secretary for Domestic Missions, and the Rev. James Milnor, Secretary and General Agent of the Committee for Foreign Missions.

Long before this action, however, the Domestic and Foreign Missionary Society had realized the necessity for some such approach to the Church. Almost at the moment of its organization in 1821 the Society began the publication

\*This article, originally prepared for *The Historical Magazine*, for December 1935, is printed here, in slightly revised form, through the courtesy of the Editors of that magazine.



A Minute\*

*In recognition of the one hundredth anniversary of THE SPIRIT OF MISSIONS*

THE NATIONAL COUNCIL congratulates the Church upon a loyalty to the cause of missions which has made possible the completion by THE SPIRIT OF MISSIONS of one hundred years of continuous and distinguished service on behalf of this cause; expresses appreciation to all who have contributed to it in service at home and abroad, heartily commends the present high standard of the magazine and bids its staff Godspeed in a work of the highest importance.

The National Council urges upon the Bishops, other clergy, and the people of the Church sustained loyalty to the magazine by redoubled coöperation to secure and maintain for it the largest possible circulation.

\*Adopted by the National Council, December 12, 1935.

of occasional missionary papers. In 1831, there was begun a bi-monthly called *The Periodical Missionary Paper*. This lasted two years and was succeeded in 1833 by a monthly called *Missionary Record*. The inauguration of THE SPIRIT OF MISSIONS therefore represented a growing conviction based on experience that a printed message as widely distributed as possible was vital to the cause.

The first issue contained a long letter from the Rev. J. H. Hill, the missionary in Greece; letters from the missionaries "in the Western States," Bishop Otey of Tennessee, Bishop Kemper of Indiana and Missouri, from Michigan, Kentucky and Illinois; proceedings of the Domestic Committee and the Foreign Committee; a long abstract of a sermon about possibilities of work in Persia; letter from an Illinois layman begging for a clergyman for his church and personally pledging a large share of his support; several pages of editorial notes; the Constitution of the Domestic and Foreign Missionary Society, members of the Board of Missions, a list of all mission-

aries, domestic and foreign, and stations where there were vacancies. The foreign stations were: Greece, China, Africa, Texas, and Persia. Texas is the surprising one! Of course it was a foreign country until 1845. This first issue did not contain acknowledgments of contributions, due to lack of space, but always after that month they were listed in detail until in February, 1912, the receipts for one month filled 24 pages!

The illustrations which now fill so important a place in every issue began in Volume 4 with a drawing of Athens, the mission residence and school inserted in the margin. Pictures came into use very slowly, only three or half a dozen to a whole year. In January, 1844, there is a map of the Diocese of New York, extending from Long Island to the St. Lawrence, and showing the canals marked in red. Other maps were published, beautiful, delicate work, some of them; and many more or less imaginary pictures were used, such as a New Zealand chief and his two children. Very austere drawings of mission buildings appear in early issues, some of them showing at its worst the unhappy architecture of the time, erected at a cost of work and giving and sacrifice and effort we know little about nowadays. The first use of a picture on the cover seems to have been in March, 1904, on a special children's number.

We have noted that the earliest editors of the magazine were the Secretaries for Domestic and Foreign Work. On the cover of the February, 1866, number the words "and of the Freedmen's Commission" were added and a third section appears dealing with an activity high in Christian thought in the years following the Civil War of which the Rev. J. Brinton Smith was General Agent. In January, 1869, an elaborate cover attracted attention from which "the Freedmen's Commission" had disappeared, and place was now given to "Home Missions to Colored People," which phrase was used until the Jubilee Number of 1871. Here is a part of the history of the continued service of this Church in a field



## THE MAKING OF A MISSIONARY MAGAZINE

now covered by the American Church Institute for Negroes, repeatedly represented in the pages of the magazine today.

The first time that the name of a secretary is printed as the Editor of the magazine is in January, 1912, when John W. Wood is given as Editor, and Hugh L. Burlison as Associate. Dr. Burlison, after service as Associate Editor, became Editor in January, 1915, was elected and consecrated Missionary Bishop of South Dakota in the following year, so that another name, splendid in our missionary annals, that of the beloved Suffragan Bishop of New York, Arthur S. Lloyd, for a period following February, 1917, was at the masthead as Editor.

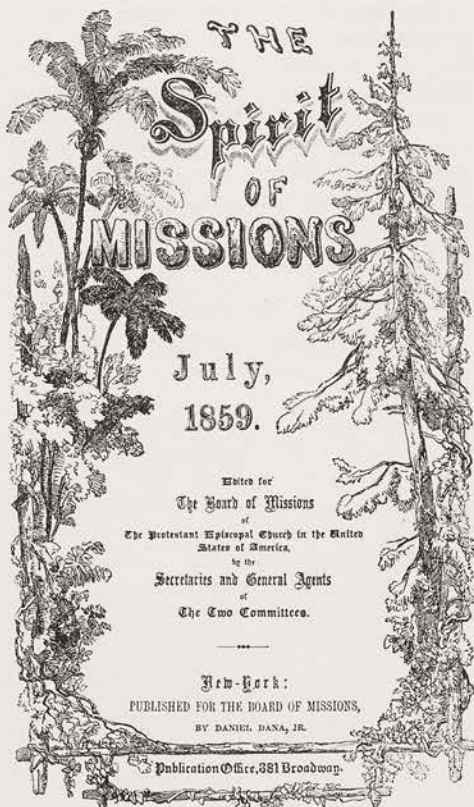
In 1916, the Rev. Charles E. Betticher, Jr., who had won his spurs in the missionary life of the Church in Alaska, became Managing Editor, then Associate Editor with Bishop Lloyd, and from 1920 until his death in March, 1922, Editor of the magazine. Upon the death of Mr. Betticher, Mr. Gibson called upon Mrs. Kathleen Hore, who had served as assistant through a long period and had distinguished herself as amanuensis both to Hudson Stuck and Bishop Burlison, to become editor-in-charge until November, 1923, when to the writer, then completing nearly a quarter of a century of editorial responsibility in the secular world, and preparing for ordination, fell the great privilege of succeeding to this inspiring task. Later upon his election as Executive Secretary of the Department of Publicity, he retained the editorship, adding to the staff of the Department, Mr. William E. Leidt, as Associate Editor, Mr. Leidt having served previously both in the Departments of Missions and of Religious Education.

While only these few names have appeared on the editorial page, many who have been distinguished in missionary interest and leadership have cooperated in the promotion and production of the magazine, among them the Rev. Drs. A. T. Twing, Richard B. Duane, Joshua Kimber, and W. S. Langford.

With the reorganization of the Board of Missions as the National Council in 1919, responsibility for the production of the magazine was transferred to the Department of Publicity, and its first Executive Secretary, the Rev. Robert F. Gibson, directed the affairs of the magazine with editorial assistance.

While in the century since its establishment there has been little change in the page size of THE SPIRIT OF MISSIONS, there have been great changes in its editorial content and make-up, as it has grown from a little thirty-two-page monthly to a substantial magazine of from forty-eight to sixty-four pages each issue. There have been times within recent years when an issue has run to as many as ninety-six pages.

Early issues were devoted largely to



AN EARLY COVER DESIGN  
From 1854 to 1860 THE SPIRIT OF MISSIONS  
appeared each month in this quaint dress.  
Salmon pink and green papers were used



## THE SPIRIT OF MISSIONS



THE FIRST ILLUSTRATION PUBLISHED IN THE SPIRIT OF MISSIONS  
The issue for January, 1839, carried as its frontispiece a full-page diagram of Athens  
from which this is reduced

correspondence received from missionaries both at home and abroad, formal reports of the Board of Missions, and acknowledgments of offerings received. After a time an occasional article crept in. The magazine was divided into sections: Domestic, Foreign, Miscellaneous, Intelligence, and Acknowledgments. As the work of the Church grew, other sections were added: Indian Commission, and Colored. After the organization in 1871 of the Woman's Auxiliary a part of each issue was regularly devoted to Women's Work. In January, 1891, the title of this section was changed to The Woman's Auxiliary, and has continued a part of the magazine down to the present day.

It is a treasured tradition of the editorial staff that the last work for the cause of missions performed by Miss Julia C. Emery was the preparation of material for the Woman's Auxiliary section of the magazine. Little by little as health failed and strength waned, Miss Emery retired from those activities on behalf of missions which have given her so glorious a place in the history of the Church. She believed with all her heart in the value of the printed message; she loved THE SPIRIT OF MISSIONS and clung to its pages to the very close of her life and service.

The first illustration, other than the reproduction of a line drawing, used in THE SPIRIT OF MISSIONS appeared in the

December, 1871, issue, and was the first specimen of the new art of photoengraving published in any magazine in America. It was a half-tone of the Bishop of Lichfield and bore this note:

The portrait of the Rt. Rev. the Lord Bishop of Lichfield is the first specimen of the new art of photoengraving in any magazine in this country. The pictures are literally photographs in printers' ink. By a recently invented process, chemically prepared plates are exposed to the action of light under a photographic negative. The effect of the light upon the sensitized plate is to transform it into a veritable lithographic plate—the parts exposed to the action of light having an affinity for fatty or printers' ink, and the portion protected from light rejecting the ink and absorbing water. So, first, a wet roller is passed over a plate ready for the press, followed by an ink roller, and the paper then placed on the press, and run through the rollers at the rate of about sixty or seventy an hour.

It is the most valuable invention connected with the art of photography in the last decade. The patent is owned in this country by our friend, George G. Rockwood, and his associates, 845 Broadway, New York.

The cause of missions in our Church has many reasons to acclaim the signal service rendered in many fields of activity by John Wilson Wood, D.C.L., at present Executive Secretary of the Department of Foreign Missions as one among the various titles he has held, each representative of a particular service and all marked by a deep consecra-

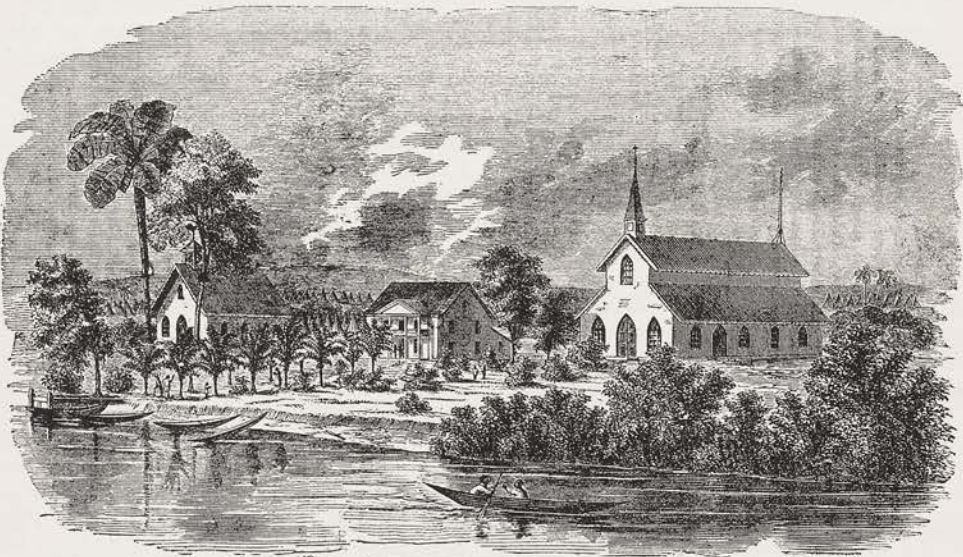


## THE MAKING OF A MISSIONARY MAGAZINE

tion to the whole purpose of God for the world as reflected in our missionary program. THE SPIRIT OF MISSIONS, as a magazine of significance, was literally the creation of Dr. Wood's missionary zeal, editorial skill, and constructive imagination. Dr. Wood was called from service with the Brotherhood of St. Andrew to the Church Missions House by Bishop Lloyd, then Secretary of the Board of Missions. The editorship of THE SPIRIT OF MISSIONS, dating from the beginning of 1900 and continuing for fourteen years, was just one of the tasks to which he set mind and heart. He found the magazine hardly more than a routine publication bearing few of the earmarks of an actual magazine. The change was instant. The very first number issued under the direction of Dr. Wood is a revelation of editorial vision. The whole typography is inviting. Pictures representing phases of missionary activity greet the eye. Features of wide range and general interest challenge attention and the missionary intelligence and illustration take on an appealing form and reveal the skillful hand of editorial direction.

In 1902 the first special Lenten Number was published. This was devoted to "The Church and the Children: What the Christian missions are doing to better and brighten the lives of boys and girls around the world." An edition of seventy-seven thousand was sold by Church school pupils. This special Lenten number became a regular annual feature and is today an accepted means of helping Church school children augment their annual offering for missions. Four years later the Lenten Number had a special full-page picture as its cover. Thereafter one or two issues a year had full-page picture covers printed in one or two colors until 1911, when this type of cover was adopted as the standard for each issue. The picture cover continued in use until August, 1926, when a standardized text cover with conventional border was adopted. This new cover was used for a little over three and a half years, when it was replaced by other cover designs recently familiar to readers.

The regular departments in the magazine were added to in November, 1906, when a page devoted to the Educational



HOFFMAN STATION, WEST AFRICA.

### AN EARLY VIEW OF A LIBERIA MISSION

Readers of THE SPIRIT OF MISSIONS in 1860 were helped to visualize the Church's work in Africa by this engraving



## THE SPIRIT OF MISSIONS



MISS FAY AND HER BOYS

Thus reads the caption of this illustration in *THE SPIRIT OF MISSIONS* for February, 1872. It accompanied a brief article on the educational work of Miss Lydia M. Fay, a missionary of that day in Shanghai

Department was introduced. This page, together with the Woman's Auxiliary section, may be considered the forerunner of the present National Council section. In January, 1911, a Sunday School Department was added. In May, 1919, a Nation-Wide Campaign Department appeared, and in March, 1920, Our Work Among Foreign-born Americans found a place. In July, 1920, a regular departmental section was inaugurated, but strangely enough the departmental features previously introduced were not included. They were published in other parts of the magazine. It was not until August, 1923, that the departmental pages were organized into a regular National Council section of the magazine. Since that time there has been a steady improvement in the content and typography of this part of *THE SPIRIT OF MISSIONS* until today it presents each month vital news of the National Council, its Departments, Auxiliaries, and Coöperating Agencies in an attractive and readable style.

Since 1907 *THE SPIRIT OF MISSIONS* in each General Convention year has

paid particular attention to the missionary aspects of these triennial meetings and there has usually been a special Convention number. This awareness of significant events in the Church has been an increasingly important part of the editorial policy. This is well illustrated in *THE SPIRIT OF MISSIONS* for 1934, which reveals this alertness to the contemporary scene. Every event of general Church significance during that year was adequately covered by the magazine, among them Church-Wide Endeavor, Everyman's Offering, November Missionary Tours, Seabury Sesquicentennial, Church of the Air, and General Convention.

In October, 1920, the first special United Thank Offering Number was published, a policy which has been repeated in almost every succeeding year. The issue in October, 1921, was devoted especially to the semi-centennial celebration of the Woman's Auxiliary. The year 1921 also marked the centennial of the organization of the Domestic and Foreign Missionary Society and was appropriately observed by the magazine.



## THE MAKING OF A MISSIONARY MAGAZINE

It is hopeless here to undertake to give details of missionary history as recorded in the magazine. Needless to say, THE SPIRIT OF MISSIONS files are a mine of source material, constantly referred to by historians of missionary and other Church activities. A culminative index for the years 1836 to 1900 (Volumes 1 to 65, inclusive) was published early in 1902, prepared at the Church Training School in Philadelphia by Deaconess Carolina Sanford, the first head of the school. This index is arranged topically and alphabetically and is at the service of all who may care to consult its pages. Since 1900 an annual index has been prepared and issued for each volume.

Any magazine worthy the name is a personality, not a commodity, and this is particularly true in the field of Christian journalism. The years of service rendered by THE SPIRIT OF MISSIONS have given it, as each day's mail testifies, a very real place in the heart of the Church. For this reason even criticism is tempered by sweetness. The present Editors are the inheritors of this gracious attitude and with a very sincere devotion strive not alone to be worthy of today's demands, but with even greater zeal to be worthy of predecessors who served so devotedly and so well.

A magazine is also a composite personality. Editors come and go, and make their contributions, but success or

failure depends upon a coöperation on the part of the field which produces much of the material to be printed and upon the readers in our pews whose response determines the success or failure of much we strive to do. At the close of the century, therefore, those who today produce the magazine express to the whole of those interested groups a word of grateful thanks. As we begin the second century, we plead with all to help us to make THE SPIRIT OF MISSIONS an effective contact between the Church at home and her many hundreds of workers at home and abroad. If there is difficulty today in missionary interest and support one reason is found in the grave lack of missionary information among our people. THE SPIRIT OF MISSIONS, month by month, offers an effective cure. It will continue in the future as in the past a prayerful effort so to scatter information that such information, filtered through experience, will become knowledge and that such knowledge under the Providence of God will become power, so that we individually and collectively may be worthy the magnitude of our task.

Grateful for the past, confident for the future, we begin this second century in the life of THE SPIRIT OF MISSIONS radiant in the hope that God will use us in the future more than ever before, for His glory.

1 1 1

*THE Family of THE SPIRIT OF MISSIONS will rejoice that John W. Wood, Executive Secretary of the Department of Foreign Missions, is making a good recovery from a minor operation performed in the New York Hospital a week before Christmas. For some time Dr. Wood has had grave concern over the Church's work in the foreign field during these difficult days, but has done his work with his characteristic joy and courage and faith. Under the care of his brother, Dr. Wilson Wood, it is hoped that he will be back at his desk fully recovered and ready to resume his duties in time for the February meeting of the National Council. On behalf of all our readers the Editors wish him a speedy recovery.*



## Will You Help in the New Year?

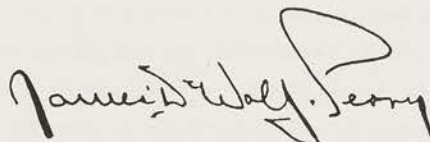
**T**HE season of Epiphany opens for our Church at home and abroad a year of new hopes and opportunities. Having in mind the missionary significance of Epiphany I am writing this message to you and to the Bishops and clergy in all our dioceses calling attention to a situation of utmost concern to us all.

We have reason to give thanks for a year of very real accomplishment and for the response made to the call of General Convention which we believe to be the call of our Lord, that the whole membership of the Church press forward to the fulfillment of their high responsibility.

Despite these efforts the goal that had been set for 1935 was not reached. Support was scarcely given for a minimum of our missionary task. For the same work in the coming year, pledges thus far received show a decrease in the expected contributions. You will agree with me that this result is no measure of the obligation which our people are willing and able to accept. Their devotion and loyalty to Christ would rise to the whole extent of His love for mankind. I believe that they are ready to make full proof of it.

Recently I have returned from visits in many of our mission fields. In all these there is heroic service rendered and progress made. Everywhere, however, there is apparent the need for restoration of work provided in the Challenge Schedule still awaiting the Church's support. At that point is to be found the final test of faith and loyalty. Will you help to bring your people to the realization of this hope in the New Year?

I send with this message my sincere good wishes and I pray for God's abundant blessing upon you and those committed to your care.

  
*Presiding Bishop.*

# North Tokyo Makes Plans for Independence

Bishop McKim closes long missionary career with characteristic acts—ordinations and gift to endowment fund. Council records gratitude

THE NATIONAL COUNCIL at its meeting early in December, the first since the acceptance of the resignation of the Rt. Rev. John McKim, Bishop of North Tokyo, by the House of Bishops, recorded its appreciation of his more than half a century of service in an appropriate minute which in part reads:

With a wise and farseeing program, Bishop McKim has approached the problems of administration and of pastoral oversight in a field of rapidly changing characteristics and expanding opportunities. His is a record of effort and achievement which has rarely been equaled in the whole Anglican communion. Statesmanship and vision have marked his work as priest and Bishop. Patience and faith have been the background of his own religious life. His friendliness has been a valuable factor in the development of the Church's work in Japan. In numberless ways he has helped to place the mission in Japan in the forefront of Christian missionary endeavor. Although conscious that the accomplishments of Bishop McKim speak more effectively in his behalf than any words of commendation, the National Council wishes to bear witness hereby to its conviction as to the importance of his contribution to the cause of Jesus Christ and the spread of His Gospel.

This expression by the National Council is typical of many tributes recently paid to Bishop McKim, both in the United States and Japan. In October the American-Japan Society gave a luncheon in Tokyo to greet the American Secretary of War, the Hon. George H. Dern, and his staff as they passed through Japan *en route* to the Philippine Islands. Unfor-

tunately Bishop McKim who was to have been one of the especially honored guests, could not attend. At the luncheon the Society decided to honor Bishop McKim by a special testimonial engrossed upon a silk *kakimono* on which below the testimonial the signatures of the members of the Society, in number about three hundred, are written. The testimonial in part reads:

For upwards of a half a century—has Bishop John McKim here labored for the common good—a man beloved by all—the great and small—with virtue as the cornerstone of his nobility. His work survives immortal—as his name shall be. Ever has he led the way to honor and to all that in life and death endures—a fond inspiring memory.

Bishop McKim left Japan on the day his resignation was accepted but immediately prior to his going he was actively engaged in the Church's business. Late in September in the little suburb of Mitaka he blessed the altar of a newly created mission church which had been placed in charge of the Rev. Taminosuke Nuki.

Another of his last official acts was the ordination on the Feast of St. Michael and All Angels, in the chapel of St. Margaret's School, Tokyo, of three young candidates to the diaconate. The ordinands were Paul C. Sato, Matthias T. Sato, both graduates of St. Paul's University and the Central Theological College, and Paul G. Matsubara, a graduate of Tokyo Imperial University and the



JAPANESE DEACONS  
Ordained by Bishop McKim shortly before his retirement.



## THE SPIRIT OF MISSIONS

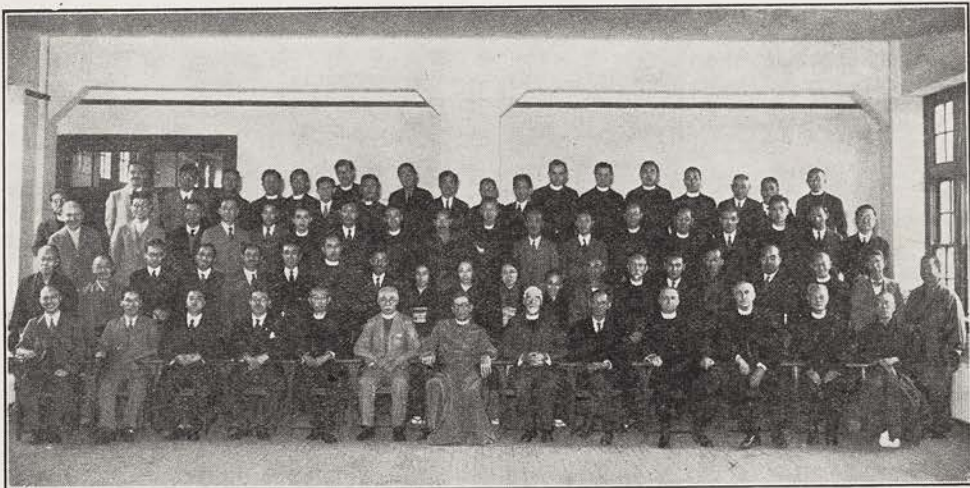
Virginia Theological Seminary. Mr. Mat-subara is the youngest son of the Bishop of Osaka, the Rt. Rev. Yasutaro Naide, who was adopted into the Mat-subara family. He recently returned from three years' study in the United States and has been assigned to St. Margaret's School as assistant chaplain. The Sato brothers will work under the direction of the Rev. Enkichi Kan as resident deacons at St. Barnabas' Church, Tsuchiura, and at the Onabake Church.

And as continuing evidence of his interest in the welfare of the Church in Japan, and more particularly in North Tokyo, Bishop McKim gave the Diocese of North Tokyo the sum of 10,000 Yen to be the nucleus of a fund, the interest of which shall be used for the support of the Japanese Bishop. Bishop McKim requests that during his lifetime the interest of the fund shall be paid to him, but that at his death the interest shall be allowed to accumulate until the fund amounts to 100,000 Yen, when the income therefrom shall be used for the support of the Japanese Bishop of the diocese.

This gift of Bishop McKim's came just

at a time when the Diocese of North Tokyo was making significant plans for its eventual autonomy and financial independence. On October 17, a special convention of the Diocese of North Tokyo met to consider resolutions presented by a committee appointed to study ways and means leading to the organization of an independent, self-supporting diocese out of the present missionary district, and to draw plans for the development and exemplification of missionary effort during this period. The resolutions adopted provide that a diocese to be named North Kanto, shall be erected out of the Missionary District of North Tokyo as soon as an endowment fund of 100,000 Yen is secured, and twenty of the present twenty-four churches become self-supporting. The resolutions also provide for the immediate division of the missionary district into four missionary convocations for the more effective prosecution of the Church's task. It is hoped that the new diocese may be erected within twenty-five years.

*A photograph of the historic occasion on which Bishop McKim ordained three Japanese to the diaconate is printed on page 24.*



### SPECIAL CONVOCATION, MISSIONARY DISTRICT OF NORTH TOKYO

The delegates who in mid-October, under the leadership of the Rt. Rev. Charles S. Reifsnider, made forward looking plans for the eventual self-support of the Church in this area



# Lon-oy People Petition Bishop Mosher

When can call be answered of this Philippine mountain village, utterly without Christian teaching, which eagerly awaits Church's coming?

*By the Rev. Robert F. Wilner*

*Easter School, Baguio, Philippine Islands*

**T**HE CHURCH in the mission field can never stand still; it must go forward or it will go backward. And its success in one place makes new opportunities — no, responsibilities — at places, sometimes so far away, that it is almost impossible to trace any connection. Children are taken into mission schools from widely separated places, trained, baptized, and confirmed, and then turned loose to live among their pagan neighbors, in many cases miles away from Christian influences. Is it any wonder that mission registers show the names of hundreds of boys and girls, of whom no trace can be found? Is it right that the Church should treat its children so?

For most of its thirty years of existence, pupils from the Municipal District of Kapangan, twenty-three miles to the north of Baguio, have been finding their way to Easter School. After a longer or shorter time here they have returned to their homes to fall back into their old ways. Apparently the Church which had nurtured them, and whose children they were made by their baptism, cared nothing for them. Some were led into a very corrupt form of Christian Science, taught them by native teachers. They knew nothing about the real teachings of Christian Science, but they embraced this faith because they had been told that if they did they would have no more sickness among themselves or their families.

One priest without a single native helper could not possibly locate and minister to all these scattered boys and girls, take care of the parish work of the Church of the Resurrection, Baguio, give

religious instruction at Easter School, and look after our boys and girls at the Trinidad Agricultural High School and our Christian families among the Philippine Scouts of the U. S. Army at Camp John Hay. Yet that is all Baguio had until 1928, when, after the return of the Rev. G. C. Bartter from furlough, the Rev. E. L. Souder, "loaned" by the China Mission, was able to stay on for a time and make a beginning in ministering to the boys and girls at Kapangan, and also to the northern Christians who had come down to work in the gold mines. After the departure of Mr. Souder in 1929 a second priest was added to the Baguio staff, an American woman worker, Miss Elsie Sharp, came to take up her residence in La Trinidad, where the Government Agricultural High School is located, two graduates of our own Sagada Mission High School were secured as native helpers, and a small beginning was made toward looking after our scattered boys and girls.

In 1932 a little chapel was built at Kapangan, a gift from the Missionary District of Salina, named for St. Andrew. A kindergarten taught by one of our own girls was started. From this kindergarten, pupils are recruited for Easter School. In 1935 nine of the eighty-six pupils were from Kapangan. Two of the nine are children of a former pupil of Easter School, and the older sister of these two graduated last year from the Sagada Mission High School and is now teaching the Baguio parish kindergarten. A Kapangan boy is taking his second year of work at the Sagada Catechetical School. Some who had been drawn away by Christian Science have return-



## THE SPIRIT OF MISSIONS



KINDERGARTEN CHILDREN, ST. ANDREW'S CHAPEL, KAPANGAN, P. I.  
This group taught by a Christian girl trained in the Baguio mission sends its pupils on to Easter School. Some of the pupils are children of Easter School students of an earlier day

ed. The native leader of that group permitted his daughter to be baptized, and she is now in the care of her aunt, one of our faithful Christian girls—also an ex-Easter School pupil.

The news of the work which the Church was doing at Kapangan spread to the people of Lon-oy, a village in the mountains overlooking the China Sea, just over the borders of the Mountain Province in the Province of La Union. These people, approximately two hundred in number, are Igorots, most of them descendants or relatives of one man, Geraldo Nadnadan Tarnate, now eighty-three years of age, who moved from Sagada to this section in 1906. He had been baptized by the Rev. W. C. Clapp and confirmed by Bishop Brent in Sagada, and for a time had been a helper of the priest. For all these years they have had no ministrations from their Church, in fact the Church did not know they were there. One of the leaders at Kapangan is also an ex-Sagada resident,

and to him they sent messages, urging that the Church come to minister to them. Repeated requests came, before it was even possible to make the journey to visit them and see their needs at first hand.

In October, 1932, the two Baguio catechists and the priest set out to make this long-delayed visit. Lon-oy lies a two-days' journey to the northwest of Kapangan, requiring the crossing of a high ridge, over trails which are now little used and in very bad condition, since the building of the motor road has made the more round-about journey preferable. From Baguio we took a bus down the Naguilian Road to the sea coast, then north along the shore of the China Sea through Bauang, San Fernando, and San Juan to Bacnotan, then inland to San Gabriel. Here we put our packs on our backs and took to the trail. We carried our blankets, sweaters, a minimum of extra clothing, some food—especially for the Americans of the party—and a small



## LON-OY PEOPLE PETITION BISHOP MOSHER

chalice and paten together with other requisites for celebrations of the Holy Communion.

The first night we stopped at the home of an Easter School boy whose father had likewise come from Sagada, but whose mother is a lowland woman. Here we were royally entertained. They killed the fatted goat and roasted it over an open fire outside; they gave us the best they had. When it came time to retire, mother and daughters went into the smaller of the two rooms in the house and rolled up in their blankets; father, sons, and guests did the same on the floor of what might be called the living room. The next morning, following a celebration of the Holy Communion and breakfast, we set out with a guide toward Lon-oy. It was a hard climb for the priest and he had to take it slowly. A heavy shower caught us on the trail, and forced us to seek refuge in a convenient house where we stayed the second night. A few hours' travel on the third day, brought us to Lon-oy.

We visited the people in their homes, talked with the leaders, and in the evening gathered for a service, led by the Sagada catechist. After this we talked over the possibilities for starting work. In spite of their earnest pleas and great enthusiasm, little encouragement could we offer them.

La Union is a lowland province. The people are not interested in the Igorots who have come to live within their borders. The lowland people very rarely go up into these mountains, in fact few people of any kind come up, and we were told that the priest was the first white man they had seen there. Since white men have pretty well covered the Islands, and most of the mountains have been prospected for gold and other metals, it is quite unlikely that he was really the first to visit this section. The lowland people have made no effort to build roads there, and the trails are very poor, and in time of rain are water-courses. Many sections can be traversed only on foot. Occasionally, perhaps once a year,



THE GALVEY FAMILY AND TWO BAGUIO CATECHISTS

On the way to Lon-oy the party spent the first night with this family whose son is in Easter School. The father came originally from Sagada while the mother is a lowland woman. The catechists are at the right and left of the back row



## THE SPIRIT OF MISSIONS

an Aglipayan priest finds his way into this country, baptizing children at the rate of twenty centavos (ten cents) each. Aglipayan is the name popularly applied to the members of the Philippine Independent Church, founded after the Spanish-American War by Gregorio Aglipay, an ex-Roman priest. The custom of charging fees for the administration of the sacraments of the Church seems shocking to us, but it is a part of the Roman system in these Islands. From the highest down, all receive fees from the next in rank. The Aglipayans continue this custom, since many of their priests have come to them from Rome. In all our mountain stations we occasionally receive members from both Aglipayan and Roman groups. Among us a person who can show proof of Roman baptism is not conditionally baptized, but Aglipayans are. Of course there can be no true confirmations among them, for Aglipay is not a Bishop.

These Lon-oy people really belong to us, and should be ministered to by us. Some have been baptized and even confirmed in Sagada, but they have forgotten much of the instruction received. Although we had a celebration of the Holy Communion the morning after we arrived in Lon-oy it seemed best to ask the confirmed persons, after such a long lapse, to await more careful preparation before receiving that Holy Sacrament. Alas, they are still waiting. If they have permitted Aglipayan priests to baptize their children in the past, they have done so because they realized the necessity of this sacrament, but were unable to exercise discrimination in determining

by whom it should be administered. Since our visit we have learned that even this has been discontinued. The people want us to come, badly. They will themselves build the combination school and chapel which will be needed. A catechist-teacher will be needed, or, better, a catechist whose wife is qualified to assist with the teaching. It will be a difficult post, as a priest will, at least as long as the staff is as small as it is at present, be unable to visit them frequently, and they will be thrown on their own resources. The people will help as far as they can with the workers' salaries, which will have to be mostly in kind, as money does not circulate freely.

Since our visit nearly three years ago more requests have come. The material for the building is being gathered. The last request came just before Bishop Mosher left for General Convention in 1934—a petition signed with the finger prints of the heads of families. There is no question of competition. There is no Church of any kind to which they can go. There is no school for their children.

Although it did not seem so at the time, the specific instructions given to the Bishop of the Philippine Islands by the National Council to start no new work are really an honor to him. The members of the Council knew that in the absence of such instructions Bishop Mosher would in some way find means to do the things which ought to be done. He has obeyed these instructions to the letter. But how much longer will the Church at home make him, our leader, hold back—really retreat, when we all ought to be going forward?

**F**OR THE FIRST time in its history the Episcopal Social Work Conference will meet this year within the Province of New York and New Jersey. The National Conference of Social Work has been obliged to change both the place and date of its 1936 meeting. It has been shifted from Washington, D. C., to Atlantic City, New Jersey, and will be held from May 24-30. This involves a corresponding change for all its forty Associate Groups of which the Episcopal Conference is one.



# Bishop Huntington's Early Years in China

The labors, forty years ago, in Wuchang and I-Chang, of present Bishop of Anking are recalled by a fellow worker of those days

*By the Rev. Robert E. Wood*

*St. Michael's and All Angels' Church, Wuchang, China*

*September 1935 marked the fortieth anniversary of the arrival in China of a young American deacon, Daniel T. Huntington. He was assigned to work up the Yangtze River in central China where he witnessed for Christ until his election and consecration as the first Missionary Bishop of Anking on March 25, 1912. The accompanying recollections of Bishop Huntington's early work in China by one of his colleagues, is a fitting recognition of his long service in the Orient.*

*The Editors hope to be able soon to publish an article on what Bishop Huntington's ministry has meant to the development of the Church in the Diocese of Anking.*



BISHOP HUNTINGTON

CONFUCIUS says that to worship the ancestors of other people's families is flattery, and one might accuse me of the same fault, as I am not one of the clergy of the Diocese of Anking. But I can still plead not guilty to the charge, because, when I first knew the Rev. Daniel Trumbull Huntington, he was one of the clergy of the Missionary District of Shanghai, the one American jurisdiction in China.

In those days, the other two American dioceses had not yet been carved out of the original missionary district. When the Rev. S. H. Littell (now Bishop of Honolulu) and myself arrived in Hankow in the autumn of 1898 we found there

before us the Rev. James Addison Ingle, the Rev. D. T. Huntington, and the Rev. L. H. Roots. Mr. Ingle became our first Bishop when the District of Hankow was separated from Shanghai.

The other two were living in bachelor quarters adjoining the cathedral and they kept open house for us poor timid newcomers, whenever we chose to cross the Yangtze River from Wuchang, in search of a change of scene from the hard grind at the Chinese language, the principal business in hand for our first two years. We called their house the "Sanitarium"—not that we were really physically ill—but we found we derived heaps of benefit whenever we availed our-

selves of their kind hospitality. Mr. Huntington being three years our senior and Mr. Roots two years, it was for us very much like two freshmen being introduced into the mysteries of college life by a senior and a junior. They did not exactly say "Never mind Freshie, don't you cry, you'll be a sophomore bye-and-bye," but they surely did administer all kinds of comforts to us in the midst of the discouragements incident to the difficulties of the language. We always felt tremendously "bucked up" after a visit at the Sanitarium and returned to our task in Wuchang with renewed courage and hope.

But those conditions were not to last



## THE SPIRIT OF MISSIONS

long. Bishop Ingle was called away very early to his reward and was succeeded by Mr. Roots. Our mission at I-Chang was also vacant and needed a priest. D. T. Huntington was the outstanding man for the place and his years there have left a lasting mark on the mission. His generous gifts to the mission and his far-seeing wisdom in purchasing property have conferred a lasting benefit which all later comers have enjoyed. The work grew by leaps and bounds under him. The schools increased and soon outgrew their quarters.

The conventional lines of mission work, while carefully observed, did not satisfy the adventurous soul of Mr. Huntington and he launched a scheme, quite brand-new in our American Church Mission—a trade school for beggar boys. I-Chang was thronged with the latter. They came down the Yangtze on junks from places far above in Szechuan Province, and then could not get back up stream again and were stranded at I-Chang.

With some help from without, but drawing very largely from his own personal resources, the school was started in new buildings put up on an extensive tract of land just outside the city wall,

and a hundred happy little fellows crowded in. I am sure Bishop Huntington looks back upon his few years in the Trade School with great joy.

But the Church needed him for still wider spheres and he was obliged to hand over his beloved plans to others, and take up his new task as Bishop of the new Diocese of Anking, the second section to be separated off from the original missionary district. Those of us who tried to succeed him at I-Chang found that we could not keep up to the standards which he had set. The Trade School was soon closed and the property handed over to the Huntington School—a preparatory school which also owed its origin to him.

There is, however, one comforting thought with regard to the Trade School. The example set by it was soon followed by the local Government and a public institution was founded very much along the same lines, so that the good work really went on, although under different auspices. And furthermore, to this day many of the boys who received their first training and education and contact with Christianity in the I-Chang Trade School have turned out to be fine useful citizens and Christian workers.

### Some Long-Time Readers of This Magazine

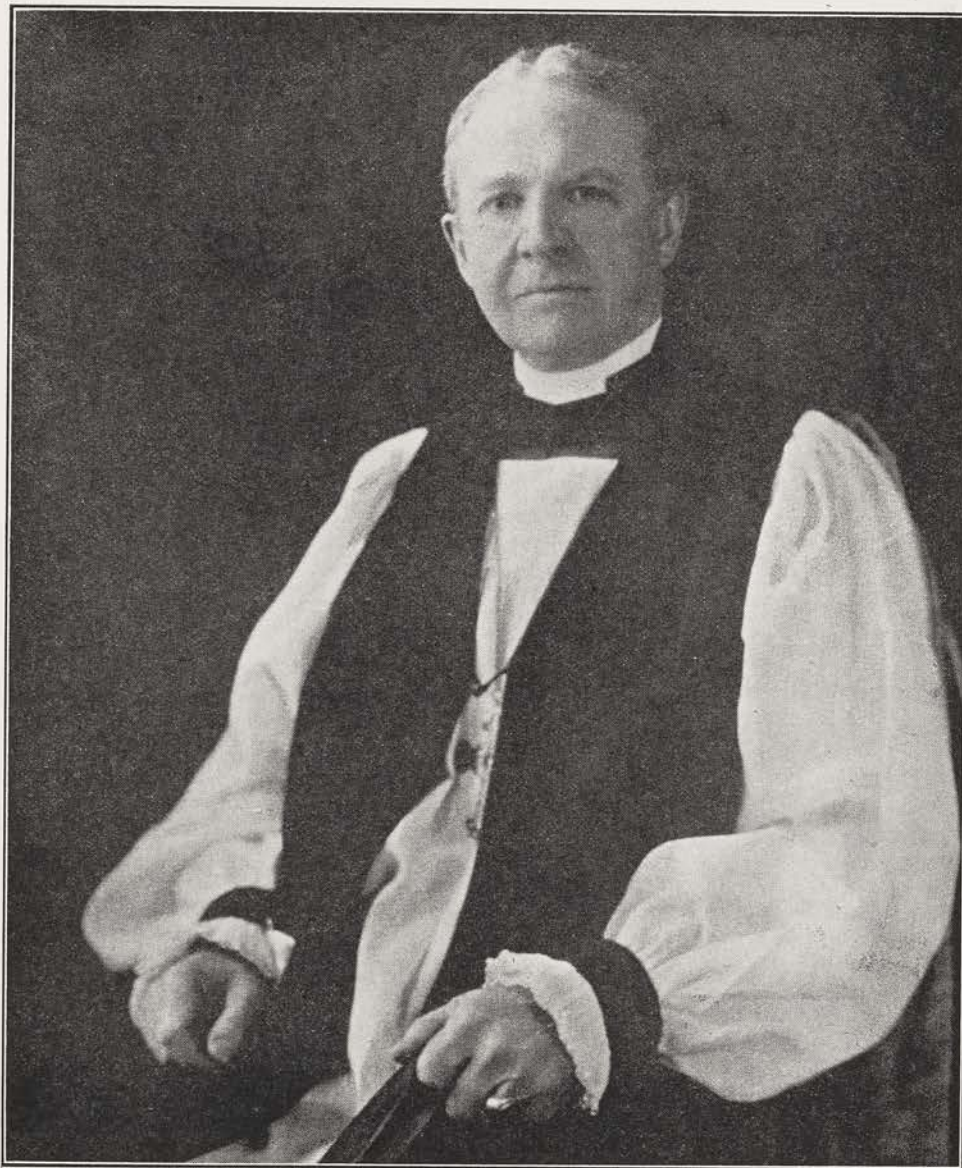
ONE OF OUR greatest joys in recent months has been our correspondence with Churchmen who have been long-time readers of THE SPIRIT OF MISSIONS. Miss Elizabeth Tillman and Mrs. H. N. Yates are third generation readers. Miss Tillman's grandmother subscribed to the magazine from the very beginning in 1836. Then after an interval her mother continued the family subscription and now Miss Tillman has renewed her own subscription for the twenty-fourth consecutive year. Mrs. Yates traces the lineage of her readership through her husband whose grandfather was a subscriber almost from the very beginning. Mrs. Yates has read the magazine since her marriage nearly fifty years ago when her husband's family provided the new

home with the magazine. Miss Theresa Bonga is a younger reader. Twenty-odd years ago she found an old copy of THE SPIRIT OF MISSIONS in a Ponsford, Minnesota, attic. Soon after that the Church Periodical Club gave her a gift subscription and ever since then she has been an interested reader of the magazine. Miss Ellen Douglas reports that she has been a reader since 1872, but even before that she was familiar with the magazine as her mother read it to her regularly.

The roll of readers of the magazine for twenty-five years or more includes the names of Thomas Duck, Mrs. J. H. Bevan, Mrs. H. B. Buckridge, Mrs. A. L. Foss, Mrs. Thomas B. Alexander, Miss Emily L. Reeves, Mrs. H. L. Baylor, and Miss Elizabeth A. Minor.

# The Spirit of Missions

PICTORIAL SECTION



THE SPIRIT OF MISSIONS congratulates its gracious chief, the Presiding Bishop, upon the completion, on the Epiphany, of twenty-five years in the episcopate as Bishop of Rhode Island, during most of which period he has been a distinguished leader in the missionary life of the Church





**BISHOP AZARIAH GREETES VISITORS FROM CHURCH IN AMERICA**  
Miss Margaret I. Marston (right) and Miss Clarissa Townsend are welcomed to the Diocese of Dornakal, India. Mrs. Azariah is between the two guests from America. The Editors hope to publish an article from Miss Marston in an early issue

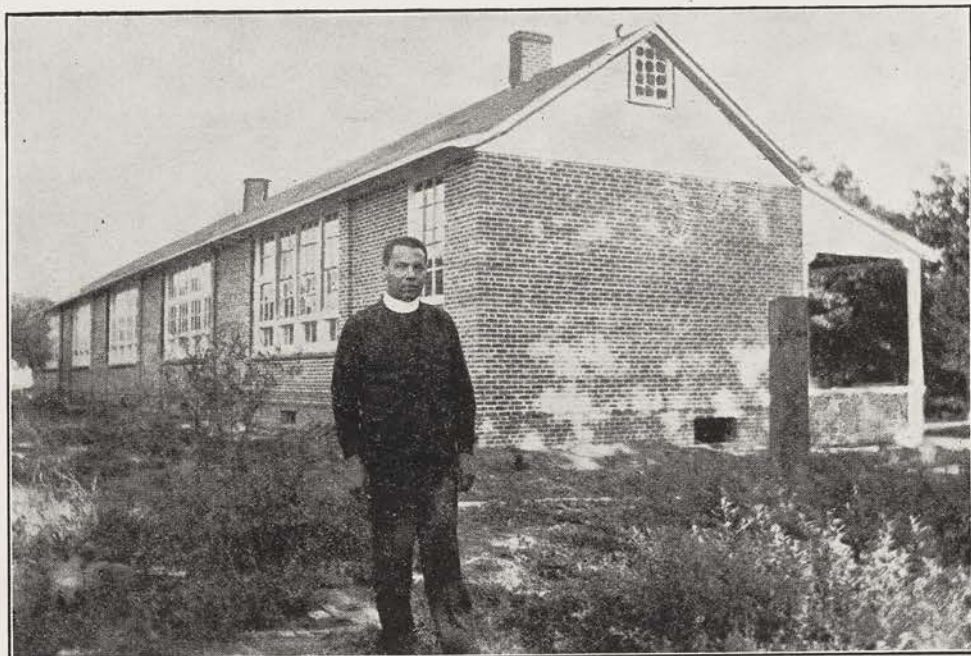


**THE NEW CHRIST CHURCH IN PIKEVILLE, KENTUCKY**  
This building made possible through a gift from the Woman's Auxiliary of the Diocese of New York, replaces a grocery store as a place of worship for the mountain congregation which is in charge of the Ven. Gerald H. Catlin



**THE SINGARENI CHURCH COUNCIL, DIOCESE OF DORNAKAL**

The Church's first missionary to India, the Rev. George Van B. Shriver, (center), with some of his Indian colleagues; the Rev. M. M. Lazarus, Bishop's chaplain; the Rev. Paul Rayapan, the Rev. A. David, and Mr. A. Isaiah, catechist



**A NEW SCHOOL BUILDING FOR HOFFMAN-ST. MARY'S**

This school of the American Church Institute for Negroes in Mason, Tennessee, is under the leadership of the Rev. George A. Stams, D.D. The new building was erected by students of the Okolona School under the direction of their building trades instructor



## The Rt. Rev. John McKim Ordains Three Japanese to the Diaconate in Tokyo



On the Feast of St. Michael and All Angels, 1935, in the Chapel of St. Margaret's School, Tokyo, the Rt. Rev. John McKim, as one of his last official acts before retiring as Bishop of North Tokyo, ordained to the diaconate three young Japanese, Paul Chusei Sato,

Matthias Tadateru Sato, and Paul Go Matsubara. After their ordination the Sato brothers were assigned to work under the Rev. Enkichi Kan at Tsuchiura and Onabake. Mr. Matsubara is the assistant chaplain at St. Margaret's School. (See pages 13-14)





STUDENTS, ST. MARK'S SCHOOL, BIRMINGHAM, ALABAMA

Another school of the American Church Institute for Negroes. It reports more than 200 students in its high school department, a flourishing night school for adults, and a free kindergarten of about 50 children



PAROCHIAL SCHOOL CHILDREN, ST. PAUL'S MISSION, SAGUA LA GRANDE

This Cuban school is under the direction of the Rev. Pablo Munoz and is one of the many flourishing groups of its kind carried on by the Church. The amount of work of this kind is limited only by the available men and means



# The Church in the Dominican Republic

Youngest mission in the Caribbean challenges the Church at home to prosecute vigorously the work which has been begun half-heartedly

By the Rev. B. H. Reinheimer, D.D.

Bishop Coadjutor-Elect of Rochester

*This is the fourth in a special series of articles on the Church in the Caribbean which THE SPIRIT OF MISSIONS is publishing as its special contribution to the current Church-wide study of Latin America. In the next article Dr. Reinheimer will tell of the Church's Mission in Haiti.*

SPANOLA, WITH its two Republics, was reached through the air from Puerto Rico. The part of the Island we saw first was within the Dominican Republic. First came a wide, irregular band of coral reefs, jade colored through the overlapping water in brilliant contrast with the blue of the Atlantic north of Puerto Rico, then the heavily wooded mainland, its edge sharply defined by the water line and beach. Following this were miles of what appeared to be unbroken virgin forest; not a cabin roof, not a cone of smoke, not a ribbon of road was visible. It seemed to be wholly uninhabited. This was a false impression, but still a suggestion of what is true about the Dominican Republic.

It is the land that the *conquistadores* passed through and forgot. It served as a jumping-off place for the exploration and conquest of Central and South America. Some Spaniards, with less of the gold madness in their veins, settled down to establish *encomiendas*, and to beget an Island race of mixed Spanish, African, and Indian blood. It remains the least populated area of the Greater Antilles. Except in its cities, life continues at about the level of culture that existed at the end of the first century of Spanish occupation.

From the air the first evidences of

human habitation were unveiled at La Romana. Here the forest had been shaved from a wide territory and cane fields were laid out with all the uniformity of green and brown linoleum of a kitchen floor. Forty miles beyond La Romana we came over another great patch of brown and green in the forest, and the purring motors of the airplane began to stutter as we dropped to the surface of the Macoris River at the waterfront of San Pedro de Macoris.

We moored to a float, and a squat, open motorboat came alongside. Several heavily armed, khaki-clad officials and a man in a white uniform stepped from the boat. The latter proved to be the Rev. A. H. Beer, our missionary at this point since 1921. He wore the badge of the British Vice-Consul.

It was then only seven o'clock in the morning and we had come all the way from San Juan, Puerto Rico. We were ready for another breakfast and got it at Mr. Beer's apartment, which occupies the second floor of the frame store building used as St. Stephen's Church.

The visiting began immediately after breakfast. In 1898 when Bishop Holly of Haiti visited San Pedro, he advanced to the priesthood a Haitian deacon he found there, the Rev. B. I. Wilson. Mr. Wilson is an old man now, of uncertain age, but certainly past ninety. He lives in poverty and confusion in a little frame building that is both chapel and domicile. His most precious possession is a register of the baptisms which he has administered. We were shown the book, and, if memory serves correctly, the figure opposite the last entry was 1,081.

The definite beginning of our mission

## THE SPIRIT OF MISSIONS



in the Dominican Republic came when it was made a Missionary District by the House of Bishops in 1913. Bishop Colmore of Puerto Rico was placed in charge, but it was five years before the Church sent out the first missionary. Nevertheless to this Church belongs the honor of being the first non-Roman body to undertake work in the Republic.

Mr. and Mrs. Beer went to San Pedro in 1921. In the intervening years there have been confirmation visitations by the Missionary Bishops of Puerto Rico and Haiti, but only twice before had there been a visit by officers of the National Council, John W. Wood and the Rev. Arthur R. Gray. This is noted to emphasize the fact that the place is really the most isolated in the Caribbean area.

A call on Mr. Wilson was followed by a visit to St. Stephen's Day School, which is conducted in an old frame building formerly used as a hospital. Here were nearly two hundred children, Dominicans and British West Indians, with two men and four women in charge.

All school children in the Republic are uniformly dressed, which is a better way to state it than to say they wear uniforms. That suggests a degree of smartness which is misleading. The children at St. Stephen's were also uniformly dressed, but distinctively from the children in the Government schools. We were honored with a program of recitations and songs in Spanish and English.

In the course of the afternoon we visited three other mission day schools at Porvenir, Santa Fe, and Consuelo. These are the names of sugar *centrales*, all several miles from San Pedro. These groups, by contrast with that of St. Stephen's, were made up entirely of children of West Indians brought from the British Islands to work in the cane fields. Their well spoken English and familiarity with the Prayer Book service were in striking contrast to the wretchedness in which they lived.

It is the presence of these Anglicans in the Dominican Republic that constitutes one mighty argument for our mission there. This Republic is decidedly an American sphere of influence in which the British Church properly looks to us to minister to our Anglican cousins who have settled there.

In the evening there was a service at St. Stephen's Church, which occupies the whole of the first floor beneath the Beers' apartment. This room cannot be more than twenty by thirty feet. It has crude benches in the nave and some of the sanctuary furnishings were improvised from the packing cases which brought the Beers' furniture to San Pedro. At the service the room was as crowded as a five o'clock subway in New York City.

In addition to the work in and around San Pedro there is a congregation at La Romana in charge of a lay reader and visited by Mr. Beer once a month. There



## THE CHURCH IN THE DOMINICAN REPUBLIC

are also several groups farther in the interior, visited for baptisms, which would welcome more frequent ministrations.

The picture of the San Pedro field is that of one in which a beginning has been made. So far the work has been largely in terms of the evangelistic approach to numbers, and the numbers have responded. Now it has reached the point where the Church at home must expect the next logical and inevitable step. It is ready to be organized and stabilized into a Dominican Church, implemented with suitable buildings and manned with an adequate missionary staff. If this is not done, it is doubtful whether the most heroic effort on the part of our missionary can prevent its envelopment by the tropical degradation that surrounds it.

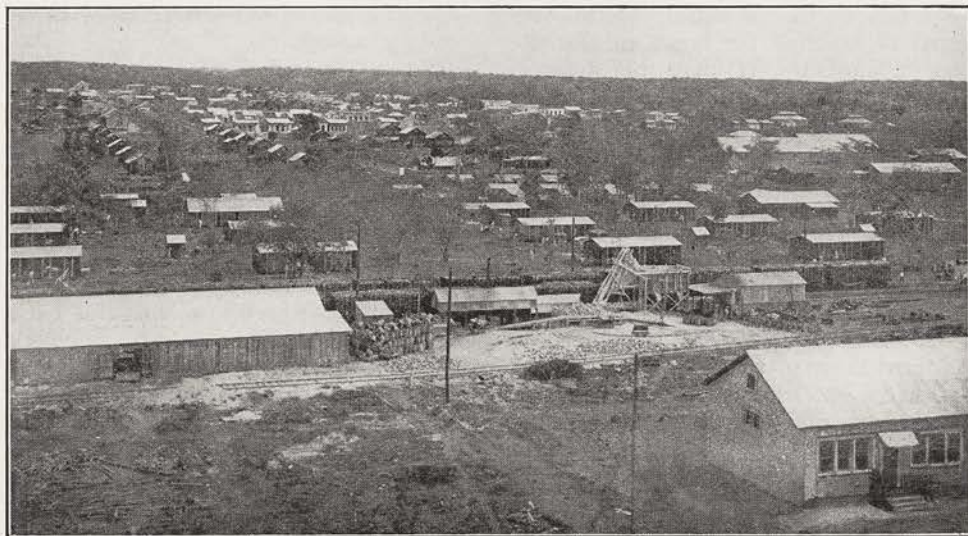
Our half-hearted beginnings in the Dominican field have been blessed and we are challenged to proceed.

In San Pedro the old hospital building used by the day school can be bought for about \$3,000. This is not more than the value of the land on which it stands. It is held by the bank, which will be glad to have the cash. The National Council also owns the land on which a new church should be built. (See the second article

of this series in *THE SPIRIT OF MISSIONS*, November, 1935, p. 513.)

The second day was spent in Santo Domingo City, reached over fifty-six miles of good road. Most of the countryside was, or had been, under cultivation. We stopped twice during the trip, first because the highway was blocked by *camions* of Haitian laborers returning to Port au Prince, and later to examine a few jagged fragments of concrete at the roadside—all that remained of the mission at San Isidro, ruined by the hurricane of 1928. The neighboring sugar *centrale* has been abandoned and the community totally dispersed.

We entered Santo Domingo City—if not through the back door, at least through the side. Later we decided that it is the proper way for a pilgrim to enter the oldest city in the new world. Approached from the east by the road from Port au Prince, one encounters first the modern section of the city, which is of no great interest. We came upon that part of the city which lies on the eastern side of the Ozama River. Here the cross-country highway loses its directness, angling and dropping sharply at the same time to a new bridge. The vistas down



A TYPICAL SUGAR *CENTRALE* IN THE DOMINICAN REPUBLIC

Workers on the great sugar *centrales* are largely West Indian Negroes, whose familiarity with the Prayer Book and well-spoken English are in striking contrast to their living conditions. They constitute a fertile field for the Church's ministrations



## THE SPIRIT OF MISSIONS

the narrow cross streets, and here and there ruins of a fort or wall of the old city, give it a flavor of antiquity. From the bridgehead it is the city in its older aspect that greets you.

Easily identified is the broad arch of the walled-up crossing of the oldest church edifice in the New World. This is not the so-called Columbus Cathedral. That also is predominant in the picture.

But all this is only impression and it may be far from accurate because we were quickly across the bridge and the climb into the old city was as steep and as crooked as the descent had been on the other side of the river.

Our first call was on the American Minister, the Hon. Arthur Schoenfeld, whose response was a very friendly one, accompanied by a gracious willingness to make any appointment we desired with Dominican citizens. After leaving the Minister's house, we drove along the water front to the old fortress of San Geronimo, through the broad, modern parkway, passing the battered and rusty hulk of the *U.S.S. Memphis*, with a stop at the new and splendidly located Church of the Epiphany. This post was vacant at the time.

The rest of the morning was occupied by a tour of the cathedral, which is reputed to enshrine the bones of Christopher Columbus. It may be different when a boat with tourists anchors in the Ozama, but on this particular May day the old edifice was deserted. There was not a hint of the ballyhoo that besieged every other spot of historical significance we remembered. A charming old priest finally appeared to be our guide and led us slowly into the church by way of a transept and down an aisle around the great canopied tomb of Columbus that occupied most of the width of the nave under the entrance. Then we were led up the other aisle and found ourselves standing at the foot of the slab on the pavement of the chancel which marked the resting place of the bones.

It is a pity to turn from such a spot at the end of five minutes. At such a place one would like to settle down for hours with the shutter of his imagination wide. The Republics of North and South America propose a colossal marine and aerial beacon overlooking the Caribbean as a Columbian Memorial. As a Church we might let our sentiment enliven our sense of obligation and make the support of this mission an expression of our veneration of Columbus—an October 12 offering for missions in Santo Domingo.

The afternoon was occupied by two things—a bazaar and tea given by the women of the Church of the Epiphany. We met about two dozen members of the parish, including several of the vestrymen. They were all “home folks”—English-speaking residents of the capital.

This experience serves to illustrate one of the very genuine responsibilities of the Church at home. It is to follow with the Church's ministry our nationals in foreign countries. The Church of England has made a greater distinction of this work than we have. It is undoubtedly desirable to have these congregations related to the work of the mission field in which they are located, but there would appear to be some advantage in emphasizing the specialized character of these foreign chaplaincies.

The last hour in Santo Domingo City was spent at the Hospital Internacional, maintained by the International Board for Christian Work in Santo Domingo. This is a splendid modern hospital, which, like St. Luke's at Ponce, can now rely on its native physicians and is attracting to the ranks of its student nurses a corps of fine young Dominican women.

The day ended with the long ride back to San Pedro de Macoris, and although there was an early airplane departure for Port au Prince, Haiti, in the morning, we sat up late, willing to prolong what might be the only visit Mr. Beer could expect from the Church at home for a long time.

*Space limitations have required the omission of the regular Departmental pages from this issue. They will appear as usual in the February number.*



# Alice Clark Trained Teachers in China

After an early missionary experience in India she gave her life to China where her influence spread and deepened and touched all classes

*For nearly a third of the Church's life in China, Alice Maria Clark, who died on September 13, 1935, in Kuling, China, gave valiant service to the cause of Christ in the Orient. The accompanying sketch of her life is especially timely as we recall the men and women who made possible the growth and development of that work during the past hundred years.*

**A**LICE MARIA CLARK was born in Southampton, England, on December 30, 1857, and received her education under private tutors. She and a brother and sister came to live in America after their parents' death, making their home in Skaneateles, New York. Alice Clark taught in the Auburn (N. Y.) High School for a short time and then went to Albany where she worked for the State Board of Regents. Since her childhood, however, she had desired missionary service and after a few years she sailed for India, where she assisted the missionary who had charge of the medical work in the Cowley Fathers Bombay mission. This was in a difficult climate and under less healthful conditions than are possible now. After three and a half years Miss Clark's health broke down and she was sent to England in hope of recovery. Without allowing herself any time to benefit by the change of climate, she applied to several English societies to be sent out again and was refused, partly for her age, which was over forty, but chiefly for her dubious health.



MISS ALICE M. CLARK

Even before she reached home, while she was still in England, she wrote to the Rev. (now Rt. Rev.) A. S. Lloyd, then Secretary of the Board of Missions. There was an encouraging opening in China and the matter was going forward hopefully while Miss Clark came home to Skaneateles, but the doctor there refused to approve.

"The doctor told me," Miss Clark wrote sadly to Miss Julia C. Emery of the Woman's Auxiliary, "that he would never sanction my going again to any foreign field, so there seems no use in my thinking of it any longer." This was in June, 1902. She at once began to consider work under Bishop Hare, among the Dakota Indians, but in a short time it developed that the doctor who had examined her, a personal friend, had been troubled over the death of some of his friends in China

during the recent Boxer uprising. It also appeared that he was uninformed about the climatic advantages possessed by Hankow over Bombay. He withdrew his opposition when he heard that China's climate was "renowned for salubrity" (Miss Clark's words) and he was further reassured—this was over thirty years ago—when he learned that Hankow was "protected by a British man-of-war and steamers going daily up and down the river." Most missionaries today would deprecate such protection.

Miss Clark began and continued a gentle but insistent bombardment of the Board of Missions. An unprejudiced



## THE SPIRIT OF MISSIONS

doctor, who had never heard of her before, approved her health. She offered to relinquish all rights to any retiring allowance and to pay her own expenses home if she did not complete an average term. She urged that her age was a positive advantage, giving her poise in dealing with foreign people, and her having learned Marathi in India, she said, was bound to be helpful in learning Chinese. In short, she wanted to go to China and she went. She arrived in Hankow in December, 1902, during the brief episcopate of the Rt. Rev. James Addison Ingle, and plunged into learning Chinese, which gave her frightful headaches.

Her immediate interest centered in the training of teachers. Within two months of her arrival she took charge of a two-weeks' institute for teachers and for the next sixteen years she worked to improve the standards of teaching in the mission schools, establishing a normal school for the purpose.

After her furlough in 1919, when this normal training had been transferred to St. Hilda's School, Miss Clark devoted herself to the evangelistic work among women by which she is everywhere best known. One of her first efforts was work for the cotton pickers from a nearby warehouse. They could come to her only during their lunch hour, but they came, and some of them returned months later to show her they could still recite all the words of a hymn she taught them.

Her influence spread and deepened and touched all classes. She entertained and visited ladies of high degree; she found

her way into miserable hovels, reported on conditions as she found them, and solicited funds for their relief. She adopted and educated a Chinese girl. She helped in a work for friendless women in Hankow, she taught a foreign women's Bible class for years, she was a prime mover in starting retreats for women missionaries, she developed a Beneficial Friendship Society, a kind of Y.W.C.A. before that society came to Hankow.

During her furlough in 1927-28 she worked among Oriental students in Boston. And then the state of her health again raised the question whether she could return to China and it seemed impossible that she could. She went again to Skaneateles, always famous for its health-giving air, and after a time the doctor's reports warranted her return. On learning this she wrote to the Department of Missions, "Although I have a great deal of self-control you really must forgive me if I do feel excited at the very joyful prospect of taking up my work again in China." Seventy-one, she was then. Officially she had been retired by the former Board of Missions in 1916 but Bishop Roots employed her year by year.

She had long desired to see an International Women's Club established in Hankow and this was accomplished in 1934, with the help of the provincial governor's wife and others.

Miss Clark suffered two strokes early in 1935 and after the second she became blind. Death came quietly while she was unconscious after a hemorrhage.

## THE SPIRIT OF MISSIONS Gives Unusual Help

**A**N UNUSUAL use to which THE SPIRIT OF MISSIONS was put is told us by Miss Mary Carter Nelson, the daughter of one of the Church's early missionaries to China. Some years ago she was being sent to France under the Rockefeller Tuberculosis Commission and required a birth certificate in order to secure her passport. She had been born in Shanghai, the first girl baby in the American Church Mission. Of course, there was

no official record. But it occurred to her that the event probably had been reported in THE SPIRIT OF MISSIONS. Her search of the old files of the magazine were successful. In an issue five or six months after the birth she found statements from her father and another missionary recording her baptism by Bishop Boone. Copies of these statements were made, attested by Miss Julia Emery, and served as the birth certificate.



# Samurai's Daughter Dedicates Life to God

The firm establishment of the Widely Loving Society leaves Miss Hayashi free to give herself to other efforts for the welfare of her people

*By the Rev. J. Kenneth Morris*

*Rector, Church of the Resurrection, Kyoto, Japan*

## CONCLUSION—PART THREE

*In the preceding installments of this biographical sketch, Mr. Morris traced Miss Hayashi's wanderings from girlhood through the years of her conversion and early association with the Widely Loving Society; years fraught with difficulty and discouragement, victory and encouragement. In this concluding chapter, Mr. Morris shows Miss Hayashi as a Christian leader among the women of Japan.*

AS THOUGH these years of struggle were sent to test them, and they had been proved worthy, the way opened for a great expansion of the orphanage which would also assure its permanence. An earnest Japanese Christian was so impressed with the work being done, even under limited conditions, that he contributed five hundred yen and Bishop Williams contributed three hundred yen. Then money began to come from friends in both Japan and America. There was no question how the money should be used. It seemed clear that property should be purchased. After a careful survey of available sites, one of several acres was secured at Juso, near Osaka. Bishop Williams owned a house in Tokyo which he gave, having it taken down and shipped by boat to Osaka and reërected on the new property. This building was opened on the ninth anniversary of the founding of the orphanage. Those present at the celebration were so moved by what they saw that they planned to raise money for another building. This was soon in hand and the building erected. The orphanage had won the

confidence of its friends and the public in general, while the deep spirituality of its leaders, Miss Hayashi and Mr. Kobashi, gave assurance of its permanence so that the financial problems that arose were speedily settled. It was a work built upon prayer, faith, and the determination to show forth the love of Christ in practical social service.

In the spring of 1904 Mr. Kobashi married Miss Katsuno, a very capable Christian woman in full sympathy with his work and willing to make equal sacrifices with him. According to Japanese custom a bride takes to her new home bedding, chests, and as many kimonos as she can afford. But Miss Katsuno broke all tradition by denying herself a trousseau and bringing with her clothes for those working at the orphanage and seventy kimonos for the children. The orphanage now having a woman in it who could look after the children giving them a mother's love and sympathy, Miss Hayashi felt that she could withdraw from residence there and direct her efforts to raising funds.

In the summer of 1905 she went to America to speak about the orphanage, visit those who had contributed to it, and raise more money for its development. The women of the Church were captivated by this deeply spiritual daughter of a samurai. Late the next year she returned to Japan and presented the funds she had raised (over 15,000 yen) to the institution. The work has continued to expand, until in 1935 the Widely Loving Society was caring for more than 250 children and thirty destitute mothers.

Miss Hayashi now felt free to turn



## THE SPIRIT OF MISSIONS

her attention to relieving a great need among the women of Osaka. Osaka is the great industrial center of Japan and one of the largest cities in the world. As Japan changed from an agricultural to an industrial nation, homes were faced with new economic problems which resulted in many girls becoming factory workers. They were generally utterly unprepared to cope with the temptations and living problems thus created. Miss Hayashi, who had studied conditions among the working women, felt there was urgent need for a Woman's Home. This need was greatly increased at the close of the Russo-Japanese War, which ushered in the present industrial era and accelerated the flow of women into industry. Miss Hayashi borrowed eight thousand yen, with which she built a dormitory for women. This was opened on the Empress' birthday in 1907 and Miss Hayashi began at once the constructive social work at the home that has been carried on for nearly thirty years. With her characteristic faith and energy, the money borrowed was raised by gifts and returned in about three years.

The work of the home filled such an obvious need that it attracted wide attention, making it possible ten years later to raise thirty thousand yen for its development. The old dormitory was torn down and a new one erected in its place. But the work grew so rapidly that even this building proved inadequate. Just at this time the building adjoining burned and the property was offered for sale. Miss Hayashi asked the price and was informed that it was seventy thousand yen. After prayer and careful planning with her co-workers, Miss Hayashi set out bravely to raise that amount. So intense was her enthusiasm that one night she dreamed she was praying for ten thousand yen and prayed so loudly in her sleep that a friend in the room with her was awakened.

Through a friend, the wife of a wealthy man contributed five hundred yen. When she heard about it, Miss Hayashi telephoned the man asking for an appointment. She laid her plans before him so convincingly that he wrote her out at

once a check for three thousand yen, then went to his office men from whom he collected more than five hundred yen, and handing it all over to her, who was weeping with joy, he said, "Do not be a slave to money. When you must use money for your work use it freely that it may render the greatest service. I shall be glad to help you again at any time." The property was purchased, and in less than four years 100,000 yen was raised, practically all from friends in Osaka. When asked how she did it, she replied, "Through the power of faith and prayer. It all came in answer to prayer. I never ask anyone for money without first asking God and praying for His guidance. My whole soul was in this project for the sake of our women."

Since her days as a teacher at St. Margaret's School, Miss Hayashi has been a loyal member of the Women's Christian Temperance Union, organized in Japan on May 19, 1886. The W.C.T.U. being committed to temperance, purity, and peace struck a responsive cord in Miss Hayashi's heart. In 1899 she organized a branch in Osaka and ever since has been its president. In 1927 she was chosen vice-president of the national organization. Due to her energetic efforts the Osaka Branch, which has nearly two thousand members, is the largest in Japan. The present Emperor, who neither smokes nor drinks, and who sets a high standard of purity for his subjects, is a great inspiration to the temperance movement. He is also an ardent supporter of world peace.

During the World War Miss Hayashi was sent to Siberia with several other women as a representative of the W.C.T.U. to promote temperance and purity among the Japanese soldiers. In Vladivostok she was greatly distressed by the licensed quarters. The inmates of the houses were Japanese girls who had been sold by their parents and were kept as slaves under deplorable conditions. The houses were terribly overcrowded making living indescribable, to say nothing of the loathsome diseases reeking there. She boldly visited the houses seeking by every means to bring



## SAMURAI'S DAUGHTER DEDICATES LIFE TO GOD

about the release of the girls and better conditions, which only brought upon her the hatred of the keepers who at times became threatening. Because the Japanese Government permitted prostitution the keepers raised a cry for her to be recalled to Japan. But she never left until she felt her mission was completed. She braved the severe Siberian winter, trudged through deep snows to take her message of purity and God's love to the soldiers of her native land, and tried unceasingly to save her sisters from a living death. But so fast bound was the system and so powerful the interests arrayed against her that her efforts proved fruitless. Sadly she says, "I was not able to save a single girl!"

In 1922 the Governor, the Mayor of Osaka, newspapers, and friends contributed five thousand yen and sent Miss Hayashi to Europe to study social conditions and relief measures among European women. She was then sixty years of age. En route she stopped at Philadelphia to attend the World Conference of the W.C.T.U. as one of four delegates from Japan. She carried with her the names of 180,000 Japanese who expressed themselves to be in agreement with the principles of the W.C.T.U. At the convention she spoke on what she considered to be Japan's most pressing need, namely, temperance education among children. "Save the children," she said. "To teach them temperance is the most important task we have." Miss Hayashi decided to return to Japan second class and use the difference between that and first class passage to begin temperance education among children. After the Philadelphia convention she attended the World Temperance Conference at Toronto, and from there went to England. She also visited France, Germany, Holland, and Belgium, studying woman suffrage and social con-

ditions. She returned to Japan in March, 1923.

Upon her return she began at once her campaign for temperance education among children. In coöperation with Miss Azuma Moriya temperance literature was sent to all principals of primary and secondary schools. Recently, at the birth of the Crown Prince Miss Hayashi donated one thousand yen which gave new impetus to this movement and it is now being pushed vigorously. There is a temperance law prohibiting anyone under twenty-one years of age drinking alcoholic beverages, and eighteen villages have voluntarily voted prohibition for a period of years, using the money thus saved for schools and local improvement.

At the time of the great Kanto earthquake in 1923 Miss Hayashi worked among the refugees who fled to Osaka. She also raised twenty-five thousand yen and sent it to the Tokyo headquarters of the W.C.T.U. for relief purposes.

When the Naval Conference was held in London in 1930 Miss Hayashi was chosen as one of two delegates of the W.C.T.U. to present a petition from the women of Japan asking that war be abolished. There were delegates from many countries, representing six million women who called upon the conference to make world peace a reality.

Miss Hayashi is more than seventy years old, but has lost none of her energy, nor has her vision dimmed. She still visits the Widely Loving Society orphanage, takes an active part in women's work, and is working in a campaign for ten thousand supporters for the Women's Peace Society. She says, "On the power of peace must the world advance. God is a living God. And only through His power can we preserve the peace of the world." She continues to supervise the Woman's Home which is now well known throughout Japan.

*The February issue of THE SPIRIT OF MISSIONS will be the special Lenten Number. Place your orders now and give your Church school this opportunity to augment its offering for the Church's Mission. See back cover for details.*



# Why Missions?

*A Series of Answers Based on the Gospel*

## X. Partners With Christ

*By the Rt. Rev. Thomas C. Darst, D.D.*

**W**HEN JESUS walked by the Sea of Galilee and trod the hills of Judea nearly two thousand years ago, it was in the company of men whom He had called to be sharers with Him in a great enterprise, partners with Him in the promotion of the Kingdom of God. And the same call comes today, for the task is not yet completed; the Kingdom of God on earth is still an unfulfilled objective.

We must never forget, however, that we have come a long way since our Lord called those first disciples into partnership with Him. We have witnessed the rise and growth of that partnership that we call the Church of God. We have seen the companions of Jesus carrying the Gospel of His love and power into every corner of the earth. We have seen the power of a great unified body encircle and illumine the world. We are walking today as free men and women in a world of clean standards and glowing ideals, because of those men and women in every age who worked with Christ in His far-reaching plans for the redemption of all mankind.

Here in America we have our Sunday schools, our missions, our churches, our Christian civilization because our fathers and mothers, with unconquerable faith and high courage and self-sacrificing service labored with Christ in planting His Church. We must carry on the partnership or prove unworthy of our fathers and recreant to our trust as sharers in a great cause.

There are many waste places in our country and Christ calls us to go with Him to those neglected fields where His brothers and ours wait for our coming.

There are millions beyond the seas who are waiting for some one to tell them of Him who is the Way to peace and power and fellowship with one another and with God, and, unless you and I are willing to be fellow-laborers with Him, they will never know the glory of their heritage and we, with empty hands, will have nothing to show that we have lived.

Very few of us can ever hope to walk with Him and share in actual companionship His blessed work in the neglected sections of our land, or go with Him on lonely journeys to those in far off countries who wait through the long night for the dawn of the new day, *but* there is not a man or woman or child in the Church who cannot have the blessed privilege of close and intimate partnership with Him through sharing with others those material things which, in His loving generosity, He has placed in our keeping. If we really believe the great statement "All things come of Thee, O Lord" surely our sense of fairness and justice and common honesty will cause us to say with our lips and with our means "And of Thine Own have we given Thee."

God grant that in such a spirit we may respond to the call of Christ, joyfully accepting it as an opportunity to show our loyalty to our great partner, Jesus, a demonstration of our oneness with His plan, a concrete example of our fellowship in His Gospel, a challenge to our generation that we shall never cease to give of ourselves and our means until that Kingdom for which we have prayed so long really comes into the hearts of men and dominates with compelling beauty and power the nations of the world.



# Lenten Offering of Your Church School

Program offers opportunity to develop a missionary interest that will be lifelong. Current theme — Christian Heroes of Many Nations

*By the Rev. Vernon C. McMaster*

*Secretary for Church Schools, Department of Religious Education*

**A** LENTEN OFFERING is a regular feature of the normal life of every Church school. "Shall we let the members of the school make a special missionary offering?" is a question which no longer finds a place on the program for faculty meetings. What officers and teachers are concerned about nowadays is the way by which the Lenten Offering enterprise can be carried out most profitably for and by the school.

Ideally the Lenten program is cumulative; its purpose is to begin the building of a missionary interest which shall continue throughout the whole life of the child; its method is to bring each year a different part of the Church's Program dramatically to the attention of members of the Church school and allow them to express their interest through prayer, work, and gifts.\* The officers and teachers, therefore, cannot make the most of the Lenten enterprise unless there is both education and expression of interest. An educational program which makes no place for the expression of interest stultifies; a program which calls for an expression of interest without any educational background exploits. Education and offering go hand in hand; the tendency is to neglect the education and to over-emphasize the offering but neglecting or overemphasizing either one throws the program out of balance.

The minimum in education is a use of the stories or biographical sketches as a part of the program of the school, either as something added or as a part of the regular opening service of worship. This year short stories have been provided for

the younger children and short biographical sketches for the older groups on the theme, Christian Heroes of Many Nations.

The educational program will be enlarged if the stories or biographical sketches are used as a definite part of carefully planned worship. To be most effective such a service should be worked out by the Church school itself. Suggestions for essential elements of such services are to be found in the *Leader's Guide*. In order to aid those who for one reason or another cannot develop their own service, a general missionary service, *Publish Glad Tidings*, has been issued; this service may be used as it is or adapted to the particular needs of the school. It should be remembered that worship is a very important part of the educational program as a means either of preparing the ground for the story or of driving home the truth in the story. Such a program can be used by every school.

Many schools, however, carry on a much fuller educational program. Each week they provide some form of activity which is closely related to the story or biographical sketch. During the week prior to the telling of the story of Amos Ross, for instance, they will try to find out more about the Church's work among the American Indians, or make a map showing the location of such work, or make Indian groups out of modeling clay, or prepare to act out the story. Some schools will devote the whole six weeks to a more detailed study of only one or two of the races. Some schools will want to devote the whole time on Sunday to missionary education because it is an essential part of religious education. For the same reason other schools will have a

\*A copy of all the materials suggested for use in connection with the 1936 Lenten Offering is being sent to all Church schools.



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weekday session in addition to the regular meeting on Sunday. Ministers who have had difficulty in persuading children to attend a formal Lenten Service ostensibly planned for them may find a very happy solution for their problem by substituting a well-planned weekday session for missionary education. Such a session might be the beginning of weekday class meetings throughout the year. For the help of those who wish to develop a real program of missionary education, the Department of Religious Education of the National Council is prepared to furnish a bibliography on each of the five races represented in the stories. Suggestions for appropriate activities are to be found in the *Leader's Guide*.

The second part of the Lenten Program is the making of the offering. Some people take to whispering when they are called upon to mention the offering. There is, however, nothing at all to be ashamed of and every opportunity should be given to the members of the school to do their very best. They should be made to realize at the outset that they are not simply dropping coins into a paper box but are really making opportunities for extending the Kingdom of God through the development of native leaders. At the service in the church when the Lenten boxes are given out the real nature of the offering should be explained. The Introduction in the *Leader's Guide* provides material for such an explanation.

As sources of money for the offering only two commend themselves: the normal spending money of the members of the school, or the money they earn. Both sources should be tapped. Certainly the offering should not come directly out of the pockets of parents or teachers but should represent the sacrifice or the work of the givers themselves. If possible every individual offering should be made up from both sacrifice and work. Every local situation, however, calls for slightly different treatment. The methods which one school has found successful may not be usable by any other school in the same diocese. A certain minister who at different times was responsible for two dif-

ferent schools in the same diocese got one school up to five dollars per capita but could never get the second school up to two dollars per capita; the methods which were so successful in the one case had little effect in the other. The first and great commandment is so to inspire the members of the school that they will want to do something really significant; then they will find the ways.

Many schools use some form of competition to stimulate interest. When the competition is between the individual's gift last year and what he hopes to do this year, all is well. When the competition is between the gift of a class or of the school last year and what that class or the school plans to do this year, all is well. But when the competition is between individuals or classes or schools, all kinds of unwholesome results may follow. If quotas are to be used, let them be self-imposed by the various units after representatives of officers, teachers, and pupils have set an attainable quota for the whole school.

That part of the Lenten program which is generally treated carelessly is the proper presentation of the offering. When it is presented as if it were just one more routine offering, a great opportunity to arouse enthusiasm is lost. When there is a proper presentation the givers are not allowed to leave their gifts at the altar without being reminded of the meaning of the offering. The presentation service should be so carefully planned that the givers will realize that they have had a part in doing that which is as really valuable and significant as the Church believes it to be.

The outward and visible sign of the Lenten program is certainly an offering. The inward and spiritual grace is a Christian opportunity—an opportunity for Church schools to learn more about the power of Christianity among all sorts and conditions of men—an opportunity for them to share in publishing the glad tidings more widely among all races of mankind. The Lenten program must have nothing less for its goal than the provision of such opportunities.



## Read a Book

Read a Book, which in its present form was inaugurated in *THE SPIRIT OF MISSIONS* for January, 1934, is in a sense the successor of *The Literature of Missions*, which appeared in the magazine at irregular intervals for nearly a quarter of a century, beginning in 1900. In the early years of the century *The Literature of Missions* was a mirror of the significant books about which every intelligent Churchman should be informed. Some of the books there noticed, although largely neglected today, are still of interest: the inimitable volumes by Hudson Stuck, the reminiscences of Bishop Tuttle, and biographies of outstanding Anglican missionary leaders. A popular book of the period was Bishop Talbot's *My People of the Plains*. The review which appeared in *THE SPIRIT OF MISSIONS* for January, 1907, is reprinted here, and while the book is now out of print it is still available in many libraries. The Editors hope that many of our readers of today will seek it out and spend an enjoyable hour or two with one of the Church's early domestic Missionary Bishops.

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**I**N *My People of the Plains*, Bishop Talbot (New York, Harpers) has given the Church a graphic picture of life as he knew it in the Far West during the twelve years (1887-1898) he was Bishop of Wyoming and Idaho. The book is not a biography, nor even an ordered account of episcopal work, or the study of a mission field. It is rather a series of snapshots of some phases of a Missionary Bishop's life and the people among whom his work was done.

It was an interesting life to which Bishop Talbot went from his well-ordered Missouri parish and the boys' school, to which he had planned to devote his young manhood. They are interesting people to whom he introduces us. We

ride with him, for instance, on the stage-coach popularly and justly known as "the jerker," an instrument of torture familiar in pioneer communities. But "the jerker" is also a means of conveyance which the Missionary Bishop of twenty years ago found indispensable, and to which his brother of today is not altogether a stranger. Bishop Talbot, like Bishop Tuttle, held his friends of the box seat in high esteem. He pays his "grateful tribute to the respectful kindness and consideration always shown me by the stage-drivers."

We follow the Bishop into an Idaho mining camp, which perhaps he is visiting for the first time and where, consequently, it is doubly important that his coming should be well advertised. How is he to gather a congregation? He walks down the main street with its numerous saloons housed in the characteristic one-story high front buildings of the western town. A man is coming from the opposite direction. He scents a parson at a distance and dodges into the friendly shelter of a saloon. Summoning up his courage, the Bishop walks on, determined to try to greet the next man whom he sees a little farther down the street. Assuming his most gracious and friendly aspect, the Bishop advances, but again a saloon door proves a place of refuge. Notices of a Church service, even if posted in the hotel and post office, can hardly hope to compete successfully with notices of a Sunday horse race or a Sunday sale of a ranch. If the Bishop is to have a hearing there is only one thing to do—gather the congregation himself. So, much to the horror of the Methodist parson, who has privately and publicly announced that this particular town is "the most God-forsaken hole I ever struck," the Bishop proceeds to visit the saloons, make friends with the proprietors, secure introductions to the patrons, and invite them to the dance



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hall, where the services are to be held the next day. No wonder that, in the language of the western mining camp, "the house was crowded."

As we go with the Bishop here and there among his flock, we are not surprised that he speedily learned to admire and love these fearless and unconventional "People of the Plains." Besides the cowboys and the miners, his friends included army officers and their families doing useful, if not always clearly understood, service for the country, and ranchmen, who could speak from personal experience of eastern college life, and whose homes, in spite of some crudities and much isolation, were, nevertheless, centers of culture and refinement.

Nor is it strange that the Bishop's flock learned to love and to follow him. Perhaps it was just "his nature," as we would say; more likely still it was his settled method as a Christian Bishop, always to look for the best in people and places and not to rest content until he found it. Thus to many a man he was able to reveal a better nature and higher aspirations than the man himself supposed he possessed. Not infrequently he was able to enlist one like "Billy" Bartlett, ardent advocate, as he thought, of the late Mr. Ingersoll, and a saloon keeper into the bargain, as an ally in his effort to establish a mission in a new town. The Bishop's frank but kindly reminders in his mining-camp sermons concerning the wrong of intemperance, gambling, and the like sometimes had unexpected results. In one camp he was waited upon by a committee of miners, who evidently little understood the exact nature of a Bishop's duties. "Now, Bishop," said the spokesman, "you have been going for us about not having a preacher. Here is a proposition: If you will stay here and rustle up this preachin' business, and be our parson, we will stand by you to the tune of \$2,000 a year. Here it is down in black and white. This is all gilt-edge."

None of the Bishop's flock was more devoted to him than were the Indians of western Wyoming, among whom he was known as "the Big Chief of the White Robes." The account of Old Chief

Washakie who, as he lay dying, asked that his good friend the Bishop be told that "Washakie has found the right trail," or of the admirable work of the Rev. Sherman Coolidge, the full-blooded Arapahoe priest, known to many of our readers, is evidence enough of the power of the Gospel to uplift Indian life.

Many other interesting facts of life in the open Bishop Talbot has preserved for us in these admirable sketches. As we read we begin to catch something of the spirit of the West with its great expanse of country, its mighty solitudes, its mining camps, towns, and ranches where the battle between right and wrong is being fought out. Here no less than in the crowded cities of the East is there need for all the help the Church can give, extended by her best and strongest clergy. We hope that the Bishop is right when he predicts:

The time is not far distant when, by virtue of the growing enthusiasm for missions, the Church's noblest and best young men will claim the privilege of having a share in this heroic work in the mission field. It has never seemed to me too much to ask that every young clergyman who consecrates his life to the service of his fellow man should be willing to spend at least the first four or five years of his ministry in the difficult and isolated stations of the Church's frontiers.

For other Christian workers by whose side he labored Bishop Talbot has only words of praise:

The heroism, self-sacrifice and devotion evinced by our Methodist, Presbyterian, Baptist, and Roman Catholic, and other brethren in the Far West were such as to win my reverent regard. And great is the debt which our new civilization owes to these pioneers of the Gospel.

In the two closing chapters on Mormonism and the Mormons, and The Red Man and Uncle Sam, Bishop Talbot has dealt at some length with two of the difficult problems confronting our national Government. What he has to say on both subjects is well worth attention, and will serve to illuminate both in the minds of thoughtful people who want to know the right and assist the country as a whole in doing it.



# The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*  
223 West Seventh Street, Cincinnati, Ohio

A GROUP OF clergy recently assembled at the College of Preachers in Washington, D. C., at the call of the Executive Committee of the Forward Movement Commission to consider plans for simple and inexpensive publications for the Church. The group laid plans for the following program of publications:

The daily Bible readings are to be continued in a series of six booklets to cover the period up to Lent, 1937. The themes were selected and authors chosen.

A series of guides (formerly called tracts) is also proposed. These will have the titles *Forward in the Church*, *Forward with Christ*, *Forward to a Better Social Order*, *My Own Steps Forward*, and *Forward Into All the World*. These guides will be uniform in size with *FORWARD—day by day* and will be written in the same simple language. It is hoped to make up a cardboard box to contain twenty-five copies of each of the guides, which can be opened up into a display rack for the church vestibule, and to sell them for two cents each.

Another undertaking to help the individual communicant is a book of devotions to be known as *A Guide for Churchmen*. This is to be a comprehensive manual of private devotions and information concerning the Church. It is hoped to sell this manual for five cents.

For the clergy a booklet is under preparation to be entitled, *Leaders of Disciples—A Handbook for the Clergy with Suggested Aids for Coöperation with the Forward Movement*. This will cover such themes as the development of the devotional life of the clergy, building a parish program, suggestions for conducting discussion groups, personal evangelism, sermon approaches on the six subjects in the Lenten issue of *FORWARD—day by day*, and preaching missions. It is hoped this manual for the clergy will

be distributed free a month before Lent to all clergy. The plans for the publication of the guides and the communicants' manual call for their issue at the beginning of Lent and just before Easter respectively.

In addition to the above, a series of simple and inexpensive handbooks for the clergy and others is proposed by the committee. The first of these will be on the Christian idea of God.

The Forward Movement Commission is not going to develop into a tract society, but its experience convinces it that the use of plainly written and easily understood guides of the nature outlined can be a valuable help to the carrying out of the task laid upon it by General Convention of reinvigorating the life of the Church and rehabilitating its work. The effective use of this literature will depend on the coöperation of the clergy in using every occasion in public and in private of bringing it to the attention of the members of their congregations.

It is not the clergy alone, however, who can help in the effective distribution and the use of the daily Bible readings and the other publications of the Forward Movement. Various methods of personal distribution are being tried with success throughout the Church. Larger parishes are being zoned and vestries, women's guilds, and young people's groups are taking the pamphlets in an every member distribution. Just to sell or give them out at the Church door to those who are present on certain Sundays is a very inadequate method of distribution. The people who need them most do not get them in this way.

And do not forget to send them or hand them with a personal word to someone who does not come to your church at all. Many people have been helped in this way and some are being brought back to Christ's way of life.

# SANCTUARY

## *The First Hundred Years*

AT THIS TIME readers of THE SPIRIT OF MISSIONS are thinking especially of the past hundred years. THE SPIRIT OF MISSIONS itself began one hundred years ago. Through its pages there have passed before the eyes of three generations of readers a really majestic procession of missionaries.

To look back over these hundred years is to find many and varied reasons for deep thanksgiving. To look out upon the Church and the world as it is today is to find urgent cause for intercession that the Church's Mission may go forward in the next hundred years.

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ALMIGHTY AND ETERNAL GOD, Father of all, we thank thee for the manifest signs of thy presence and power with those who have sought to preach the Gospel to every creature. Bless we pray, the work of Thy Church. Grant us deep penitence for past neglect, a fresh vision of thy purpose, and an earnest desire to do thy will. Pour upon thy Church the spirit of prayer and of giving, that the fields, white already to harvest, may be reaped with joy to thy eternal praise and glory; through Jesus Christ our Lord. Amen.

O Almighty Lord and Father, who hast warned us by thy Son Jesus Christ that to whom much is given, of them shall much be required; have mercy upon us, thy servants, who confess our neglect of thee and of thy Word. For the sins of our national and social life, for our personal sins and failures, we humbly ask thy pardon. Spare us, good Lord, we beseech thee, and give us grace to serve thee more faithfully.

Quicken our wills by thy Holy Spirit, that we who have been brought to the knowledge of thy love may be filled with zeal to extend thy Kingdom among men, to the uttermost parts of the earth. Hear us, O Lord, from Heaven thy dwelling-place, and when thou hearest, forgive; for the sake of him who was lifted up from the earth that he might draw all men unto him, thy son our Saviour Jesus Christ. Amen.

THOU WHOSE infant feet were found within thy Father's shrine,  
Whose years, with changeless virtue crowned, were all alike  
divine,  
Dependent on thy bounteous breath, we seek thy grace alone,  
In childhood, manhood, age, and death, to keep us still thine own.

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The two prayers are adapted from the *Australian Board of Missions Review*.



# 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

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## National Council Meeting December 10-12

**M**ETHODS FOR PROMOTING the Church's work, the relation of young people to the National Council, financial outlook and plans for 1936, and the Church's work among Negroes occupied the major attention of the National Council during its recent session, December 10-12 in the Church Missions House, New York.

Bishop Perry came to the meeting after recent visits to eight southwestern dioceses and missionary districts and to fourteen others since the autumn, making a total of fifty-eight visited by him as Presiding Bishop. In opening the Council he said, in part:

One might if he would comment at length upon the impressions made by these recent visits but principally I have been impressed by the spirit of unity, of conscious unity of purpose, among the dioceses and missionary districts, and the part that they all—I might say particularly the most distant—have in the purpose and the life of the Church. Now of course it is for this spirit and this sense of purpose that the National Council stands and I believe that meeting so soon after the session of the House of Bishops, we shall remember that fact in our sessions. A meeting of the General Convention or the House of Bishops always places new responsibility upon the Council. I believe that is true of the action taken by the House of Bishops in Houston. They made choice of Missionary Bishops of the Church for North Tokyo, Liberia, and Idaho, but the House has left with this body the direction of their work and making provision for it. . . .

I trust that the members of the Council will have in their thought and in their prayers those who have been called to new diocesan responsibility in the Church both in the mission field and among the dioceses. We are deeply interested in the fact that one of our officers, Dr. Reinheimer, has been elected as Bishop Coadjutor of Rochester. . . .

Later in the meeting the Council adopted an appropriate minute on Dr. Reinheimer's election congratulating "the Diocese of Rochester upon its choice of one so singularly fitted by his proved character and ability to fill this high office," and recording its appreciation of Dr. Reinheimer's "rare ability and untiring efficiency" in directing the Field Department "during the most difficult period of its history."

### THE CHURCH'S PROGRAM

**M**ETHODS FOR promoting the Church's work was the subject of a long period of the Council's discussion, presented by the Rev. Bartel H. Reinheimer, Executive Secretary of the Field Department. Discussion covered a wide range of questions: Has the work of the Council become overbalanced with administrative responsibility at the expense of promotion? If so, how far is this due to the financial necessities of recent years? Should not missionary education in its largest sense be a major responsibility of a chief coördinating officer rather than a subordinate division of one department? How can the promotional work of the Council, the provinces, the dioceses, and the parishes, each with its own part to play, be coördinated and unified?

While financial affairs are still critical it was felt that one present necessity may be met by asking the President of the Council to coördinate all present channels of missionary education as it goes on in the several Departments. Further, the Council in gratefully receiving Dr. Reinheimer's report, approved his statement that the scope of the Field De-



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partment's work should include at least:

1. The promotion of the annual Every Member Canvass.
2. The building up of popular information about the Church's work.
3. A strengthening of the convictions or consecration of a mass of the Church's members.
4. The training of local leaders for diocese and parish.
5. The adjustment and remodeling of a normal organization of province, diocese, and parish, and the securing of greater fulfillment of their responsibilities.
6. The promotion of coöperation with the leadership of the National Council.

### OUR YOUNG PEOPLE

ANOTHER important report received and discussed by the Council was that on the relation of the Church's young people to missionary work presented by Miss Eva D. Corey. The committee consisting of the Rt. Rev. Frank A. Juhan, the Rev. W. Brooke Stabler, the Rev. Ernest E. Piper, and Mr. Charles W. Wood, Jr., in addition to Miss Corey, felt that its report was tentative and requested that it be referred to the Department of Religious Education for further study. This reference was made and in the meantime the report will be sent in full to the Bishops of the Church and will be made available to other persons wishing to see it. The Department of Religious Education will make its report at the April meeting.

### APPOINTMENTS AND RESIGNATIONS

CONTINUED financial stringency restricted appointments made at this meeting to a minimum required to fill vacancies where the need was especially urgent:

The Rev. Harry Taylor Burke, a graduate of Western Kentucky State College and the Virginia Theological Seminary, ordained deacon and priest in 1934, and now working in Kingsville, Texas, was named for Sagada, Philippine Islands, to reinforce the staff there. Of the two men now at Sagada one is already overdue for furlough and the other's furlough is due in 1936.

Miss Margaret Isabella Colson, R.N., supervisor for five years in St. Luke's

Hospital, New York City, was appointed to St. James' Hospital, Anking, where the retirement of Miss Sada C. Tomlinson in 1936 makes a replacement necessary. Miss Colson's parish is St. James, Zanesville, Ohio, where she was confirmed at the age of twelve.

Miss Tomlinson has been a member of the Anking Staff since 1907 and has done a notable work in the training of nurses and in improving standards of hospital administration.

From the Community of the Transfiguration, Sister Ruth Magdalene goes to Anking, replacing Sister Anna Grace who is returning to the United States.

Miss Roberta L. Lassiter, a young Negro woman, graduate of Brick Junior College in North Carolina and of the Bishop Tuttle Training School in Raleigh, goes to Fort Valley School, Georgia, to assist the principal, Mr. H. A. Hunt, and Mrs. Hunt as teacher and social worker. This appointment is of interest as there have been few Church positions available for Tuttle School graduates, most of them being asked for by other social agencies.

An interim committee was asked by the last Council meeting to complete the appointment of a woman worker for St. Timothy's Mission, Spartanburg, South Carolina, filling the vacancy caused by the death of Edith Main more than a year ago. Miss Esther B. Matz has been appointed. She comes from the Church of the Nativity, Crafton, Pa.

Miss Helen A. Lyles was appointed for one year as student worker and religious education secretary in the Diocese of North Texas. She is a Texas girl, returning from study at St. Margaret's House, Berkeley, California, to work in her home diocese.

The resignation of Miss Marguerite Bartberger from the Alaska staff has followed the closing of the mission school at Anvik on account of reduced appropriations for 1935. The Council accepted the resignation with regret and with appreciation of Miss Bartberger's long service. She has been on the staff since 1920.



## THE NATIONAL COUNCIL

### BUDGET AND GIFTS

THE COUNCIL gave preliminary consideration to the outlook for 1936 and appointed a committee of three, the Bishop of Chicago, the Rev. Karl M. Block, and Miss Eva D. Corey, to consider ways of balancing at least the Emergency Schedule. The committee made several recommendations in harmony with the recent discussion and resolutions of the House of Bishops.

Three appropriations of more than usual interest for aid in education were approved: a grant from the Henry Trail Fund for the aid of foreign students for the ministry was made to the Rev. Noah K. Cho, rector of St. Luke's Korean Church, Honolulu, for post-graduate study at Nashotah House. Mr. Cho is the only Korean clergyman in an American diocese, although there are, of course, many Korean clergy of the Anglican Communion in Korea.

A scholarship for study in New York with residence at Windham House was granted from the Emery Legacy to Miss Dze-djen Li, a member of the staff of Ginling College.

A grant of \$100 from the United Thank Offering was made to Miss Toshiko Mori, a public health nurse at St. Luke's International Medical Center, Tokyo, for further study of nutrition in order that she may secure a Government license to teach. Miss Mori is a Wellesley graduate with a B.S. from Simmons College. In 1932 she held a scholarship from the Rockefeller Foundation at Columbia University. The present grant was made in accordance with the action of the Woman's Auxiliary triennial Meeting in 1934 which approved the use of that offering for training and employment of qualified women nationals in highly specialized positions, upon the application of the Missionary Bishops concerned.

A number of recent gifts were announced during the Council sessions:

The three dioceses of the Chinese Church which form the three missionary districts of the American mission, Shanghai, Hankow, and Anking, have

sent an offering of \$1,672 Chinese currency to the Presiding Bishop and the Council, as a thanksgiving for the hundredth anniversary of the arrival of the Episcopal Church's first missionaries in China. (See *THE SPIRIT OF MISSIONS*, December, 1935, p. 535.) The use of the offering is left entirely to the Council's discretion but the Council is going to ask the Chinese to indicate how they would like it used. Mr. A. T. L. Tsen, president of the Chinese Board of Missions, in a letter to John W. Wood accompanying the gift, said in part:

I know that you and the whole Church in America will appreciate our gratitude much more by the knowledge of our efforts in the missionary work of the whole Chinese Church in Shensi and in the promotion of self-support in our three dioceses. You will rejoice not by what we can repay you but by what we are trying to do for ourselves. I can say this much: we are making progress.

Words fail me to express our deep and sincere gratitude to you and the whole American Church. I will close this long letter by saying "Thank you very much" and as between friends, you will appreciate and understand our sincerity and gratitude when the Chinese clergy and laity of the three dioceses of Shanghai, Hankow, and Anking say just those four words.

The ten Bishops and clergy who wrote sections of the Presiding Bishop's Lenten book for 1935 have in effect made a gift of \$516 to the Church's work as they wrote the book with the understanding that all royalties would be used for that purpose, and a check for royalties in that amount was received during the Council meeting. The Presiding Bishop intends to issue a similar book for the coming Lent.

While the Council was in the midst of discussing the need of individual gifts, the mail brought a check for \$1,000, the gift of a clergyman and his wife.

The beneficent will of Ella Elizabeth Russell has figured in many reports from foreign mission fields in recent years. A part of the money designated for buildings in Japan was appropriated by the Council toward a chapel at St. Barnabas' Hospital, Osaka, the hospital adding more than a third as much from accumu-



## THE SPIRIT OF MISSIONS

lated earnings. Three temporary locations have been used for a hospital chapel and the need of something permanent long has been felt. The new chapel will adjoin the hospital building in line with the main corridor. Like the hospital it will be of reinforced concrete. Erection of the chapel is also to relieve the present crowding of the hospital. The basement will be used as a clinic for well babies. Eventually, when more money can be found, a second and third floor will be added over the chapel to provide space for nurses' quarters.

### BISHOP-ELECT KROLL WELCOMED

**T**HE VERY REV. LEOPOLD KROLL, Dean of Holy Trinity Cathedral, Port au Prince, Haiti, and Bishop-elect of Liberia, was greeted by the Council. He spoke briefly, saying in part:

I have been around the Missions House the last few days, going back to Haiti tomorrow, and there has come to me a knowledge of the fact that you have passed over to me a very interesting work and also a very important one. Why you picked on me I do not know. I want to

say before the members of this Council that Bishop Carson has given me an inspiration and also a training which I am sure is going to be most helpful in this new work. If there is going to be any success, a good deal will belong to Bishop Carson.

I do not know what to say about the work in Liberia. I am going out there with eyes open to see what is there. I hope to come back before next General Convention and report fully. I hope I can rise to your expectations and that I shall have your prayers and that the Holy Spirit will guide me. It will be a great joy to know that the power of God is working amongst these people. I am going out with the assurance that the members of the House of Bishops and the members of this body are going to back me up. I will do the best I can.

Minutes of appreciation were adopted in regard to the recent retirement of the Rt. Rev. John McKim after fifty-six years in Japan (see page 13), the fortieth anniversary of the consecration of the Bishop of Alaska, the centennial of THE SPIRIT OF MISSIONS (see page 6), and the election of the Council's Field Department executive, the Rev. Bartel H. Reinheimer, as Bishop Co-adjutor of Rochester.

## W. A. Executive Board Meeting

**A**N OUTSIDER WHO visits the quarterly meeting of the Woman's Auxiliary Executive Board at once becomes aware of a strong tide of world interest and deep concern for human values together with continuous effort to find ways of putting this interest and concern into practice. What practical work can Church women do, for instance, to establish more Christian relations between members of different races? What can be done to help answer the question raised by student groups: What is the Christian message? How can Churchwomen further the cause of world peace? How can they learn the social needs of their immediate community, whether it be a city or an isolated village, and having learned, what can they do about it? What can the women of the Church do, through their parishes and otherwise, to help meet the pressing problems of sup-

port and personnel in domestic and foreign fields? How can material be provided for the use of Church groups and leaders which is really within the scope of women who have only the slightest knowledge of the Church?

These are by no means all the matters that were studied in the recent Board meeting, December 6-9, at Church Missions House, New York, not as matters of theory but in the face of existing needs and situations.

Other matters, more detailed, included such questions as, How can the Church make better use of Tuttle School graduates, many of whom are now absorbed into so-called secular social work because specific Church positions are not available? What can and what should women do about pending legislation affecting human values? How can the United Thank Offering be promoted?



## THE NATIONAL COUNCIL

Plans for the 1937 Triennial Meeting of the Woman's Auxiliary occupy an increasing part of each meeting though they are not yet definite enough to announce. The first steps were taken toward preparing for the Quiet Day for Prayer next Armistice Day, and attention was called to the approaching World Day of Prayer, observed by women's groups around the world on the first Friday in Lent (February 28). The Board continued its study of plans and policies for coordinating and stabilizing student work, and the study of policies in regard to qualifications of United Thank Offering appointees.

It is manifestly impossible in the available space to report the Board's discussion of each of these subjects, but there is a simple process by which any woman may learn more definitely about any one of them. Among the twenty members of the Board are eight provincial representatives. These communicate promptly with all the diocesan presidents of their respective Provinces after each Board meeting, passing on to them the most important results, and the diocesan presidents inform the parish branches. Any parish officer, therefore, desiring fuller information has only to ask her diocesan president or her provincial representative.

The Board members receive an enormous amount of information and keep in touch with the work of the Church as a whole on the one hand and with the needs of the field at home and abroad on the other. The recent Board meeting was addressed by the Presiding Bishop, the President of National Council, Bishop Bartlett, and more briefly by the Very Rev. Leopold Kroll, Bishop-elect of Liberia. The Rev. C. Rankin Barnes described the policy and program of the National Council's Social Service Department; Miss Eva D. Corey of Massachusetts and Miss Elizabeth Matthews of Southern Ohio, members of National Council, were present much of the time; and one of the Woman's Auxiliary field secretaries, Mrs. D. D. Taber, reported in considerable detail about the work in nine dioceses where she has spent the past two years.

Attention is called to three national

conferences meeting in Washington in January: the Council of Women for Home Missions, January 12-13. This is made up of cooperating women's boards. Miss Lindley is the Woman's Auxiliary representative. Work among migrants is under this Council, and as the Board voted a small share in the salary of a new worker among migrants, the conference is of special interest. The National Rural Conference follows on January 14-17; the Conference on the Cause and Cure of War on January 21-24. Reports of these are to be made at the February Board meeting.

From its three members who represent the Girls' Friendly Society, Church Mission of Help, and Church Periodical Club, the Board learned of the recent work and immediate plans of those societies. Plans of the Forward Movement were also presented, by the Board's chairman, Mrs. Henry Hill Pierce, who attended the recent meeting of the Forward Movement's Women Associates.

The Emery Fund continues its beneficent work. Appropriations were made from it to send a Christmas gift to twenty missionaries now on furlough and to forty retired missionaries.

Congratulations were sent by the Board to the Daughters of the King on the completion of fifty years' work, and also to the Bishop of Alaska on the fortieth anniversary of his consecration. In view of much recent interest in the Julia C. Emery Hall at Bromley, Liberia, the Board was glad to hear of a recent visit of Bishop Campbell to Bromley where he found Miss Olive Meacham, the principal, "doing famously," though he felt she should have an assistant. It is inadvisable, as the Foreign Missions Department has always said, to leave one woman alone with no other foreigners on the staff in a remote mission.



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