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# The Spirit of Missions

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AUGUST, 1929

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THE RIGHT REV. HIRAM RICHARD HULSE, D.D.  
*Second Missionary Bishop of Cuba, 1915—*

# THE SPIRIT OF MISSIONS

VOLUME 94

AUGUST, 1929

NUMBER 8

## The Threefold Task of the Church in Cuba

The Church must train Christian leaders if it is to build permanently upon the foundations of a quarter century of organized work in Cuba

By the Right Rev. Hiram Richard Hulse, D.D.

*Second Missionary Bishop of Cuba*

THE CHURCH IN Cuba has three distinct functions: The first was finely expressed by the Right Rev. Albion W. Knight, first Bishop of Cuba, in his initial address to the newly organized Convocation of the Missionary District, "To provoke others to good works." Our second function is to take care of our own people and the third is to go after the great unchurched multitude.

The traditional Church of Cuba is the Church of Rome, but for many reasons, the Cubans, at the time they won their freedom, had become dissatisfied with that Church. With the coming of peace, Cuba grew rapidly in population and wealth, towns grew up without churches, and both people and church authorities seemed content to have it so. After nearly a generation there still are large towns without a church of any description whatever. When we go into these places almost at once a Roman priest follows and tries to organize his own people.

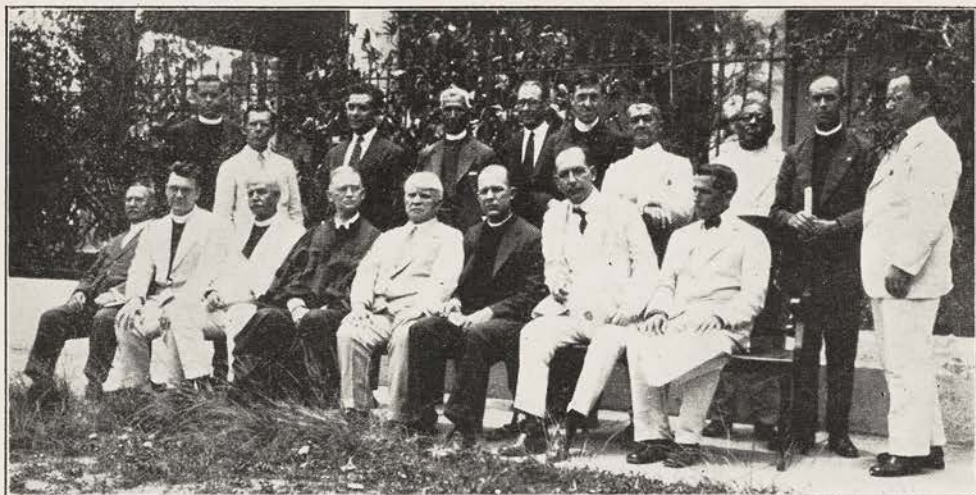
Five years ago, we opened a school on the main street of a section in Camaguey which contains over ten thousand people and has a life of its own as it is shut off by the railroad from the rest of the city. At that time, there was no other church or religious school in this growing section and our school met with some success. About a year ago, a Roman Catholic Order started a school a block away with

the avowed intention of driving us out. Although our resources are very scanty and they are supported by the entire teaching strength of the Order and are prepared to spend half a million dollars, we are still there and have every intention of remaining. If, however, they should drive us out, there will be a school there; a school in which, at least, the essentials of Christianity will be taught and some attention will be given to the moral and spiritual development of the students. Whether we are driven out or whether we stay, that much will have been accomplished.

There is great need to stimulate all the Christian forces in Cuba, which has a population of over three million, scattered over a territory about as large as the State of Pennsylvania. The majority of the people live in the country and have few if any religious privileges. We have a bishop and eighteen other clergymen, six Americans and twelve natives, carrying on our work in sixty-eight different stations. Only sixteen have church buildings, while in the other places such shacks as can be rented or borrowed for the occasion are used.

We cannot expect with this meagre force to make any great impression on three million Cubans. We ought, therefore, to thank God that there are other religious forces here and if we can stimu-

## THE SPIRIT OF MISSIONS



CLERGY OF THE MISSIONARY DISTRICT OF CUBA  
*Nineteen clergymen, including Bishop Hulse, of whom twelve are Cubans, minister to Cubans, West Indians and Americans, in sixty-eight missions*

late them to renewed activity, we shall have performed a useful function.

In the second place, we care for our own people, white and black. There are over fifty thousand British West Indians, English-speaking Negroes, a large proportion of whom belong to the Church of England and are therefore our responsibility. If we fail to give them the religious guidance and shepherding which they need, there is grave danger that they will slip back to old customs and superstitions. It is difficult, however, to build up permanent work among the West Indians who shift around so rapidly. Where we can get a good catechist or lay reader from among their number, who will carry on the work under the supervision of an archdeacon, we find it possible to keep up good congregations even though the members shift about rapidly. This is especially the case with congregations about sugar mills where we have some help from the management. In San Manuel and in Baragua, we have two splendid catechists, and in Manati, an excellent lay reader. In these places there are stable congregations.

In Havana, the evening congregation at Holy Trinity Cathedral is composed of British West Indians. There are many scattered around the city, and if they

had a building in a convenient neighborhood, which could be not only a religious but also a social center, I am sure that a large congregation could be built up.

St. Cyprian's School, Guantánamo, cares for Jamaican children, whose parents desire to have them brought up in their English traditions, which include membership in the Church of England.

There are probably between six and seven thousand English and Americans permanently resident in Havana, and a large indeterminate number scattered about in the country. A large proportion of the English belong to the Church of England and a considerable number of the Americans are Episcopalians. The Cathedral in Havana has a large and enthusiastic congregation which has just paid for an organ and is now engaged in paying off the debt on the Deanery. In the last fourteen years this congregation has given over forty thousand dollars for permanent improvements.

The work among our own white people in the country is scattered and has no promise of being permanent. Americans are scattered in small colonies which are decreasing or grouped about the sugar mills. There was a time when it looked as though there would be a considerable number of Americans engaged in small

## THREEFOLD TASK OF THE CHURCH IN CUBA

farming or raising citrus fruits, but the attempted revolution in 1917 drove them away. La Gloria is typical of what is happening in these colonies. Here services are still held as a large Cuban work has developed, but whereas fifteen years ago, the Sunday school numbered over a hundred American children, today, in a school of one hundred and thirty-three, only ten are Americans; the rest Cubans.

Fifteen years ago the Isle of Pines had nearly four thousand permanent American residents. We had four churches in as many different communities but when the hurricane destroyed our churches, it did not seem wise to try to rebuild them as there are less than three hundred Americans left on the island.

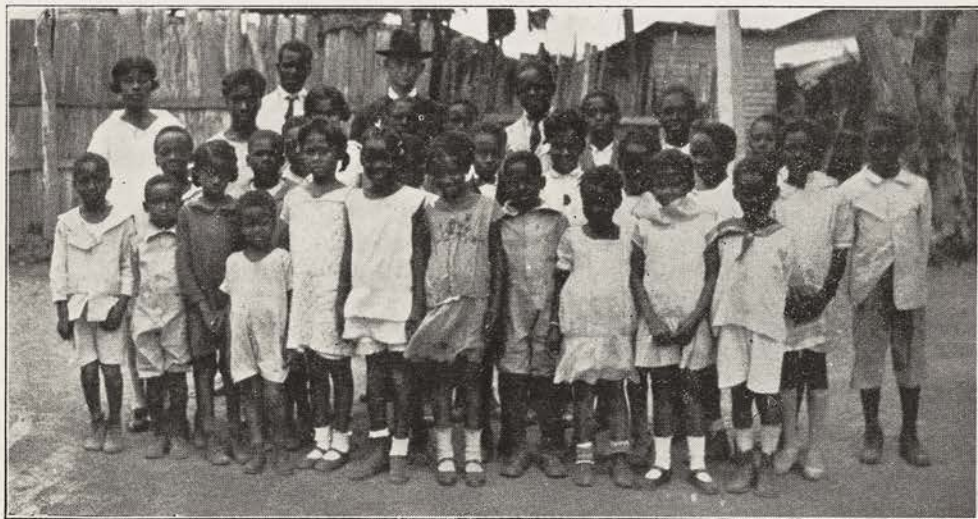
The work, however, which we have done among these people who have moved away has not been lost even though there is nothing in Cuba to which we can point as a permanent result. When we get men into the Church here and they move away, they become leaders and helpers in Christian work elsewhere. I am constantly being reminded of the unity of the Church, as I get letters from men and women all over the United States and England, saying that I had confirmed them and asking for letters of

introduction. We in Cuba have sowed the seed and others have reaped the harvest; but the Church has gained and is stronger for what we have done.

Whether the Church gains or not, we certainly have a duty to our own people in this foreign land. They speak our own language and belong to our own race and nation. They are aliens in a strange land, where they find strange customs and a strange language, a land where it is very easy to let things slide and become somewhat slipshod and easy going. To them belong every comfort and encouragement which we can give.

Archdeacon Lopez and Archdeacon Thornton as they travel around the country are constantly ministering to these scattered Americans. Many of them are not members of the Church, but we look after them impartially, with the result that whether or not they join the Church when they move back home, they remember gratefully the interest that was shown in their welfare here.

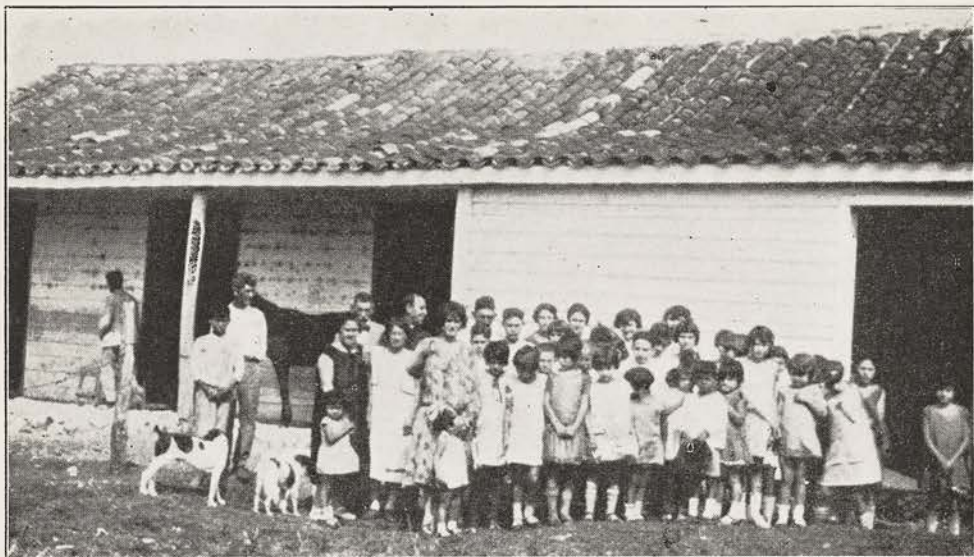
Our third function is to preach the Gospel to the unchurched Cubans. They are of two kinds, the comparatively few well-educated who have drifted away from the Church of Rome, and the vast majority of country people who have been



ST. CYPRIAN'S SCHOOL CHILDREN, GUANTANAMO

*Bishop Hulse would like a school connected with every country mission and parish in order that Cubans as well as West Indians might be prepared for Christian leadership.*

## THE SPIRIT OF MISSIONS



CONFIRMATION CLASS, SEMILLERA

*One of the country outstations from Los Arabos where services are held in any building which can be obtained for the occasion. This time it was a warehouse*

long and sadly neglected by the Church.

The teaching of the Roman Church is such that a large proportion of the educated people do not feel at home in its membership. Some of them, of course, are pure materialists, but a large proportion are not irreligious and some live Christian lives. Through inheritance and from family and social reasons, they are attached to the Church of Rome, but they feel out of place there and fail to get the help that comes from taking part in common worship and participation in the Sacraments.

As I travel around the country, I fall into conversation with people on the trains. They see that I am a clergyman and ask me where I belong. When I tell them, they ask me what it is the Episcopal Church teaches. I try to explain that we have gone back to primitive Christianity, taking away from it the unessential things that have been added during the ages in order that we may preach the primitive Gospel in all its simplicity. Again and again, I have had men say to me "Why that is just what I believe," but believing that, they have been led to feel that there is no place for them in the Church where they were baptized.

During the Bishops' Crusade, which we held last Lent, we had a meeting in the theater in Guantánamo. The place was crowded with people who never would have come to our Church, people who in the main belonged to the educated classes and had been baptized in the Church of Rome but had drifted away from it. Some of the audience were brave enough to come to All Saints' Church the next Sunday, Easter; more of them went to Communion for the first time in years. The large majority of them still hold aloof from any Church, but they have a better opinion of Christianity, a kindlier feeling for the ministry, and much respect for the Episcopal Church. They would undoubtedly be of greater use to the community and would receive greater help for themselves if they would actively associate themselves with us, but we have not altogether failed if we have won them for Christianity.

I believe that the Church at home sent us here with a larger purpose in mind than that of adding to the membership of the Episcopal Church. We are here to win men to Christ and to spread His Kingdom, so that men will carry on all of their varied interest in life, in business,

## THREEFOLD TASK OF THE CHURCH IN CUBA

in politics and in social affairs in accordance with His will. If we can bring that about to any considerable extent then our mission is not a failure though our numbers remain small.

The other class of unchurched people are to be found in the country, and Cuba is still rural. Work in the country is difficult; roads are bad in the dry season and almost impossible in wet weather. Consequently the country-side has been largely neglected, but so far as our resources permit, we are trying to reach the country people.

With only eighteen clergymen working in sixty-eight different places we cannot of course begin to reach very many of the two millions who live in the country. But wherever we go as though we meant business, we meet with success. We have our largest congregations, our largest number of baptisms and our largest number of confirmations in the country parishes. Here is where we are building our permanent work.

The Cuban Secretary of Sanitation, who opened the *Congreso Evangelico* in Havana last June, received his religious training in our church in Bolondron. That church has been abandoned but its old members, many in positions of influence, are scattered all over Cuba.

When we opened the mission in Los Arabos, a dusty little country town in mid-Cuba, we found a missionary who was not content to remain in the house and let the people come to him. He got on horseback and visited all the surrounding country until he became the pastor of the whole country-side. Today, the little church is the religious center of a large sector of that region. Last March, I went to Semillera, one of the outstations from Los Arabos, where we held the confirmation service in the warehouse of a country store. Eight were confirmed and there was a large attendance, although most of the people had to stand. While we had our service, the chickens and the ducks, the dogs and the goats, wandered in and out to see what it was all about,

but it did not interfere at all with the devotion of the people. It was a real country scene and would have pleased St. Francis.

The great present need for the country work is to have a parish school in connection with every established mission where we can supplement the work which the nation is doing in the public schools. If in addition to this we could have a boarding school where we might send the most promising of these country boys, and a hostel in connection with one of the normal schools to which we might send the girls who desired to be teachers, we would be training up the future leaders of the Cuban people.

Many of these country boys have good minds, untroubled by the distractions of life in the city. They only need an opportunity which I believe the Church can give them. It would not be simply training their minds for there are splendid schools in Cuba but training their consciences and educating their will, developing in them a sense of responsibility and habits of initiative. If the Church is to make a permanent impression on Cuba, it must train the young people, the leaders of the next generation.



TYPICAL SMALL TOWN CUBAN FAMILY



# Notable Achievements in Camaguey

Cuban towns, hitherto without any kind of church, challenge our workers, who with meagre resources, accomplish much

By the Ven. Juan McCarthy

Archdeacon, Cuban Work, Havana, Cuba

**T**HE following article gives but an echo of the successful work of Archdeacon McCarthy in the Province of Camaguey and elsewhere. Prior to his undertaking work in 1918 under Bishop Hulse, he had been for thirty-seven years a missionary in various parts of Latin-America ranging from Patagonia to the Mexican border. His more than ten years in the Missionary District of Cuba have been rich in results and have revealed him a most versatile missionary. High and low alike are proud to call him friend while among the dwellers in thatched huts in the interior of the Island thousands make him their confidant. He is a forceful speaker and has many interesting stories to tell of his experiences during the years of his devotion to the people of Latin-America.

**I**T IS TRULY MARVELOUS to see what great things God can do with the poor materials at His disposal. Oft have I been astounded as I have watched the operations of the Spirit of God and have seen how He takes hold of poor broken human vessels and utilizes them to His glory. And as one reviews the work of the mission in Cuba, it is apparent how the Lord has done stupendous things in the past few years, despite inadequate means, both of men and money. In Cuba, we have been using old mud-huts, cow-sheds, shacks and the open air to tell the Good Tidings of the Saviour of mankind. Joyously putting up with every kind of inconvenience, sleeping in our clothes for a week at a time when in wild out-of-the-way places; eating with our fingers when the cutlery was absent; and having to bathe with the dew on the banana leaves in places where the only water was several miles away. Month after month these inconveniences were gladly undertaken

when we knew that a rich blessing from God was awaiting our arrival. This blessing made the inconveniences appear to be very insignificant as, in truth, they were when compared with the rich reward bestowed by God.

In 1920, I first visited Moron where there was then no evangelical church. I knew not where to hold a service! In a short time, I made friends with the president of a Negro lodge. I spoke to him about the necessity of taking care of the soul, as well as the body, and asked him to coöperate with me in carrying the Gospel to the thousands of West Indians who were living in that region. He was greatly interested and consented to grant me the use of his lodge room for services. This is on the second floor of a wooden structure and seats comfortably about two hundred. At the first service, over three hundred persons crammed inside in a most uncomfortable manner, but it was certainly a very enthusiastic service. These Negroes knew the whole of our service without a prayer book and could sing all the hymns without a hymn book. It was splendid! I continued going to Moron, but for years we were unable to hire a house for our services as the bishop had no money for that purpose. Our Spanish and American work in Moron now has admirable physical equipment including a fine school. The work among the Negroes is still precarious and dependent upon borrowed quarters or very cheap and dirty rented rooms.

Holy Trinity Episcopal School was built about four years ago on land comprising about eight building lots donated by Colonel Tarafa, the president of the Northern Railway. Although not a mem-

## NOTABLE ACHIEVEMENTS IN CAMAGUEY

ber of our Church, he has been very sympathetic towards us and in addition to the Moron site, he has given land in Esmeralda for a school. This school has made good under the guidance of the Rev. M. J. Mesegue, one of our clergyman who was formerly a Roman Catholic priest.

Fourteen miles inland from Florida is the San Jeronimo Mission. To all outward appearances this is a desert place where it would be useless to hold services. Such, however, is not the case. Frequently I have had seventy persons at services, many of whom walked many miles over rough timber land, cutting stones and infernal roads. Some of the people have never missed a service. This in spite of the fact that it was said that it would be a waste of time to attempt work here. My conviction to the contrary has been justified and as long as I remained in the Province of Camaguey, I always visited San Jeronimo.

About five years ago, I received an invitation to visit a country neighborhood not far from the town of Cespedes. To my great astonishment, on my first visit one hundred fifty persons attended service. They appealed to me to continue the services, which I did for a time in a shack kindly loaned by the owner. Later, this work was placed in charge of the missionary at Cespedes.

In San German, a chapel was offered to us for about five hundred dollars. This most reasonable offer, however, could not be accepted as the bishop had no money. The chapel had had an interesting history. The mission had formerly been one of the African Orthodox Church, whose missionary in the provinces of the Oriente and Camaguey had arranged to buy the chapel on the installment plan. When he failed to carry out his agreement, the people petitioned me to take charge of the mission. I already had my hands full with over twenty missions and churches which I visited every month and I tried to avoid assuming responsibility for any more work. The people of San German, however, appealed to me so earnestly that I could not refuse. I went there and was greeted with great enthusiasm. At the evening service, about four hundred were packed inside and outside the chapel, while the streets swarmed with listeners. Bishop Hulse wanted to buy this chapel but, as is usually the case when a fine chance comes along, he had no money. As borrowing or renting a place for services was difficult and unsatisfactory, the work there had to be left for a time until our mission could acquire property.

In the sugar mill of Baragua we have a good solid work which I began about six years ago. This work is principally



THATCH HUT USED FOR SERVICES IN CESPEDES

*To inaugurate the services of the Church, this Cuban and his family loaned their shack to Archdeacon McCarthy until a proper building could be erected*

## THE SPIRIT OF MISSIONS

among the West Indians, although services are held occasionally for Americans and Spanish. The West Indian services here are really splendid under the leadership of a consecrated lay-reader. Day and night, he thinks only of the mission. During all the years I was in charge there were never less than one hundred persons at the services, while generally there were double that number and often as many as four hundred. The mission activities include a good choir, a Girls' Friendly Society, a Woman's Auxiliary branch, a church guild, a juvenile society, and a very fine Sunday school. There is also a day school. The members of this mission are doing all they can to extend the Kingdom of God. Besides contributing generously toward their own expenses and the General Church Program, they have made their own altar, sanctuary, altar rails, pulpit, seats for the congregation, litany desk and lectern. The women made all the choir vestments, embroidered the altar linen, made ban-

ners for the Sunday school, Girls' Friendly Society and many other things. Yet all of these people are extremely poor. The highest paid man among them makes only about one dollar and a half a day of twelve hours during the grinding of the sugar cane. At other times, they rarely work more than half time at a reduced wage, which makes their income very scanty. Yet, withal, they are generous to the Church.

In Cespedes, in the Province of Camaguey, there is a fine work. Previous to 1921, the rector in charge of the city of Camaguey was able to visit there only once every three or four months. Consequently, there was scarcely anything there. In 1921, I was able to induce Bishop Hulse to place the Rev. Salvador M. Berenguer in Cespedes to build up the Church. As there was no school worthy of the name in that locality, the Berenguers opened a parochial day school which soon gained a great reputation. Mrs. Berenguer is a most capable person, generous, and kind, and an indefatigable worker. The success of the church was very largely due to her.

In Esmeralda, another country town where we began work in a shack, now, through the kindness of a wealthy Cuban who gave us a large plot of land near the station and of a friend in the United States, we have a fine brick school which is also used as a chapel.

And so it is as we glance from one place to another, we see how marvelously God has blessed the labors of His inutile servants. But our missionaries could have done many times more had the adequate means been available to them. But some in God's Church have been like Achan of old, a great hindrance to the cause of God. Shall this hindrance continue? Shall we not rather today deliver ourselves over to God heart and soul; so that the Kingdom of Heaven will be no longer manacled and kept back, but that this may indeed be a year of jubilee when we shall resolve by the grace of God to make an advance and wipe out the stigma which has been placed upon us because we have loved the world much more than we do the souls for whom Christ died?



IGLESIA SANTA MARIA DE LA GRACIA,  
CESPEDES

*The Rev. and Mrs. S. Berenguer developed the work in Cespedes and built this simple church, which ministers to two congregations*

# A Year's Progress in Southern Brazil

Remarkable addition of land and buildings,  
largely provided by Brazilians themselves, en-  
ables Church more fully to fulfill her Mission

By the Rev. W. Leigh Ribble

*Missionary, Porto Alegre, Brazil*

STATISTICS AND facts with regard to material progress are incapable of giving any adequate idea of the great spiritual development which the Brazilian Episcopal Church has undergone since its inception. On the other hand, they are interesting in that they serve as an index, however imperfect, of the tremendous vitality of this mission. It is therefore illuminating to note what the Brazilian Church has done, during the past year toward acquiring property and constructing the churches, chapels and other buildings, that it so desperately needs for the furtherance of its work.

Nine pieces of land varying in value from small amounts to as much as two thousand dollars, were added to the holdings of the mission. Some were donated by the friends and members of the Church. The others were purchased by the native congregations who neither asked nor received the slightest help from outside sources.

Quite a number of buildings either have been put up or are in the process of construction. On the Ilha de Bom Jesus, the people of Trinity Church, Rio de Janeiro, built a chapel for a congregation of disabled soldiers and their families. This chapel is very humble but it fills a very real and long existing need.

At the foot of the Morro de Sao Carlos,

WATKINS LEIGH RIBBLE who has just returned to the United States on sick leave, is the son of one of the early missionaries to Brazil, the Rev. G. W. Ribble. Born in Brazil, during his father's service there, he came to America for his education which he received at the University of Virginia and the Virginia Seminary. Immediately upon his ordination in 1927, he returned to Porto Alegre where for the past three years, he has taught in the Seminary and done evangelistic work. Tuberculosis has forced him to give up this work for the present at least and to return home.

where dwells the poorest and most neglected element of the population of Rio de Janeiro, the congregation of the Church of the Redeemer erected a small chapel with the help of some contributions from the United States. This building, most simply built and furnished, was desperately needed and will do much to advance the Kingdom of God in the midst of a despised and spiritually forgotten people.

Turning to the State of Sao Paulo, we see unmistakable evidences of growth and progress during the past year. Under the able direction of the Rev. J. Y. Ito, the Japanese have built a church at Biriguy, which will serve the largest congregation in the Japanese colony. Not content with this, the colonists have begun the construction of another church at Registro, where there are also a large number of Japanese communicants and baptized members.

Coming down to the coastal section of the state, we find an inspiring example of missionary zeal and of personal sacrifice in the work of the Rev. Joseph Orton, rector of St. Mark's Church, Santos. In addition to his parish work and his efforts to build up congregations at points distant from the city, Mr. Orton devotes a great deal of time giving lessons in English. With the proceeds from these classes and with some help from his city

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JAPANESE MISSION, BIRIGUY

*The Rev. J. Yasoji Ito has charge of the work among the Japanese colonists who have recently built a church for themselves at Biriguy and are erecting another at Registro*

parish, he has built churches at Alecrim and Anna Dias and is constructing another at Prainha. These buildings are located at points where our work is scarcely more than just begun and serve as places where the Gospel can be preached to congregations in the forming.

In the State of Rio Grande do Sul, during the last twelve-month several things of interest have been accomplished which deserve some notice. On the outskirts of the City of Rio Grande, a building, which serves for a day school and a hall for service, was completed a short time ago. The money for the purchase of the lot and for the construction of the school was raised entirely by the Young Men's Society of the Church of the Saviour.

A parish hall has recently been built at Livramento. This structure takes the place of a rented corner store where our Church services were formerly held.

Much has been done to both improve and beautify two other churches. The congregation at Dom Pedrito, of its own accord, has altered the church by adding a chancel. This step was an advantageous one as the structure in its former state could not adequately accommodate the congregation. The Church of the Ascension, Porto Alegre, has been greatly beautified by the installation of a reredos. This is a gift of the Woman's Auxiliary of the parish, which, unaided, secured the funds necessary for its manufacture.

Unelaborate in design, exquisite in its simplicity and admirable in its workmanship, the reredos lends a greater charm and dignity to a house of worship already counted as one of the loveliest in Brazil.

A building serving as a chapel and parish hall is fast nearing completion at Boa Vista do Erechim. An interesting feature of this enterprise is that the rector, the Rev. Alberto Blank, an able carpenter, is doing most of the work. A large part of the expenses are being defrayed by the municipal government which sees in the erection of this building an important contribution to the welfare of the community.

During February, Bishop Thomas visited Casinhas to consecrate a chapel which had been erected secretly by the native congregation as a surprise for the Bishop and was nearly completed before he suspected its existence. The building is modest and cheaply constructed but fills a real need in serving a congregation scattered over a wide area. This is forcibly illustrated by the fact that some of those who attended the consecration came from places one or two days journey distant by horseback. The erection of this small structure is significant in that it is the response to the ministration of our Church of an isolated and appreciative people, who are desirous of assisting the propagation in their midst, of the eternal Gospel of Jesus Christ.

# St. John's Medical School Faces Crisis

Pioneer medical school and only Christian institution in East China training men doctors may have to close for lack of support

By E. S. Tyau, M. D., and Josiah A. McCracken, M. D.

*Dr. Tyau is Dean, and Dr. McCracken is Professor of Surgery at St. John's Medical School*

ST. JOHN'S Medical School, Shanghai, established in 1896, was the pioneer modern medical school in China. Its roll of graduates is a long one and includes many leaders of the medical profession in China who have done remarkable work in hospitals, in medical schools and as private practitioners. They include such men as Dr. F. C. Yen, for some years the dean of the medical school formerly maintained by Yale University at Changsha and the present dean of a promising government medical school; and Dr. L. S. Woo, pioneer in public health work in China.

At present, in St. John's University, there are fifteen students taking pre-medical work who want to enter our medical school in September. The teaching staff is insufficient to care for them, the school is without funds to provide additional teachers and the added expense inseparable from the increase in students. The only direct appropriation for medical students is eleven hundred and fifty dollars. Dr. F. L. Hawks Pott, President of the University, has cabled that with an additional five thousand dollars the school can carry on. Without it, it will have to close.

It would be tragic for us to terminate the career of a school that for more than thirty years has carried on so valiantly and successfully. It would mean that there would be no Christian medical school in the big populous and strategic region of which Shanghai is the heart. No one can have much association with medical work in China without realizing how imperative it is for the sake of the doctors and for the sake of the great multitude of Chinese who need medical care, that doctors should be trained under Christian auspices. Only this insures that the highest ideals of the profession will constantly be kept before the students. Dr. John W. Wood will be pleased to give additional information to any interested friends.

AS IN EVERY OTHER field of activity in China, the practice of medicine is undergoing a rapid change. The introduction of science into the country is causing an ever increasing number to break away from the old superstitions and customs regarding the cause and treatment of disease. As a result, the demand for what they call "Western Medicine" is growing far more rapidly than the number of trained doctors.

The lack of government registration of doctors makes it impossible to know accurately the number of physicians in China, but those who are in a position to know, estimate the number of the fairly well trained to be not more than one thousand, one-third of whom are in the Shanghai area, which has a population equal to that of New York City. Outside

the large cities, modern trained physicians are even more scarce and in many areas are entirely lacking.

With the demand far exceeding the supply, men half trained or with no training whatever are hanging out their shingles and posing as dispensers of western pills and as skillful wielders of the scalpel. Such unscrupulous men are ready to take advantage of the unsuspecting ignorant sick folk. An illustration, only one chosen from many, is that of a Chinese boy who entered the training school for nurses at St. Luke's Hospital, Shanghai. In six weeks he was dismissed. A year or two afterward, we found him as the chief of the staff in a cholera hospital and we were told he had a large practice in Shanghai!

The missions with their hospitals scat-

## THE SPIRIT OF MISSIONS



DISPENSARY, ST. LUKE'S HOSPITAL, SHANGHAI

*Chinese men nurses are caring for dispensary patients who frequently number over eighty thousand a year. The in-patient department treats over twenty-five hundred annually*

tered throughout China have been largely responsible for creating this demand for scientific medicine. They, with their medical schools have also been the main agencies which have trained men in the practice of medicine and surgery. Fully one-half, and it is the better half, of the thousand now actively engaged in the practice of medicine have received some or all of their training in Christian medical schools. These small, struggling, under-staffed schools are graduating fully half of the physicians who are considered to be fairly well trained. This number is under one hundred a year while the situation in China today calls for thousands.

St. John's University, Shanghai, through its medical department has been taking a leading part in medical education in China. With an inadequate equipment, staff and financial support, it has graduated physicians who are the leaders in medicine in China today and are now the most valuable assets of the medical school and hospitals.

At present, St. John's is the only Christian institution in East China giving medical training to men, and the only one in all China offering an opportunity for the study of medicine through the medium of the English language. When, in 1927, political conditions made it neces-

sary to close St. John's University, the importance of the medical department led to its continuance, and a proposal of union was made with the Yale Medical School which has closed its doors in Changsha. When this proposition failed, a one-year coöperative plan was arranged with a government medical school. This was discontinued, owing to the decision of the government medical school to develop a full five-year course.

In the light of this experience and the rapid changes taking place in China, the foreign and Chinese members of our faculty are more than ever convinced of the desirability of continuing a medical college under Christian control in this great populous area of East China. During the past fourteen years the Christian Association of the University of Pennsylvania has coöperated with St. John's by furnishing one member of the teaching staff and since the founding of the Women's Christian Medical School in Shanghai there has been an exchange of teachers. It is expected that this coöperation will be increased to the mutual benefit of each institution.

Our alumni are enthusiastic and ready to coöperate in every way. Our hospitals furnish ample clinical materials. The laboratories are fairly well equipped.

## ST. JOHN'S MEDICAL SCHOOL FACES CRISIS



A MEDICAL CLASS RECEIVES BEDSIDE INSTRUCTION

*The professors of St. John's Medical School are all on the staff of St. Luke's Hospital. Dr. McCracken is giving the students an opportunity to learn from actual cases*

Our school has always been weakest in the personnel of the teachers for the first and second year subjects. These are the positions most difficult to fill even in America. In order to continue our school effectively, we must have at least three full-time teachers for these pre-clinical subjects and adequate financial support for their laboratories. For the coming

year we must have an anatomist and a physiological chemist. The third man will be necessary for the following year.

We feel that if our school can be carried on for another few years, it will not only do a creditable work but it may become the nucleus for the medical department in the larger federation of Universities in East China.

### Adequate Staffs for Mission Hospitals Urged

One of the most important questions which came before the biennial meeting of the China Medical Association was the question of the staffing of mission hospitals in China. The Association is convinced that the mission hospitals are faced with a crisis more serious than they ever have met before.

"The rapid progress of medicine throws an increasing weight of labor and responsibility on the staff of a mission hospital if it is to do such work as will commend it in the midst of a non-Christian population and if it is to manifest the love of Christ in such form as we can alone desire, as shown in His own life in healing touch and tender thought for the blind, the lame, the deaf, the paralytic, the leper and the dying.

"While the work has increased, the staffs of hospitals in China have scarcely increased at all and in some places are seriously diminished. This has been partly due to a decreased supply of physicians from the West and partly to the increasing difficulty in obtaining a supply of fully qualified Chinese doctors.

"Owing to the wars and troubles of the past two years medical schools in China have had a particularly difficult time. Two of the mission schools have been permanently closed and several of the others have only managed to keep going with a skeleton staff and taking in a few new students. Chinese government medical schools have been in an even worse way, few indeed of them being able to continue to function owing to lack of



finance as well as political difficulties. The result has been that the already very insufficient supply of well qualified doctors has been reduced to a very small number and the future for the next few years is very unpromising.

"On the other hand, the revolution in China is causing an unprecedented demand for trained physicians for public health and other government appoint-

ments. Thus from both sides the effect on the staffs of the mission hospitals has been very serious."

The conference was emphatic in expressing its opinion that there is urgent need for the reinforcement of the medical staffs of mission hospitals, and that the door is still wide open to missionary physicians well qualified in their profession and filled with the spirit of Christ.

## Moro Boys Need a Teacher: Who Will Go?

ZAMBOANGA, OR "ZAMBO" as it is affectionately called by some who live there, is at the end of the long finger-like tip at the southwestern end of the Island of Mindanao, the second largest island of the Philippine Archipelago. Some experts who have surveyed its resources and its economic possibilities consider it the richest of the islands with a most promising future.

Adjoining one section of Zamboanga is the Moro settlement of Kawa-Kawa. Moros are Mohammedans and it is to be feared their particular form of Mohammedanism is more strictly racial and social than religious.

Some fifteen years ago, Bishop Brent began work among the Moro people through a hospital and later through a school with simple industrial features to preserve some of the native arts. Miss Frances Bartter as head of the school has worked with unlimited patience and with unswerving faith in the capacity of the Moro young people to benefit by civil education and Christian training.

Boys and girls now connected with that enterprise are a vindication of her faith and must help to reward her patience.

These young girl graduates are about as different from the Moro girl unreached by the Church, as light and darkness. One

cannot begin to understand the transformation without having actually seen what these girls have been.

Several years ago, the Girls' Friendly Society helped enormously in making this work possible by providing five thousand dollars for a new school building. Miss Bartter and her associate, Miss Georgie M. Brown, have used that building to the very best advantage. They must have another one soon to provide more decent dormitory accommodations. The main trouble, however, that worries Miss Bartter at the present moment is the fact that Miss Brown, after having served two terms, feels obliged to return to this country because of home responsibilities. Miss Bartter pleads for someone to take Miss Brown's place, capable of teaching grades five, six and seven. The pupils for the next academic year in these grades will be chiefly boys.

The unhappy fact is that it is impossible for the Department of Missions simply to lay its hands forcibly on some qualified teacher and send her to Zamboanga. Someone must volunteer for the service. It cannot be done too quickly. Rev. A. B. Parson, 281 Fourth Avenue, New York City, will gladly give additional information if requested.



THESE MORO BOYS WANT A TEACHER  
Some of the fifth, sixth and seventh grade boys  
who will be without a teacher unless someone  
volunteers at once

# The Funeral of the Water Wagon

Faithful old water wagon of Arapaho Indian Mission is replaced by a modern water supply made possible by W. A. and other gifts

By John Wilson Wood, D. C. L.

*Executive Secretary, Department of Missions*

IT WAS IN NO WAY connected with the Eighteenth Amendment. In developing St. Michael's Mission, Ethete, Wyoming, the Right Rev. Nathaniel S. Thomas, D.D., while Bishop of Wyoming felt it wise to keep its environment and facilities as closely as possible in line with the conditions that the Arapaho Indians would be likely to find so long as they live on their present reservation. Consequently no provision was made for easy access to a water supply. It seemed best to let the mission, as well as the Indian people on their farms on the reservation, depend upon the streams that flow through it.

So the water wagon became one of the most important features of the mission's equipment. In fact, the life of one hundred and twenty-five people was directly dependent upon the regularity of its service. All day long, and in all kinds of weather, it made repeated trips of a mile or so to one of the forks of the Wind River. Winter roads might be heavily covered with snow, or spring roads axle-deep in mud, but the water wagon's sturdy team and faithful driver fought their way through because they knew that the big mission family depended upon them.

What could be endured when the mission was small has become increasingly unendurable as it has grown. Moreover, the water that was brought with such labor was repellent in appearance. Even after treatment and settling in tanks and cisterns, it retained a *café au lait* hue.

While the Indian Bureau and other individuals and agencies well-informed with regard to Indian life, have in the past expressed approval of the administration of St. Michael's Mission, the Bureau about

two years ago indicated its dissatisfaction with existing methods of securing the water supply. The matter had already been troubling the Rev. A. Abbott Hastings, who took charge in 1927. When he laid the facts before the Department of Missions and the National Council, they considered the situation such a real emergency, that he was authorized to secure from any available sources the twenty thousand dollars necessary to bring water from the river to the mission, provide hydrants on the grounds, and pipe the water into the numerous buildings.

After a year's work, Mr. Hastings was able to report that he had secured one-half of the amount needed. The Woman's Auxiliary generously came to his aid by agreeing in October, 1928, to make the last \$10,000 part of their corporate gift for 1929. While it was not expected that that money would be available before the end of the year, the Woman's Auxiliary, as usual, has more than fulfilled its agreement, and Mr. Hastings was therefore able to proceed more rapidly than he had dared to hope.

On my way east from the Diocesan Convention in Montana, it was possible to spend two days at Ethete. Mr. Hastings met me at Bonneville, sixty miles from the reservation. On the drive to the mission, he told me it was to be my privilege to participate in the "funeral of the water wagon," and to turn on the water at the hydrants.

On the morning of May 17, an hour or so before my reluctant departure, school work was suspended, the dairy, the chicken farm, the mission store and office, the tractor that was cutting up a field, work on the new gymnasium, in fact prac-

## THE SPIRIT OF MISSIONS



RUNNING WATER FOR ST. MICHAEL'S MISSION

*In the presence of Arapaho children, Dr. Wood turned the crank that provides St. Michael's with clear running water in place of the muddy liquid hauled from the river*

tically every activity was temporarily suspended, and young and old gathered for what it is hoped would be the last journey of the water wagon. Draped in black, and with a very unskillful driver on the seat, it made its last trip around the circle, on the outer edge of which the mission buildings stand. With drooping heads, though hardly with saddened hearts, all the members of the school and the mission marched ahead or behind, while Mr. Hastings busily ground out moving pictures, which, some day, we may have an opportunity to see.

When this solemn function had been concluded, the driver of the wagon, with true New York clumsiness, climbed down and turned on the water at the hydrants, while the school cheered. It was hard to believe that the precious fluid, that seems in most of our homes quite as much a commonplace as the air we breathe, should at last be flowing freely right into the mission grounds. Moreover, to the astonishment of everyone, for some reason not fully explained, the water in its journey from the river lost its color, and appeared at the mission as all well-regulated

water should, practically colorless.

Every good friend, whether a member of the Woman's Auxiliary or not, who has contributed to this satisfactory result, may feel happy in the knowledge that a mighty fine piece of service has been rendered to one of the Church's important stations among our Indian people. The old water wagon may rest from its labors. The man who has driven it so faithfully, will find plenty of other work to do, the horses that have so often strained to drag it through snow and mud, will have a chance to exert their strength on the farm. But the great thing is that the life-sustaining water is flowing in from the river.

It is interesting to recall my long conversation with Tom Crispin and Josiah Oldman, two of the leading spirits among the Arapaho people, as they told me of their hopes for their people, and their gratitude for all that the Church is doing to lead them out into a larger life. Underneath all they said it was so easy to discern that most natural and human craving for a spirit of understanding of their hopes. But that is another story.

# Twenty-five Years of Diocese of Montana

Confidence of pioneers in future of Montana justified as Diocese celebrates anniversary and pledges support to Church's work

By John Wilson Wood, D. C. L.

*Executive Secretary, Department of Missions*

ON JUNE 19, 1904, in St. Mark's Church, Anaconda, the Missionary District of Montana became a Diocese. By unanimous vote, the Right Rev. Leigh Richmond Brewer, D.D., who had been Missionary Bishop of Montana since December 8, 1880, was elected the first diocesan bishop.

On May 12, 1929, the Diocese of Montana celebrated its twenty-fifth anniversary. Through the kind invitation of the Right Rev. William F. Faber, D.D., the present Bishop of Montana, it was my privilege to be present and to make the address which the Bishop had described as historical, but which a local paper assured a waiting world would be "hysterical."

It is impossible for us today to appreciate the conditions the pioneers faced. In 1867, Bishop Tuttle went to Montana as its first bishop. There was not a clergyman of our Church in Montana, Idaho or Utah. In those three states where he ministered alone, there are now four bishops, fifty-nine clergymen, nearly ten thousand communicants and one hundred and forty-eight congregations. During the thirteen years that he had episcopal care of Montana, Bishop Tuttle traveled literally tens of thousands of miles but not one of them on a railroad.

Bishop Brewer on his

first visit from June 1881, to February 1882, covered more than four thousand miles, only thirty of them by rail. My journey from Chicago to Butte was made on the Milwaukee Railroad's *Olympian*. Passing Miles City on the last morning out, one was almost ashamed to compare the comfort of present day travel with the travel of those early days, brought forcibly to mind by the sight of the old Deadwood Coach, now preserved as a relic, at the station.

Bishop Tuttle was the pioneer who so far as conditions permitted, went up and down Montana, telling the Church's message and calling upon Montana's few and scattered people to unite in loyal service to the Church's King. Of the fifty-one places that Bishop Tuttle records as having visited, only a fraction remains today. Many were mining camps, some were boom towns, others died almost as soon as they were born, others, like Virginia City, once a flourishing camp where Bishop Tuttle spent his first winter in a log cabin with only a white cat for a companion, have lost much of their former importance, although they still carry on as communities where the Church has the opportunity and the duty to minister.

Like his predecessor, Bishop Brewer was a great missionary. North and south, east and west,



MONTANA PIONEERS  
In 1882, the Rev. J. L. Craig and Ven. S. D. Hooker joined Bishop Brewer and have been in Montana ever since

## THE SPIRIT OF MISSIONS



THE DEADWOOD COACH

*It was in conveyances such as this, preserved in the railway station at Miles City, Montana, that Bishop Tuttle and Bishop Brewer travelled thousands of miles*

from Helena he went, and, having only one state instead of three to care for, he could, in spite of its vast area of 147,000 square miles, give more time to careful building and diocesan life than was possible in the earlier days. As he entered on his work, Bishop Brewer adopted three principles:

First, The Bishop was to be the chief missionary, and would never ask any of his clergy to do what he was not prepared to do himself.

Second, Steady effort must be made to develop sufficient self-support to enable Montana as soon as possible to become a diocese. Twenty-four years were required to realize this hope, but never did it fade from the Bishop's mind.

Third, Montana, vast, sparsely populated missionary district that it was, must be a part of the whole Church and share in the work of the whole Church. Therefore, it must not be only a missionary district, but a missionary district with a missionary purpose that included the whole world.

Montana today is grateful to Bishop Brewer for his complete consecration of himself to the task and for constantly

holding before the diocese, a high standard of purpose and of service. Bishop Brewer never called men to easy tasks. His invariable statement was, "The work is hard, but it is worth while. If you are willing to put some years of your life in Montana and are willing to go wherever I send you, come on." Men responded to that kind of an appeal. They knew, too, that the Bishop had said that from the day of his consecration, he had decided to give his whole life to Montana.

So one finds in the diocesan convention, an unusually fine group of clergy. There are the veterans like Archdeacon Sidney D. Hooker, the Rev. J. L. Craig, and the Rev. George Hirst. And then there are the younger men, happily becoming so numerous that one hesitates to begin to name any.

The most significant acts of the convention, to my mind, were its decision to accept the full quota for the general work of the Church and its gentle admonition to the Bishop that under no circumstances was he to feel responsible for making up any amount that the congregations might have failed to supply as the year was closing. In other words, the diocese as-

sumed its quota as an obligation and expected every congregation to assume its share of that quota as an obligation.

Besides the address on the Sunday morning the convention opened, three other opportunities were given to me to speak in behalf of the Church's work throughout the world, once to the convention in session, once to the convention dinner and once to the diocesan branch of the Woman's Auxiliary. The Auxiliary headed by Mrs. F. W. Haskins of Butte is doing telling work. One can easily see that in some of the small and isolated stations, it is the women of the Auxiliary who do more than any other group to maintain standards and keep congregational life moving forward. They also

reach out far beyond the borders of Montana through their gifts, their mission study and their prayers.

Altogether, Montana's twenty-sixth Convention as a diocese was a stimulating occasion. One thanks God for the great service of Bishop Tuttle, Bishop Brewer and the other pioneers; for the work of men like Bishop Faber, Bishop Fox and those who carry on with them today. Montana has suffered heavily from the depression of the post-war years, but now seems to be on the up-grade. Bishop Brewer who knew the difficulties better than any other man, always maintained his confidence in Montana and its future. The Church of today may well share his convictions.

## A Bishop Looks at His Diocese

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

*Missionary Bishop of Tohoku*

I HAVE JUST COMPLETED my first visitation of all the stations in the Tohoku District and have been greatly encouraged by the number of candidates for confirmation and the general condition of the mission work. More candidates have been presented for confirmation than last year and a number more are being prepared for my fall visitation. There is a splendid spirit of coöperation in the District and both the clergy and the laity are anxious to push forward the Master's work. I am sure we shall have a good report to make at the end of the year.

I have emphasized the necessity for increasing the local contributions to the work and almost everywhere the vestries have expressed a willingness to do so. At present, Christ Church, Sendai, is the only self-supporting congregation in the District, but I hope before many years to be able to report that others have attained financial independence.

The work in Sendai is a source of great inspiration to me. The rector, the Rev. L. S. Maekawa, is a splendid pastor

and is rapidly building up his congregation. I have already confirmed one class in Christ Church and another is to be presented the end of this month. The congregation is a very representative one, including the Dean of the Tohoku Imperial University, several prominent physicians and business men as well as people from the lower walks of life. All work together with the greatest harmony. Among the church activities the Sunday school holds first place. It has to be limited in numbers because there is not sufficient room to accommodate the classes. Most of the teachers are young men. The Woman's Auxiliary is most active and is fortunate in having as its president, Mrs. Yoshi Inoue, the wife of the Dean of the University. There is an active Young Men's Society and a *Samueru Kwai* for boys in their teens.

There are, of course, some places in the District where the work is progressing more slowly for lack of proper equipment; but on the whole the future of the work looks very encouraging.

# The Church in the Virgin Islands

From the viewpoint of Christian Social Service  
the Church is adequately ministering to large  
numbers, but must also solve urgent problems

*By the Rev. Charles N. Lathrop, D.D.*

*Executive Secretary, Department of Christian Social Service*

THE QUIET AND mystery of the darkness just before the dawn, the silence of the water and the anchored steamer motionless in the sleeping harbor of St. Thomas, the Southern Cross setting on the horizon behind the low hills—my first experience of St. Thomas, the port of the Virgin Islands, lives in my memory beautiful as a dream. The Cross of brilliant stars in the sky, the first star-group I have ever seen named for a Christian fact, itself gives the stranger to the tropics a deep emotion. I indulged my dream alone on the quarter-deck until suddenly the light of the sun swept darkness away, and I saw the green covered mountain rising high behind the little town, itself filling the narrow strip of lowland along the harbor and crowded up onto the flanking hills. I awoke to the realization that we had arrived and that there were things to do.

My first experience was the greeting of a colored boy, who, in softer tones than we can dream of, evidently thinking me one of the Redemptionist Fathers of the Roman Catholic Mission, greeted me and asked to take care of my baggage and to row me ashore. I told him that the rector of the parish would be along in a moment. Immediately, another colored boy, hearing my reply, said: "But *I* am an Anglican, so *I* will row you ashore." The other boy countered, "I do not see why it makes any difference what Church you belong to in rowing somebody in a boat." We had a delightful discussion as to the effect of theology on the management of oars until the rector appeared, and the Anglican boy, one of his own altar boys, won the day.

I went directly to the church through

narrow streets lined by little houses flush with the street, making me think of some French village. The church is a handsome brick building in a yard filled with strange trees and tropical plants and flowers. The interior is made beautiful by a striking altar built from native mahogany, decorated exquisitely with gold. The church seats seven hundred. It was a delight to me to see a number of people busy already with their devotions. Then came the Celebration, and I still feel the memory as of a beautiful dream of my introduction to the Church at St. Thomas.

At breakfast, I had the opportunity to learn the story of the Church in the Virgin Islands. We need first of all to realize that these three islands, belonging to the United States, are the northern part of almost innumerable islands, some of them merely rocky peaks of mountains buried in the ocean, named by Columbus for St. Ursula and her thousand virgins. They lie to the east of Porto Rico and are as far away from the mainland of the United States as New York is from Chicago, and are on the same latitude as Timbuctoo in Africa.

These three islands were bought by the United States from Denmark during the World War. One, St. John's, is inhabited only by a few fisher-people; St. Thomas, only five miles long and ruggedly mountainous, lives entirely from its harbor and its bay rum; St. Croix, about six hours away by a little steamer, only fifteen miles long, has raised sugar for many decades. The English Church carried the work for generations and the two churches on St. Croix and All Saints' Church in St. Thomas were in the English diocese of Antigua. At the purchase

## THE CHURCH IN THE VIRGIN ISLANDS



EAST ENTRANCE, ALL SAINTS' CHURCH,  
ST. THOMAS

of the Islands they were handed over to the Episcopal Church of the United States. The population is over ninety per cent Negro and three religious bodies divide the people. The Moravians, who started work many generations ago with the Negroes then in slavery, have about one-third; the Roman Catholics have another third, and the Episcopal Church has a third. There are also some Lutherans. We have about two thousand adherents in the parish of St. Thomas, with between six and seven hundred actual communicants and a Church school of seven hundred and fifty. The work is in charge of the Rev. J. A. Swinson with his assistant, the Rev. J. E. Blake, and two sisters of the Order of St. Anne, working in the parish. It was delightful to me to preach on Sunday evening to a congregation that filled the church with peo-

ple sitting on the choir steps, and at six o'clock on Wednesday morning to be present at the five o'clock Celebration when there were between sixty and eighty in the congregation. The rector presented this year a confirmation class of seventy-four colored and five white children.

The parishes at Christiansted and Frederiksted on the Island of St. Croix present very much the same situation as we find in St. Thomas, with a somewhat smaller population. At Christiansted, for instance, the Church school numbers five hundred children. St. Paul's, Frederiksted, also has a large congregation.

These two islands have had their ups and downs. The Church has been there for more than a hundred years. Today the Islands are at a very low ebb in their prosperity. The harbor of St. Thomas was once one of the great centers for shipping. Today it is almost deserted. The Island of St. Croix equally is having its hard days. Modern sugar culture demands large holdings and enormous outlay in machinery, and generations of



TYPICAL STREET SCENE, VIRGIN ISLANDS



## THE SPIRIT OF MISSIONS



ALL SAINTS' SCHOOL, ST. THOMAS

*One of the activities of the Sisters of St. Anne is a parochial school. Mother Rose is the second from the left in the top row*

sugar raising exhaust the soil, so that St. Croix is able to raise less and less sugar to the acre. A large proportion of the people of both islands is dependent for employment on casual labor. They are landless peasants. There is touching poverty, and there are more people than are needed for the work in both islands. Numbers of them are emigrating and one feels that larger numbers will emigrate. Consequently, our carefully trained Anglican people are crowding to New York. What care do our people from these Virgin Islands get in their religious life in New York City? Here I believe is a missionary problem that lies at our very doors.

It is a very great satisfaction to realize how adequately our Church is maintaining the work handed over to us by the English. The problem here is quite unique in missionary activities. It is rather maintaining huge congregations and ministering adequately to these great numbers of people.

We have, too, the responsibility of making a contribution to the settlement of the serious social problems that come from the history of the past. The Virgin Islands have the same problem that is facing the people of the United States. It is the maintenance of the Christian home. There has never been a proper development of the conception of the home. This is a result of the conditions of the past, the hold-over from slavery, the policy of past administrations of the government. The people have been, for generations, living in hovels and in tiny cottages. They own no land and never have owned any land. We have on our hands the problem of the landless peasant. There are, consequently, social and economic conditions that make the casual relationship of man and woman a natural result and the easy way. Only the strong, the valiant, the devoted, are able to stand against the current. The ordinary rank and file will take the path of their tradition and the easy way out.

## THE CHURCH IN THE VIRGIN ISLANDS

After visiting the Virgin Islands and Porto Rico, one is driven to the conclusion that if we are to have there a good society, if we can look forward to the Christian home, there must be governmental action by which land is redistributed so that the mass of the people may have some holding, some opportunity to live decently, some independence beyond the possibility of casual labor, housed anywhere, living under most primitive conditions. This is probably a dream.

The only other solution is emigration

and today there is a continual stream of West Indian Negroes entering the United States. We need a carefully planned system of transfer and welcome in the port of New York to these new-coming and uprooted Church people. The Church on the Islands has its responsibility for continual teaching of the discipline and standards of Christian life. From what I saw, I believe the Church on the Islands is fulfilling this responsibility. So far as I know, the Church in the United States is not fulfilling its part.

## Yangchow Harkens to Christianity's Appeal

By the Rev. Ernest H. Forster

*Evangelistic Missionary, Yangchow, China*

**I**N SPITE OF the fact that during 1926 and 1927 all Christian work in Yangchow suffered through local radical antagonism, occupation of buildings by troops and the general unrest I have never seen such an interest in the Gospel as is now in evidence. For several months two youngsters have been coming every Sunday afternoon for Bible instruction at their own suggestion. They are not Christians. Recently a young man called on me and said he wished to enroll as an inquirer. He has attended services ever since. The other day a boy of about fourteen called on me and asked me whether I could help his mother medically. I told him to bring her so that I could see what her ailment was, and if I could help her I should be glad to do so. He then went on to apologize for not coming to church. He said he very much approved of Christianity and would I mind taking a few moments to tell him something about it. In reply to my inquiry why he approved of Christianity, he said that formerly his brother had been a student in our Yu Chi School and at that time he had often come to church with him, but that now he was in a government school and it was hard to come. So I had a wonderful opportunity to talk to him and he seemed

much impressed. While we were talking another young boy listened in and seemed to be impressed also.

It is such things as these which make one realize that many more people are thinking of Christianity than one imagines, and that Christ has made indelible impressions in unsuspected quarters.

I have not seen any evidences of anti-Christian feeling lately. Even the young men from the Political Council assured me that they were not opposed to religion.

The people continue to be as friendly as ever; and, while there has not been any large increase in Church membership, there have been many opportunities to sow the seed which, we pray, will in due time come to fruition. Our preaching service for non-Christians every Friday afternoon is well attended. Two weeks ago, some members of the local *Tang Pu* (Political Council), who were out on the street lecturing the people about the fourth anniversary of Sun Yat Sen's death, happened to pass by while we were preaching and asked whether they might utilize the occasion to address the people. I refused, of course, on the ground that we did not lend our premises for political meetings of any kind.

The young gentlemen would not take "no" for an answer but began to argue, assuming the attitude that it was their right to address their countrymen if they so desire. I did not deny their right to do so if their countrymen did not object to listening, but I made it clear in no uncertain way that mission premises were private, not public, property and that the right to use the premises for any purpose was vested in the owners. I then invited them to sit in our guest-room for I saw they were still in an argumentative mood. They accepted my invitation. We went inside, our audience dispersed and took away the incentive for speaking, and I was able to make it clear to these young men why the Church must remain neutral as far as

political questions are concerned. They finally left peaceably. We have had no trouble since. This is an illustration of how the political organizations try to usurp private rights and individual liberties if they are given the slightest opportunity to do so.

As the Holy Spirit continues to convict of sin and to create a conscience in the nation and in individuals there is bound to be opposition. What person or what nation has not reacted when self-conceit and pride and self-sufficiency have been touched? China, even now, is "kicking against the pricks" as Saul did of old; and I feel there are many indications that she realizes that she is fighting a losing effort against Christ Jesus.

### Educational Chaplain in Jerusalem Honored

A SIGNAL HONOR HAS been conferred upon our Educational Chaplain in Jerusalem, the Rev. Charles Thorley Bridgeman, (See March SPIRIT OF MISSIONS, page 179), in the invitation of the Right Rev. Rennie MacInnes, D.D., Bishop of Jerusalem, to be an honorary canon of St. George's Cathedral. Mr. Bridgeman, who is now in the United States on furlough, is professor of practical theology, preaching and English in the Armenian Seminary at the famous St. James Monastery on Mount Zion, whose students come from Constantinople, the Armenian Republic, the United States and elsewhere and is under the Armenian Patriarch of Jerusalem. Mr. Bridgeman also teaches students for the ministry of the Syrian Jacobite Church and assists with the services of the Cathedral. This coöperation of the English and American Churches in the work in Jerusalem is a continual source of gratification to those in charge. Bishop MacInnes, in writing to Bishop Murray of Mr. Bridgeman's appointment, said: "I cannot sufficiently thank the Episcopal Church of America for sending to us so admirable a fellow-

worker, who I trust may still have before him many happy years of work in the Holy Land." To which Bishop Murray replied, "I appreciate more than I can well express your gracious recognition of him and us, as manifested in this cordial action."

The staff of St. George's Cathedral, in addition to the Bishop, who is also dean, includes two archdeacons, a residentiary canon, Dr. Danby, who is a specialist in Jewish problems, and three other honorary canons: Canon Newham, who has done a distinguished work in building up the Church in Cyprus, where he went in 1900; Canon Gould, formerly in Palestine, now general secretary of the Missionary Society of the Church in Canada; and Canon Hanauer, author of an invaluable guide-book of Jerusalem and other publications about the Holy Land. The Cathedral has also five episcopal canons, the Bishops of London, Capetown, Calcutta, Huron and Pennsylvania, representing England, Africa, India, Canada and the United States, branches of the Anglican Communion which have interests in "the Mother-city of the Faith."

# The Spirit of Missions

## PICTORIAL SECTION

Eight Pages of Pictures from the Field



The small building where the Boone College Library was first started.



### BOONE COLLEGE LIBRARY

Built in 1910. A college library and used also by the students of Boone Preparatory School. This Library was opened to the public in 1912 and was the first public library in Central China.

## Library Movement in China

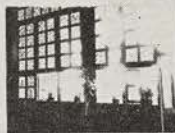


The mission of Dr. Bostwick, American Delegate, sent by the A.L.A. but financed by the friends of the Boone College Library, helped to promote library interests in China and hastened the formation of the Library Association of China.



## "Wood Side" Reference Room

Outside View



Inside View

"Wood Side" was given by the old students as a tribute to Miss Wood in commemoration of her twenty-five years of service at Boone. The general reference books are in this room.

## Boone Library School



First Class in Library training 1920, and three members of the staff.



Class of 1928, First Class under the China Foundation for the Promotion of Education & Culture

SOME POSTERS SENT TO FIRST INTERNATIONAL LIBRARY CONFERENCE  
A part of the Boone Library School exhibit shows what it has done under the leadership of Miss Mary E. Wood in the development of libraries in China. (See page 526)



**BREAKING GROUND FOR EPIPHANY CHURCH, SANTO DOMINGO CITY**

*On June 9, under threatening clouds, Archdeacon Wyllie and others cut the sod for the new church made possible by the Corporate Gift (See June SPIRIT OF MISSIONS, page 369)*

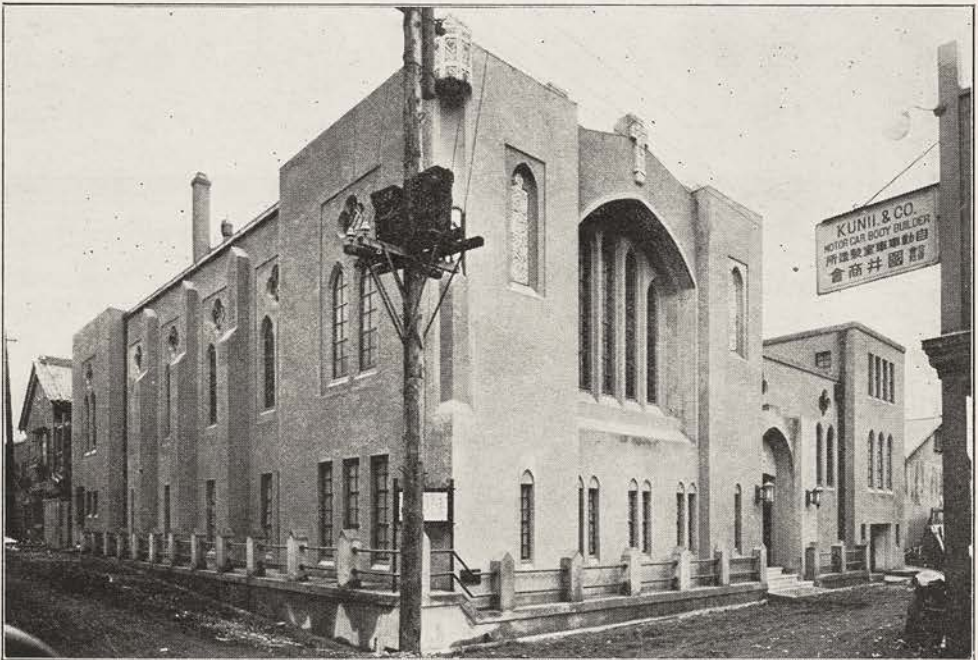


**THE PRESENT IOLANI SCHOOL, HONOLULU, HAWAIIAN ISLANDS**

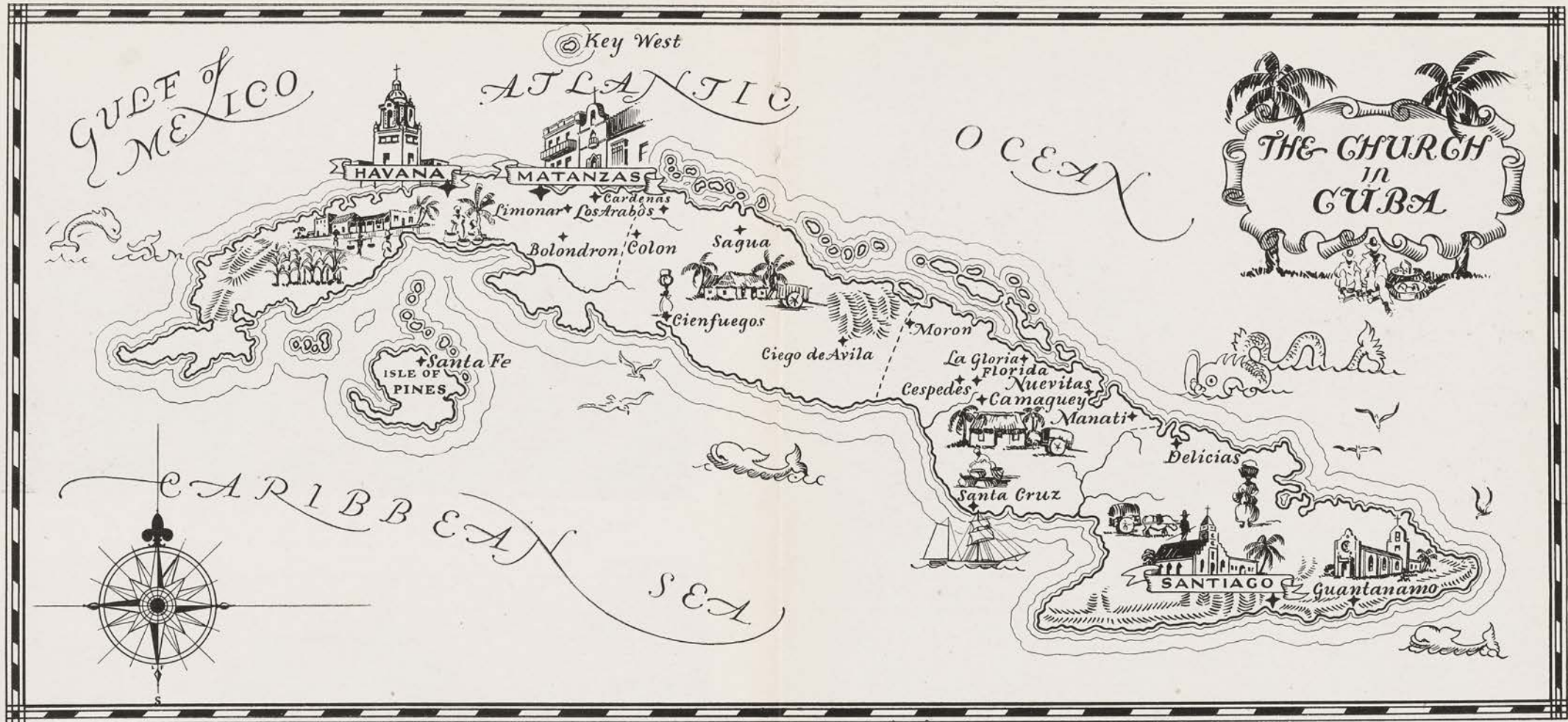
*The proposed La Mothe Memorial (See July SPIRIT OF MISSIONS, page 461) plans to replace these temporary buildings erected in September, 1927, with permanent structures worthy of a great Christian school*



A SUMMER MEETING AT ST. JOHN'S CHURCH, OSAKA, JAPAN  
*Special summer meetings are held on the roof during August each year. Last year one hundred and sixty attended the gatherings held on three successive evenings*



THE NEW ST. JOHN'S CHURCH, TOKYO, JAPAN  
*Its consecration on April 29, by Bishop Matsui completed the reconstruction of this parish which lost everything, including seventeen members, in the disastrous earthquake of September, 1923*



OUR FIRST CONGREGATION IN CUBA WAS ORGANIZED IN 1883

GENERAL CONVENTION CREATED THE MISSIONARY DISTRICT OF CUBA IN 1901

THE FIRST BISHOP WAS THE RIGHT REV. ALBION W. KNIGHT, D.D., 1904-13

THE PRESENT BISHOP IS THE RIGHT REV. HIRAM RICHARD HULSE, D.D., 1915—

THE MISSIONARY STAFF  
Cuban Clergy

Ven. J. M. Lopez-Guillen  
The Rev. H. Jauregui-Rodriguez  
The Rev. Pablo Munoz

The Rev. R. D. Barrios  
The Rev. J. B. Mancebo  
The Rev. J. G. Pina

The Rev. Salvador Berenguer  
The Rev. M. J. Mesegre-Tomas  
The Rev. Emilio Planas

The Rev. S. E. Carreras  
The Rev. R. C. Moreno  
The Rev. G. G. Zermeno

American Clergy

The Very Rev. A. Hugo Blankingship

Ven. Juan McCarthy

Ven. Reese F. Thornton

The Rev. J. H. Townsend, Jr.

The Rev. Frank S. Persons, II

Women Workers

Sarah W. Ashhurst  
Frances E. DeGrange

Carmen La Guillio  
Teresa Cubria

G. M. Huntley  
Mary C. Nichols

E. Robert  
Ester Diaz

I. Gertrude Lester  
Mrs. Josephine G. Neuber

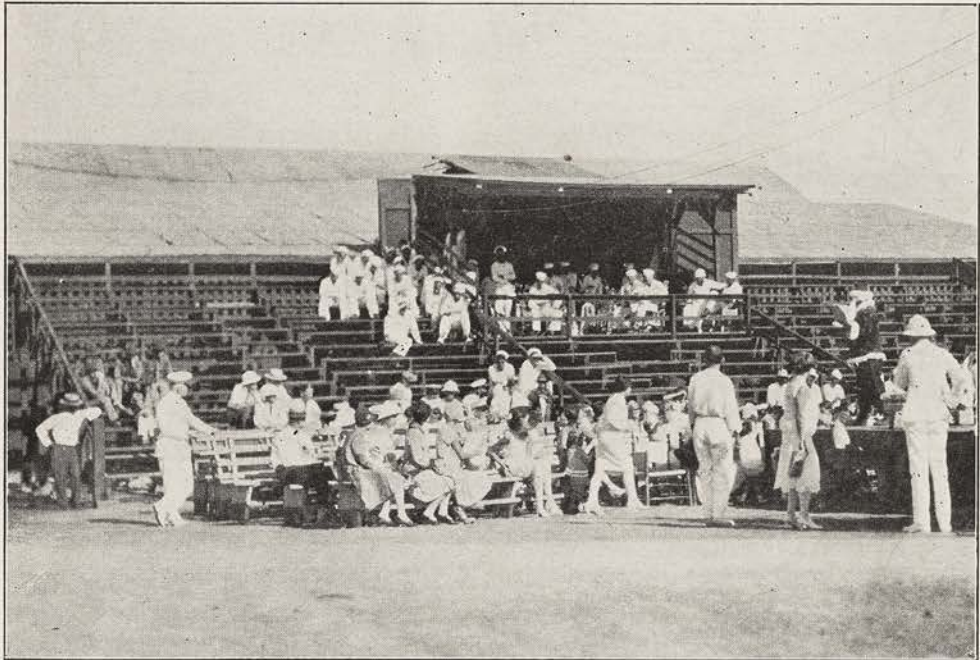
STATISTICS

Stations .....	68	Baptized .....	4832
Church buildings .....	14	Communicants .....	2159
Other buildings used for worship.....	26	Schools, elementary and secondary.....	14
Parish houses .....	7	Pupils .....	907
Offerings .....	\$12,284.92		
Appropriation for 1929.....	72,585.00		



STREET SCENE, SANTIAGO DE CUBA, LOOKING TOWARD BAY

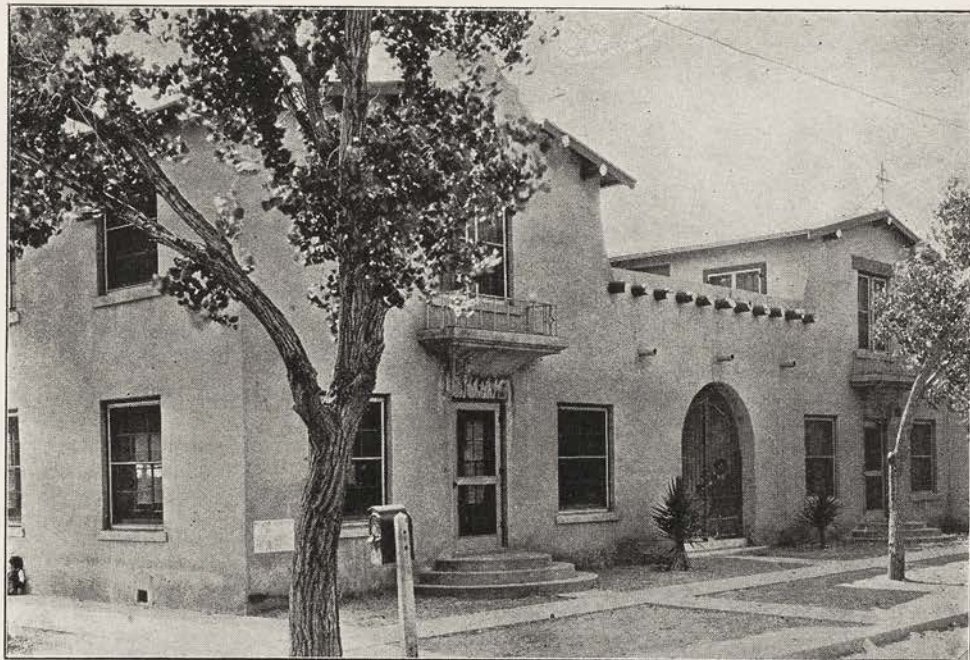
*In Santiago, St. Mary's Church cared for by two Cuban clergymen, has an English and a Spanish congregation. They also have charge of four other chapels in the city*



PREACHING PLACE, NAVAL STATION, GUANTANAMO, CUBA

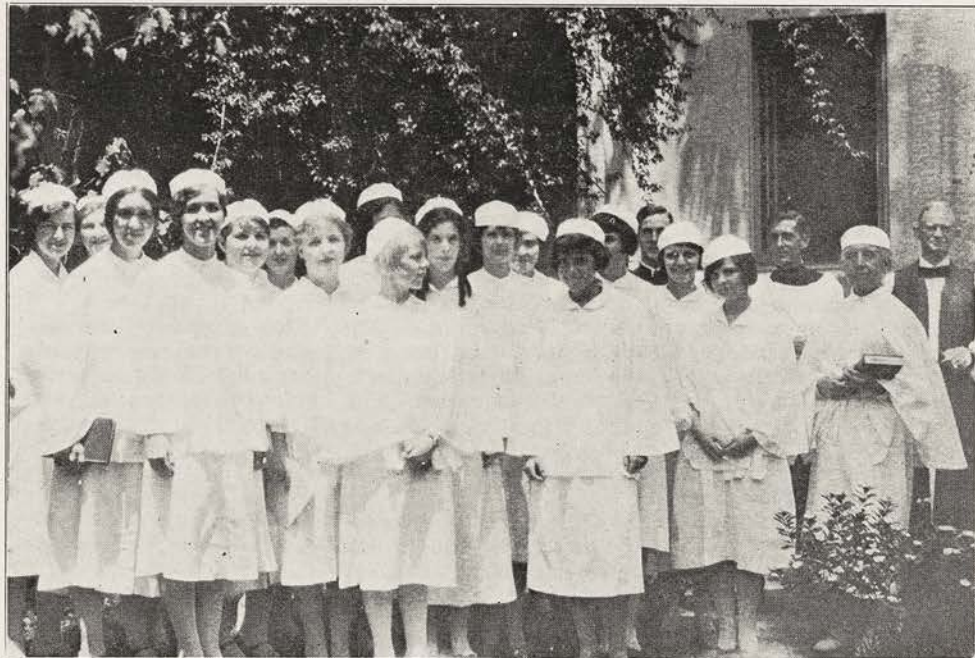
*A part of the Church's task in Cuba is to minister to Naval officers and men and their families who gather here for services*





ST. ANNE'S MISSION, EL PASO, TEXAS

*In this splendid new building the Church carries on a unique social welfare work among the large Mexican population in the border city of El Paso*



CHOIR, HOLY TRINITY CATHEDRAL, HAVANA, CUBA

*The Cathedral of which the Very Rev. A. H. Blankingship is Dean ministers to a large congregation of English-speaking residents in Havana, as well as countless visitors*

S ENCUENTROS DE BASSE-BALL EN EL CAMPO DEL DEPORTIVO DE GUANTANAMO!

# LA OPINION

DIARIO POLITICO Y DE INFORMACION  
ANEXO A LA FRANQUICIA POSTAL E INSCRIPTO COMO CORRESPONDENCIA DE SEGUNDA CLASE

GUANTANAMO, CUBA

MARTES 26 DE MARZO DE 1929

## La Conferencia del Domingo

Atentamente invitados por el Comité Organizador, asistimos el pasado domingo a la Conferencia que, sobre el importante tema de "Amor, Patria y Religión", ofreciera en el teatro "Fausto" el Reverendo Padre Angel Ferro, prominente miembro de la Iglesia Episcopal.

Proximamente como a las diez de la mañana dió comienzo el acto.

La Banda Municipal, dirigida por el Maestro Inciarte, dió comienzo al mismo dejando escuchar las notas del Himno Nacional Cubano.

El Coro de niñas del Colegio "Todos los Santos" entonó la canción titulada La Patria, mereciendo de la concurrencia, numerosa y distinguida, múltiples aplausos.

El Reverendo Padre Thornton procede hacer una invocación al Todopoderoso, rogándole de a los gobernantes de Cuba la suficiente sabiduría para conducir al pueblo por la senda del progreso, que es a la vez la senda de la felicidad.

The Palms, la bonita canción de Faure, es oída con religiosa atención por los concurrentes, mereciendo su ejecución, como la anterior, grandes aplausos.

Y por fin el Dr. Guillermo Adams, con su verbo elocuente,

hace la presentación del Padre Ferro.

De la Conferencia ofrecida por el Reverendo Ferro podemos decir que muy pocas veces hemos escuchado un orador tan conceptuoso y de tan fácil palabra como él. Con bellas imágenes, el Padre Ferro diserta sobre lo que debe constituir para cada ciudadano el amor a la patria, que no es otra cosa que el amor a la familia, el respeto y el cariño para nuestros hijos y para nuestras esposas.

El padre Ferro fustiga con su verbo al mal llamado modernismo, tanto en lo que respecta a la mujer como en lo que se refiere al hombre, especificando que ese modernismo no es otra cosa que lo que la humanidad, abundando en un perjudicial materialismo, trata de evadir obligaciones y deberes que la más estricta moral señala.

Termina el Reverendo Ferro la que fue su gran y gloriosa jornada, dirigiéndose en bella alocución a los niños, a esos infantes que tienen aún el alma blanca por que no conocen de los desengaños ni de las vicisitudes de la vida.

El Triunfo del Conferencista no ha sido un triunfo exclusivamente suyo. Nosotros, ajenos por completo a la enti-

dad religiosa en que milita el Padre Ferro, podemos decir, sin temor a equivocarnos, que la victoria alcanzada en la mañana de antier corresponde por entero a la Iglesia Episcopal de esta ciudad, al Templo en el que se practica una religión que tiene como base principalísima la fe en sus doctrinas el amor en sus semejantes y la caridad para todos los que de ella necesidad tengan.

Es así, de la manera que lo ha hecho el Padre Ferro, que significa el modo de pensar de todos los episcopales, como se debe practicar la Religión Católica, la grandiosa religión de los Cristianos que, sintiéndose verdaderos discípulos del Martir del Golgota, deben despojarse de toda ostentación, de toda vanidad para solo pensar en dar los ejemplos sublimes que estampados han quedado en el Evangelio.

No queremos terminar este pequeño trabajo sin enviarle nuestro felicitación al Ilustre Conferencista, por el éxito obtenido, felicitación que deseamos hacer extensiva al Reverendo Thornton, al Sr. Ministro de la Iglesia Episcopal de Guantánamo y a las Profesoras y alumnas del Colegio Todos los Santos.

FROM A CUBAN NEWSPAPER

This article reporting the great service held during the Bishops' Crusade about which Bishop Hulse writes on page 496, appeared on the first page of a Guantánamo paper.

# St. Philip's Junior College Reports Growth

Only Church school for Negroes west of the Mississippi with Class A recognition is making a contribution to Negro progress

By *Artimisia Bowden*

*Principal, St. Philip's Junior College, San Antonio, Texas*

THE UNTIRING love and devotion of the late Right Rev. James Steptoe Johnston for the Negro people coupled with his firm belief in education as an integral part of practical Christianity resulted in the establishment, in 1898, of St. Philip's School, San Antonio, Texas, for the advancement, social and economic, of Negro girls, that all who came under its influence might be made "strong in character, steadfast in purpose and unswerving in honesty."

The school's first location was in a downtown district but after eighteen years of successful operation, the work had grown to such proportions as to demand larger facilities for expansion and growth.

After eleven years of service in our present location, because of the inadequate facilities and equipment, we were brought face to face with the great need of immediate improvement. One of our first efforts in this direction was the erection of a chapel on the south side of the campus. While this addition relieved the congested situation to a certain extent, it did not enable us to meet the need. Developments in Negro education made imperative the addition to our curriculum of a two-year college course.

About this time, the Rev. Rolfe P.



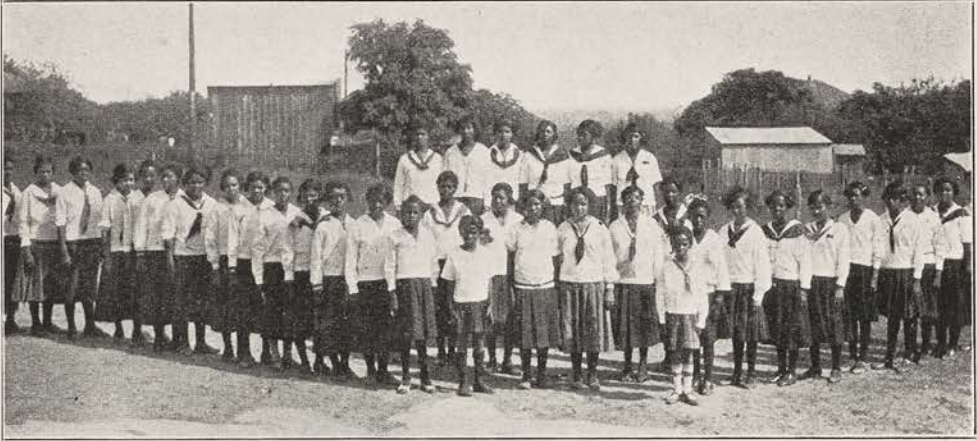
BISHOP JOHNSTON  
*The Founder of St. Philip's School*

Crum, rector of St. Mark's Church, San Antonio, came on the scene, full of enthusiasm and with a vision for the possibility of a work of this kind. He immediately headed a local campaign, and within three days a sufficient amount was subscribed locally for the erection of the first unit of the Bishop Johnston Memorial Building. In July, 1927, this first unit was built. Two months later we began our junior college work, looking forward to state recognition which was attained the following spring when the State Department of Educa-

tion accorded St. Philip's recognition as a class A junior college. With State recognition, there came also a new interest and confidence in the work and at the beginning of the scholastic year 1928-29, the Right Rev. W. T. Capers, Bishop of West Texas, called together a group of leading business men of San Antonio to reorganize the Board of Trustees.

St. Philip's enjoys the distinction of being the only Church school for Negroes, west of the Mississippi River, with state recognition as class A high school and junior college. It is also endorsed by the San Antonio Chamber of Commerce. Bishop Quinn of Texas has long been one of its staunch supporters. Mr. J. R. Reid, State Examiner of Colleges, is very hope-

## THE SPIRIT OF MISSIONS



ST. PHILIP'S SCHOOL GIRLS, SAN ANTONIO, TEXAS

*The completion of the Bishop Johnston Memorial Building enables the school to fit better the Negro girls of the Southwest for leadership among their people*

ful for the growth and development of the institution and feels that with the proper interest and support of those who would contribute to the educational advancement of the Negro in this section, St. Philip's offers a distinct opportunity.

The Junior College now faces its third year. The final unit of the Bishop Johnston Memorial Building has been completed and we are putting forth every effort to adequately equip it, so as to enable us to do effective work in every department, especially in home economics. At the present time, Prairie View State

College is operating an Extension School in connection with St. Philip's, offering senior college work.

The recent achievements, together with the recognition attained by St. Philip's Junior College are indeed significant steps forward in the development of worthy citizenship in San Antonio and nearby communities. But each step has only been an attempt on our part to meet the demands we are called upon to face. This we have done to some extent, but even our present facilities are far from being adequate to give effective training.

### Boone Librarian Attends International Meeting

**B**OONE LIBRARY, WUCHANG, China, has been honored by the selection of its librarian, Samuel T. Y. Seng, as the delegate from China to the first International Library Conference held in Rome and Venice, Italy, June 15-30. The opening session and the meetings of the first week were held in Rome where there was an international library exhibit to which Boone Library and Boone Library School sent its contribution consisting of many photographs mounted on different colored cardboard with carefully lettered explanations and printed matter published during the past few years, the whole presenting a

comprehensive history of the Boone Library work carried on in Central China. (See page 517.)

No librarian in China is more worthy of the honor of being her representative to this conference than Mr. Seng who for twenty years has not only rendered devoted service to the Boone Library, but has also worked ardently for the whole cause put forth for library development. Mr. Seng is one of the strong Christian leaders among our Boone men. He has ever held to his high ideals and has been an example of Christian living. Such an influence will be felt in the whole library world of China.

# The Meaning of the Every Member Canvass

A well engineered Every Member Canvass is the best way by which every parochial resource may be used in the up-building of the Kingdom

By the Rev. Chauncey E. Snowden

Executive Secretary, Field Department

AT THE PRESENT time missionary giving is in advance of the missionary spirit. We have been running on momentum gained out of previous years. Such a condition is abnormal and we shall speedily be brought face to face with a debacle. In many quarters of the Church there is a complete reversal of mental attitude from that of 1919-20. At that time we had definite objectors and concrete opposition, now we have a condition of quiet acquiescence. There are no objectors and little concrete opposition. In Washington, the budget and the advance program were accepted without a protest. The campaign for St. Luke's was accepted by an unanimous rising vote. Evangelism was accepted without a murmur of dissent. We have no stonewall barriers to leap over, we are met by feather-beds. Everyone believes in missions. Everyone agrees that the Program is all right. But what do we find? We find many with the defeatist attitude while others have the alibi complex. It is a most difficult situation to counteract for the evil is insidious.

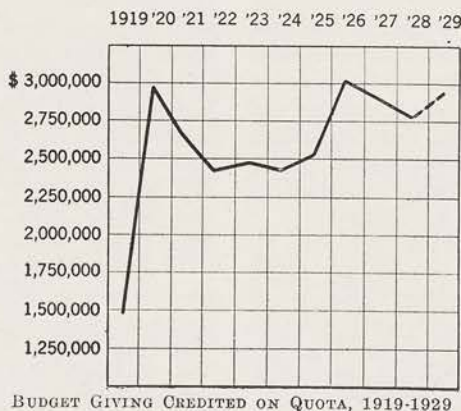
It is true that there has been considerable missionary education during the past three years and that is not lost. There are also evidences that parishes and dioceses will not fail in their missionary endeavor and zeal and from these evidences I take comfort for the future. However, plans must be for-

mulated whereby the Spirit will be put again into the wheels of the Chariot of God, and zeal and effort shall go hand in hand to Crown Him Lord of All.

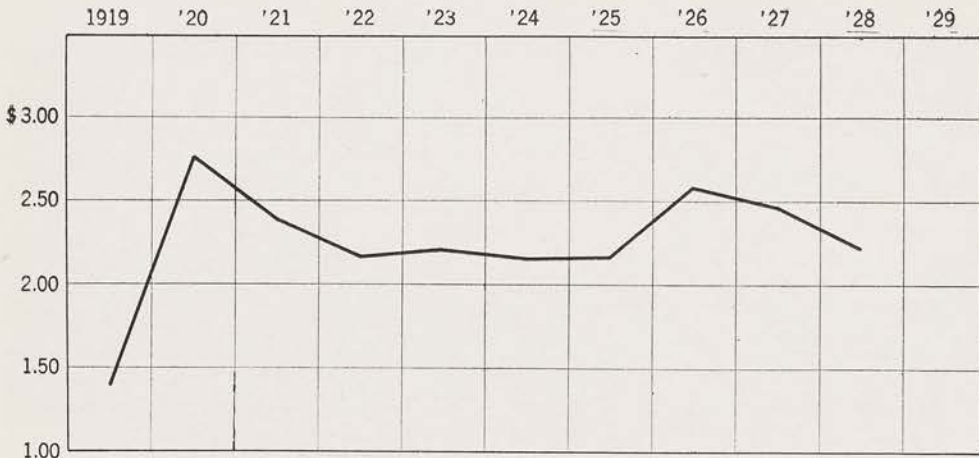
A clear idea of the task forces me to distinguish between the presentation of a program which has a great human need as its epitome and the program of which God is the fundamental. Community Chests have for the past six or seven years told the story of human need and yet they are failing. They told their story well with all of the morbid appeal and it worked for a time but it is doomed to failure as a motive for giving. On the other hand the Program of this Church is to make known Christ's way of life. It is the only story which can be told repeatedly that will entrance and hold men.

We must realize constantly that man sees God only through man. This is the practical implication of the Incarnation. Our program of work in China or anywhere else must be a program of revealing *Christ because we love Him*. Sympathy is the antidote of apathy. If we are

apathetic towards God we will not be very sympathetic towards the pagan. We must have an appeal which is on a higher plane than that of human need. The love of Christ must constrain us. Therefore we must emphasize that the test is the degree of love rather than the amount of need. It should be made



## THE SPIRIT OF MISSIONS



PER CAPITA GIVING TO THE NATIONAL CHURCH, 1919-29

Year	Total Communicants	Amount Paid	Per Capita
1919	1,054,430	\$1,472,949	\$1.39
1920	1,075,820	2,969,121	2.76
1921	1,081,588	2,686,525	2.48
1922	1,118,396	2,432,240	2.17
1923	1,128,859	2,496,541	2.20
1924	1,139,192	2,456,913	2.15
1925	1,164,911	2,520,473	2.16
1926	1,173,679	3,028,983	2.58
1927	1,190,938	2,938,395	2.46
1928	1,215,383	2,789,225	2.21
1929	Expectancy	2,829,693	?

clear that money interest is the least one can do.

Then there must be a definite relationship established between motive and method. The relationship of one to the other is the relationship of a variable to a constant. The motive is the constant; the method is the variable. So weary have parishes become in using the methods that we are constantly asked for a new thrill to try on the people in order to get money.

If our emphasis is put on methods for getting money, the motive for giving it is lost. Is not much of the condition today due to the fact that in between quota and diocesan interest a great deal of getting and not much of giving is stressed. Methods are necessary in every undertaking but they are secondary to motives.

Let us candidly look at just one instance of method in its present day application—the Every Member Canvass. It is becoming more difficult each year in the parishes. It works better than any other system when well engineered, but is there any kinship between the Every

Member Canvass of today and that of 1920? I think not. In 1920, in spite of little information and much confusion there was more giving of money and life service combined than in any year since. Today, we have less than one-third as many volunteers for missionary work as in 1920. The Every Member Canvass is in too many instances isolated from its true relationship. It was meant to gather every resource in the parish, life and service and money. Today, in too many instances it is a drive for money only. It is my belief that all strange substitutions for the Every Member Canvass should be banished, and that there be a full reinstatement of the Every Member Canvass. The Church dare not pursue a policy that will ask for money only, and not for life and service also. *Not yours but you* must be our motto.

If our methods are approved and still there is lack of interest, our motives stand indicted. How then shall we proceed?

At the entrance to the highway which runs through this triennium stand two pillars with the arch above which binds

## THE MEANING OF THE EVERY MEMBER CANVASS

them together. One is marked *Stewardship*; the other, *Evangelism*. They are not separate in meaning, they are complementary to each other. In spirit the two are one: In evangelism we have His presence and His love betrayed; in stewardship, we have His acts and His character depicted; in evangelism we have romance and imagination; in stewardship we have application and action. The Field Department is the agency of this Church by which these will join hands.

The Field Department must strive to

be known as the promotional agency of the Church's Mission to this world which is to reveal God as Christ revealed Him. When we talk of the Church's Program it must be couched in the language of romance and love and it must awaken the imagination.

Men must be warned of softness in spiritual warfare. Men must be told that with God there is always a majority. Men must be dared to make a venture for God. Men must live perilously if they would live joyously.

## Jottings from Near and Far

CHRISTIAN EDUCATION IN Liberia has suffered a great loss in the death, on June 28, in Monrovia of Mr. James L. Sibley. In 1925, Mr. Sibley went to Liberia at the request of the Methodist, Lutheran and Episcopal Boards, the Colonization Societies, and the Phelps-Stokes Fund to act as their Educational Adviser. He at once endeavored to correlate all educational work in the Republic. The Government gave him their full confidence and appointed him Educational Adviser to their Department of Public Instruction. Thus he began a valuable experiment in coöperative educational progress unique in the records of the missionary enterprise. Mr. Sibley brought to bear the interest of a student of human welfare. Trained in the Universities of Georgia and North Carolina, Columbia and Harvard, he had served in the Philippines and in the Southland, and there had proven his friendship for the folk of other races in their progress to greater things. This friendship he carried to Africa where he labored with an intelligent insight into the needs of Liberia's people. Mr. Sibley was in spirit and in aim a pioneer of the Kingdom of God, one in aim with the work of the Church. He has joined the large number of those who have laid down their lives for their friends.



TWO LEADERS IN THE overseas work are retiring this year because of age. One is the Rev. Arthur Judson Brown,

D.D., for more than thirty years one of the secretaries of the Presbyterian Board of Foreign Missions. The other is the Rev. Cornelius H. Patton, D.D., for twenty-five years the Home Secretary of the American Board of Commissioners for Foreign Missions. Great as is the contribution these men have made to the work of their respective communions, it is rivalled, if not surpassed, by their service to the foreign mission work of all communions. Besides their frequent and eloquent presentation of the cause on platform and in pulpit, both have written books that will long be of great value. Dr. Brown's, *The Why and How of Foreign Missions* is a classic on the subject. His recent book, *Japan in the World of Today*, is an illuminating and discriminating study of a great people. Dr. Patton's, *The Business of Missions* is one of the best books ever produced on missionary administration and all that is involved in it.



OUR NEWLY APPOINTED missionaries this year joined in conference with those of five sister Boards (the Presbyterian, Methodist, Baptist, Congregational and Reformed) meeting at the Kennedy School of Missions in Hartford, Connecticut, June 6-12. The program considered certain phases of mission work that are common to the general Christian enterprise, such as present world conditions, the Jerusalem meeting

## THE SPIRIT OF MISSIONS

of the International Missionary Council, the missionary in relation to governments, the needs of rural populations, health and medical counsel, the ethnic religions, the particular situation in different geographical areas, the aim of educational, medical and social work, phonetics. Mrs. Walworth Tyng, of Changsha, China, spoke on "The Missionary's Home and Family Life," and Dr. John W. Wood on "Personal Observations of Missionaries at Work." Eighty-five new missionaries of the Boards were in attendance leaving soon afterward for the four corners of the earth. Our own appointees came to New York for a day's conference after the adjournment of the Hartford meetings. There was something vital and wholesome and harmonious in the spirit of this group, proving that much of the world's missionary work may be looked at from one point of view. This is a step forward in that new and great endeavor to recover and to manifest to the world the unity of the Body of Christ for which He prayed.



TO THE GREAT satisfaction of Bishop Graves and Dr. and Mrs. Ancell, Mrs. Ancell's health has been so far restored as to make it practicable for them to return to Yangchow and take up once again their work at Emmanuel Church. There is no intention of re-opening Mahan School at present. The parents of the pupils, Bishop Graves writes, "are extremely anxious that the school should be re-opened but Dr. Ancell and I both agree that nothing can be done immediately and that the school for the present must remain closed."

The Reverend Hollis Smith reports to Bishop Graves that he recently visited the out-station of Zi-Z for the opening of the new chapel. A very nice little building and fixed up really quite well and in a good location. They are having a three day evangelistic campaign in connection with the opening at which

large crowds have attended. There were five baptisms yesterday also."

"This chapel was built partly by removing the catechist's house from Meli and re-erecting it on a larger scale and with the help of \$800 from the Christians of the place."

The spring meetings of the workers and Christians in the convocations into which the Diocese of Shanghai is divided have been very satisfactory. "Such questions as voluntary offerings from the Christians, discipline of Church members and the Christian nurture of children were discussed. Dr. Ancell says in his report, 'The establishment of these convocational conferences was a useful move and will stand so revealed more and more as time goes on. They afford exactly the sort of clearing house of ideas that makes for unity as well as inspiration.'"



THE MAY ISSUE OF *The Diocesan Chronicle* (Philippine Islands) is a special memorial number to Bishop Brent. Not only is it a fitting tribute to the first Bishop of the Philippine Islands, but it contains a wealth of information about our work in the Philippines as inaugurated and carried on for many years by him. Any one interested in the Philippine Islands, Bishop Brent or the Church's Mission, will want to have a copy. Every issue of *The Diocesan Chronicle* is full of interesting material, so why not send a dollar bill for a year's subscription to *The Diocesan Chronicle* to 557 Calle Isaac Peral, Manila, P. I., and ask that your subscription start with the May issue.



ONE SUNDAY IN January, on his first visit to Honolulu, Bishop Burleson visited the town of Makapala on the Island of Kauai. There are seventeen Chinese communicants connected with the parish. Sixteen of them were present at the early Celebration Sunday morning, and brought a valid excuse from the seventeenth.



## SANCTUARY

*A glorious high throne from the beginning is the place of our sanctuary.*

**O** KING OF PARADISE, where light abounds and life reigns, give to our dear ones who are with thee a full share of thy treasures, that they may always be white with thy purity, tranquil with thy peace, and glad with thy joy. Let us live vividly in their present love as they live in ours, until the time of separation is past, and we are taken to the place whither they have gone before, there to dwell with them in the perfect fellowship that knows no end. Amen.

—*Bishop Brent.*

**O** GOD, WHO ON the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening; mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

**O** GOD, WHO HAST prepared for those who love thee such good things as pass man's understanding; pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

*MOVE through the flames with us, transcendent Form, as of  
the Son of God.  
In splendor and in love, walk by our side.*

# The National Organization of the Church

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## The Presiding Bishop

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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.  
Telephone number for all Departments, 3012 Gramercy

# The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

## Department of Missions and Church Extension

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

### Across the Secretary's Desk

**D**URING THE GENERAL Convention in Washington, some readers of THE SPIRIT OF MISSIONS had the privilege of meeting Miss F. C. Woo, head of St. Paul's School, Hongkong, China. (See July SPIRIT OF MISSIONS, pages 439-441.) Miss Woo recently left New York for a journey to the Pacific Coast, stopping at a number of the larger cities on the way. In giving her letters of introduction, I considered that I was doing a kindness not only to her, but to those who might meet her. From one friend in a western city comes a letter thanking me for the visit of Miss Woo and her mother, and adding:

"I cannot recall any visitors so charming, entertaining, appreciative and informative as they. The story of St. Paul's School for Girls and its effect on the life of the women of China is so thrilling that it makes one's heart sick to contemplate how much could be done with just an iota of what we waste."



**B**ISHOP ROWE WRITING from Anvik on June 13 informs the Department of Missions that the Rev. Dr. John W. and Mrs. Chapman will remain in Anvik during the winter 1929-30.

The Bishop is greatly troubled about the necessity for a new dormitory at Anvik to cost approximately eighteen thousand dollars, while he has on hand only six thousand dollars. He says "We will go ahead with a foundation, a basement of concrete and when the funds run out stop. But this is discouraging. A new

building before another winter is imperative. There are now twenty-eight children. Some provision should be made to care for any T. B. sick children so as to separate them from the healthy ones."

Bishop Rowe reports everyone well at Anvik and eagerly awaiting the run of salmon that had not yet begun. After leaving Anvik he expected to visit Tanana and then go on to St. John's in the Wilderness, where a new mission house is to be built to replace the original log house erected twenty-two years ago.



**S**T. LUKE'S HOSPITAL, Tokyo, has been badly hit by the enforced reduction in appropriations because of the failure of all the dioceses to assure the National Council that they would give the amount of their quotas for 1929. The result is that St. Luke's must get along with twenty-five hundred dollars less than the General Convention appropriated for it. It was a heavy blow to Dr. Teusler.

Almost at the same time there came a requisition from Mrs. David St. John, Principal of the College of Nursing, for twelve microscopes for use in the college laboratory. These are necessary because of the recent enlargement of the school. Dr. Teusler had expected to provide for the microscopes out of the St. Luke's appropriation, but with the reduction of twenty-five hundred dollars he is unable to do this.

A microscope such as the college needs, delivered in Japan, costs eighty-five dollars. Each of two friends, who have heard of this dilemma, has sent me the requisite eighty-five dollars for a microscope. They are now on the way to Japan. It would interest me greatly to know of ten other friends, or ten other

## THE SPIRIT OF MISSIONS

groups of friends, who want to do the same thing.



FROM THE CHAIRMAN of a woman's committee on behalf of St. Luke's Hospital, Tokyo, comes word of a Churchwoman slowly dying of an incurable disease, whose family must live upon what her husband, a motorman on the local street railway, can earn. Nevertheless this Churchwoman has pledged five dollars for St. Luke's and is paying it at the rate of a dollar a month. With a friend like that the fund for St. Luke's must eventually be secured and the hospital built. One realizes how true it is that the hospital when built will stand upon a foundation of loving sacrifice in the laying of which thousands of people of modest means have gladly shared.



GRACE CHURCH, Soochow, China, under the leadership of the Rev. C. C. Chu and the Rev. Francis A. Cox is moving along steadily and is making its contribution to the great city in which it is located and to China as a whole. One of the members of the recent confirmation class was a Chinese diplomat who has distinguished himself as consul in various important foreign posts. At the present time, he is connected with the Ministry of Finance at Nanking. Recently, evangelistic services on four successive nights were held for the Chinese servants and others employed by the members of the mission.



IT IS CERTAINLY embarrassing for a bishop of the great Episcopal Church in the United States to be told by the Government of Mexico that it cannot recognize a school bearing the buoyant name of *La Escuela del Triunfo* because the building in which its work is carried on is physically so hopelessly below par that no school should be conducted there. The communication from the Government started Bishop Creighton on the weary business of trying to find a suitable place for the school. In his journal for June, he says:

"I visited a house in the neighborhood with the idea of renting it for the school. This house

is offered at one hundred and twenty dollars (sixty dollars gold), a month. It is suitable and seems to be the thing to do. *La Escuela del Triunfo* is really a day nursery, in a very poor section of the city, where we take care of over one hundred poor children each day and carry them through the third grade. I dislike the idea of closing such important work. We have three teachers in the school, one of whom is paid twenty-five dollars a month from an item in the budget, another I pay twelve dollars and fifty cents a month from my discretionary fund, and one teaches without any salary. All are Mexican and members of San Jose' parish."

If anyone would like to help Bishop Creighton secure a house that will pass muster with the Government, I am sure he would appreciate it.



BISHOP THOMAS IN order to make up the twenty-four hundred dollars required to be cut from the Brazil budget for 1929 has taken the following steps:

The appropriation for his traveling expenses is reduced. This means less travel by the Bishop or drawing on his own pocket for the difference. He has given up office help and will write his own letters by hand. It means a heavy accumulation of mail when he is off on a long visitation. Some needed repairs on buildings will have to go over for another year, with almost certain increased cost then. The Bishop gives up seven hundred on account of house rent and will do his best to provide for himself and family. The running expenses of several missions will be cut down with consequent loss to the work. The Bishop and one of his missionaries have given up aid in the education of children.

Is this fair?



IN COMMENTING IN HIS annual report upon kindergartens in the Diocese of Kyoto, Bishop Nichols illustrates the ups and downs of missionary operations:

"The kindergarten work in the district goes on upon the same basis as before. One new kindergarten has been opened at Shimogamo; one in Kanazawa has been closed. The closing of that kindergarten has caused us great regret, but it is natural that, in the establishment of a considerable number of kindergartens, now and then one should not make good. In Kanazawa, from the beginning the building has been inadequate and a playground has been lacking. While we have tried to carry on under those unfavorable circumstances, the kindergarten in

## THE NATIONAL COUNCIL

Japan has gathered headway and in Kanazawa several large, prosperous Buddhist kindergartens have been established. The Canadian Methodist Mission has maintained a kindergarten on a very fine scale, and finally it was deemed best for us not to continue to compete with these others, with so poor an equipment.

"In Koriyama we face quite the opposite phenomenon. There our kindergarten is so highly thought of that year by year demands are made that we provide accommodation for more children. This it has been impossible to do with the amount of land now at our disposal, also it has seemed as though, if we comply with the demands of the city, our kindergarten would soon reach proportions that would make it very difficult to do the Christian work which we desire to do, and so we have adopted the policy of maintaining the very high standard of work which has always characterized that kindergarten, and refusing to increase the number of children admitted."



**A**N AMERICAN MISSIONARY Bishop in Mexico must often be a Good Samaritan to fellow-countrymen as well as the people of the country. Bishop Creighton notes in his Journal for May:

"In answer to a request by telephone I called at the Hotel Buenos Aires where I found a stranded American desperately ill and almost without funds. He is a Texan who, for years, has had a drug store in Chiapas. At the beginning of his illness he closed his store and came to Mexico City for medical attention. He has become steadily worse and has exhausted the money he brought along. I found both husband and wife almost frantic with worry and fear. Arranged for a bed in the American Hospital."

Four days later there is this entry:

"Called at American Hospital and visited the sick Texan. I found him dying. At his wife's request I helped draw up a will and then ministered to him."



**I**N A TEMPLE, just outside one of the gates in the city wall of Wusih, China, over one hundred beggars make their headquarters. Some of them are there so the police can keep their eyes on them, some in hope of getting rid of the opium habit and some to take simple manual training in the hope of making useful citizens of themselves. A group of Chinese living under such circumstances have innumerable medical needs. St. Andrew's Hospital staff has taken over the medical work among them. The hospital was also asked to take medical charge of the stu-

dents of a government school in the city. Unfortunately, the only available hours for the school were already fully occupied by the regular work in the hospital.



**D**R. R. A. LAMBERT, director of the School of Tropical Medicine of the University of Porto Rico in San Juan, writing to Bishop Colmore recently, said:

"I am glad to hear that plans are being made to rebuild St. Luke's Hospital, Ponce. I wish to take this opportunity to assure you of my deep interest in the future of St. Luke's. It has done a splendid service in Porto Rico, particularly in raising the standard of nursing education, one of the biggest problems here in promoting medical progress.

"As I see it the main objective of missionary hospitals in Porto Rico, should be the raising of standards rather than the care of a limited number of indigent poor, however laudable the latter may be. The Island already has a considerable number of hospitals. The defect is not in numbers but in quality and the most effective method of stimulating improvement is through setting a good example. To do this St. Luke's needs not only money for a new central building but money for maintenance as well, to the end that laboratories, more well trained personnel, and other things that modern medicine demands may be provided."

Bishop Colmore hopes soon to be able to proceed with the erection of a new St. Luke's Hospital. By means of gifts made through the Porto Rico Hurricane Emergency Fund, by friends of the hospital in Porto Rico, especially those in Ponce, the amount available for building is approximately \$100,000.

Dr. Lambert showed his faith in St. Luke's by making a personal gift to the Building Fund.

An American friend of St. Luke's Hospital has just given \$15,000 to provide an elevator, X-ray equipment, an ambulance and to repair the building that can be used for a laboratory and as a residence for internes.

## THE SPIRIT OF MISSIONS

### Arrivals and Sailings of Missionaries

#### CHINA—ANKING

Miss Hazel F. Gosline who has been working in Honolulu sailed from there on June 19 for the United States, on furlough, and was due in San Francisco June 25.

#### CHINA—HANKOW

The Rev. S. H. Littell, D.D., and family arrived in Shanghai June 21.

#### CUBA

Ven. and Mrs. Juan McCarthy, on furlough, arrived in New York June 18.

#### HAITI

Mrs. W. R. Royce arrived in New York June 25.

#### JAPAN—KYOTO

Miss Margaret R. Paine, returning to the field, sailed from San Francisco June 14 and arrived in Kobe July 5.

#### JAPAN—NORTH TOKYO

Miss Helen R. Lade, returning to the field via Europe, sailed from New York June 19.

Dr. R. B. Teusler, returning to the field via Europe, sailed from New York June 29.

Miss M. R. Shaeffer, coming home on furlough via Siberia, sailed from Yokohama June 21.

Miss C. M. Nuno, coming home on furlough, sailed from Yokohama June 20 and arrived in Seattle July 1.

#### PANAMA CANAL ZONE

Bishop Morris arrived in New York June 9.

#### PHILIPPINE ISLANDS

Miss Ruth I. Mantz arrived in Manila June 21.

Miss Christine T. Barr, returning after furlough, sailed from San Francisco July 5. With her were two new appointees, Miss Eleanor C. T. Moss and Miss Kathryn K. Temple.

The Rev. E. L. Souder and family, coming home on furlough via Europe, sailed from Manila June 5.

#### PORTO RICO

The Rev. and Mrs. J. F. Droste and Miss Ethel Stevens-Droste arrived in New York on furlough June 10 and sailed for England June 21.

Miss Hildreth Cronshey sailed from San Juan June 20 and arrived in New York June 24.

### Foreign-Born Americans Division

THE REV. THOMAS BURGESS, D.D., *Secretary*

OUT OF OUR policy to maintain friendly and intelligent contact with all races in the United States there frequently arises the necessity of dealing with the many problems which beset the stranger in a strange land. More often than not these problems are the reflection of disturbances in the "Fatherland." No race,

perhaps, has suffered more in this respect than the Russian, and it is a mistake to imagine that the results of Bolshevik attacks on Christianity are confined to Russia. As a natural consequence the Division has been compelled to keep itself informed lest it play into the hands of those to whom "religion is the opiate of the people."

In order to make the information accessible, primarily, to attorneys who are aiding the Russian Orthodox in their endeavor to retain their church properties in the United States, Dr. William Chauncey Emhardt, Field Director of the Division and Secretary of the Committee on Ecclesiastical Relations, has compiled a source book entitled *Religion in Soviet Russia*, a volume of almost four hundred pages, published by the Morehouse Publishing Co. of Milwaukee. But it is not a legal tome. It is of real value to those who appreciate the significance of the decade of warfare between Russian atheism and Russian Christianity. Here we see depicted, largely in the words of pro-Soviet writers both in and out of Russia, the deliberate disruption of organized Christianity and the definite teaching of atheism to little children. On the other hand, we read of the sturdy faith, even unto death, of the clergy of a Church which American Protestants have in the past considered to lack real Christianity.

Dr. Emhardt has made the writing of this invaluable book the occasion of a tribute by dedicating it to

JOHN WILSON WOOD, D.C.L.,  
EXECUTIVE SECRETARY OF THE DEPARTMENT OF MISSIONS OF THE NATIONAL COUNCIL OF THE EPISCOPAL CHURCH  
IN GRATEFUL APPRECIATION  
OF  
VALUED FRIENDSHIP OF MORE THAN  
THIRTY YEARS,  
AND AS A  
HUMBLE EFFORT TO TESTIFY  
TO THE  
INDEBTEDNESS OF THE CHRISTIAN WORLD  
FOR HIS  
WISE AND SELF-SACRIFICING LEADERSHIP  
IN THE MISSION FIELD

It is a cause for gratitude to know that this tribute graces a book of enduring historical worth.

**Christian Social Service**

THE REV. CHARLES N. LATHROP, D.D.,  
*Executive Secretary*

THE FOLLOWING IS, in a much condensed form, the first part of the statement presented by Dr. Lathrop to the Social Service Conference in San Francisco.

THE ANNUAL MEETINGS of our National Social Service Conference have been set up primarily for us to plan out together the methods for diocesan work. Have we settled the principles and methods along which the diocesan department may work?

We have worked out a common field for our efforts. We now realize that there is no contradiction between the social Gospel and the individual relation to God. They are not separate. They are related to one another as the fountain is to the water. We have always our own personal individual, unique relation to God, but that personal unique relation to God does not exist in a vacuum. Human relations are the means through which one expresses his conversion, his devotion to God. They are his life. Not only are they inevitable, but they are the means by which he can enlarge his own personality. A man or woman is greater for his human relations, more of a personality than he would be without them. Consequently, love of one's neighbor is not a second separate commandment; it is a corollary of the first great commandment.

Nor do these human relations lie within the limits of the family. The boy or girl breaks out into the wider world of relations, the community, the minute he takes his place in the school. It is our business then to make our people realize that their Christian life finds its expression in human relations in their own community. At least, within this horizon are the bulk of human relations. In our modern world, these relations break through immediately into the wider sweep of national and international relations. The fact, however, still remains true, that the bulk of our human relations, and the deepest and

most important relations, the human relations that count most, are within the circle of our own local community, where our family lives, where we have our friends, where we have our work, where we exercise our citizenship. It is there that we must enlarge the consciousness of Christian responsibility. When I say this, I realize that we are dealing with something that ought to be consciously recognized by every earnest Christian. The Department of Christian Social Service ought to be as unnecessary as a department of individual righteousness. However, the history of Christianity, at least since the Reformation, has created in its social relations, an extraordinary vacuum in Christian teaching and Christian life. It is our responsibility to fill this vacuum. It is our business to create this consciousness of responsibility in our community.

So naturally, we ask ourselves about the Church in the community: what is it for, what ought it to do, how can it do what it ought to do? These are the questions that must exercise the mind of every member of every social service department in every diocese of the country. They suggest the basic responsibility of the social service movement in the Church. I am not thinking of the Church in any abstract term; I am thinking of a particular parish church. The real reason for the Church is that it gives to its group an opportunity for a special unique contact with our Lord Jesus Christ, Himself. The groups that make the heart of the Church are there for no social reason; they are there for a deeper reason. It is there they find their contact with God, as they know Him in Jesus Christ. They are His disciples. Therefore, they go forth from the Church, if they are His disciples, on fire with zeal for souls. Our Lord's zeal for souls drew Him down from Heaven and moved Him to accept human nature and then to give Himself to death. His disciples because they are His disciples must show their parallel zeal for souls.

What souls? Where? First of all, those souls for whom they have a specific responsibility, those who are closest to them. But also, besides one's business, or one's household, there are definite

## THE SPIRIT OF MISSIONS

community responsibilities, the welfare organizations and their problems, the orphanage, the jail. Here we meet the problems that come from social imperfections, from failures through arrangements of society to give each member of the community his own full opportunity for the development of his personal creative life.

These activities in the community are the ones to which we have given special consideration, because through these specific projects we hope that we can bring our people to a recognition of their responsibility as Christians in the community. We must never forget that behind and beyond them are the responsibilities that come from living, because living means living in human relations. These special problems that result in lives broken and twisted and injured are not only staring us in the face as charges against us in failing to apply our Christian principles, but they are also useful as educational means by which we bring our people to the realization of their part in the community in its widest sense.

The jail continues to be one of such projects, and it is encouraging to find, as I travel over the country, work being done by individuals or groups in parishes, with good results, quietly, without a blare of publicity. There has just been published a report submitted to the National Crime Commission by the sub-committee on Pardons, Parole, Probation, Penal Laws and Institutional Correction. Their findings parallel very closely our pamphlet on jail conditions. They go on to the logical conclusions that I gained in my experience of jails in California while acting as a volunteer chaplain in San Quentin, where I had some of the most romantic and satisfying pastoral experiences of my whole life. Ever since then, I have been oppressed with the realization of the thousands and hundreds of thousands of men, mostly young men, whose lives are being warped and broken by the treatment they meet in the local jails. I

am not asking for spring beds and comfortable lodgings; I am only urging the suggestion that at least the men who are kept in jail awaiting trial because they have no money for bail, or the material witnesses unable to find a bondsman (and remember that about fifty percent of the men in our local jails fall into these two categories) be free of *pediculi et pediculosi*, which really means cooties and cootied humans.

The poor house, the county poor farm, is the second project. It is an antique that has been held over from past generations, primarily because of its possibilities as a patronage pocket for a political party. It is extravagantly expensive, for the most part miserably administered, and if it were only for those too old to care for themselves, and the balance of the money that is now represented by the capital investment, plus the annual expense, diverted to old age pensions under supervision of social workers, there would be an economy of expense, and a much better situation for the county poor. However, as long as it continues its antique existence, it merits the attention of our people in services to its inmates "for whom Christ died."

The third project is the relation to the welfare organizations of the community. In the past quarter of a century the charity work has been taken out of the hands of the Church and given to community organizations. There are many reasons why we can fairly regret this movement. Social work, however, has assumed enormous proportions and for all practical purposes, it is necessary that the parish accept the situation. The Church ought to have some opportunity for the expression of its devotion to human maladjustment and social suffering. Moreover, these welfare organizations are dealing with problems of the community, and Church people have a direct responsibility to know the problems and to cooperate in endeavoring to answer them.



**Religious Education**

THE REV. JOHN W. SUTER, JR.  
*Executive Secretary*

WHAT DO WE expect to achieve by the use of pictures in our Church schools? Until we can answer this question our selection from the many prints now available must be haphazard and ineffective.

Early in the history of Christianity, the Church recognized the value of pictorial art in conveying to her children religious truths. People in those early days were very much the same as the people of today, in spite of the fact that few of them were able to read or write. They apprehended truth and beauty in very much the same way that we do—through the emotions. We may memorize and repeat continuously the intellectual truths of Christianity, but until our “feeling nature” has experienced them, they are empty words. From an artistic standpoint these early days might be called the golden period of the Church, when all her lessons were taught through the medium of art—through plain song and chanted prayers, through architecture and unsurpassed masterpieces of decorative and representative art.

Popular education has made it possible for the Church to express to her children today facts which they can understand intellectually. They can read the life of Jesus and study His teachings. They do not need a picture to help them to know that in the night in which He was betrayed He broke bread and gave it to His disciples. Does this mean that we no longer have need of pictures in religious education? Most certainly, no. The value of pictorial art remains precisely the same as in the early days. Its function is to interpret to the child, emotionally the truths he has already acquired with his intellect. In choosing a picture we must bear this fact in mind and judge it by its power to transport us from the intellectual world into the world of spiritual reality. This is the chief

function of art, and only to the degree in which a picture is truly artistic is it able to accomplish this miracle.

Many of the pictures that we are using in our Church schools today cannot measure up to this test. They might be classed, as far as artistic merit is concerned, with such hymns as *Brighten the Corner Where You Are*. They make an instant but superficial appeal. They are sentimental, and after we have looked at them a few times they cease to interest us. On the other hand, a veritable masterpiece does not exhaust itself but continues to give of its spiritual substance, to grow in our consciousness, and to disclose more and more, the longer we live with it, the richness of its power.

If you are planning to select a new picture to hang on the walls of your Church school you would be well advised to secure first a copy of the illustrated catalogue of the Medici Society, 755 Boylston Street, Boston, Massachusetts, which will be sent to you for twenty-five cents. Large Medici prints, varying in size according to the original painting, range in price from two dollars and a half to fifteen dollars, and while this may sound expensive at first, the quality of these color reproductions makes them well worth the cost. Smaller Medici prints, approximately  $4\frac{3}{4}$  x  $6\frac{3}{4}$  inches, are available at twelve cents each. These small prints are sold only in a minimum quantity of eighteen, which may be all different or all of the same subject. When placing an order for your Church school, be sure to mention the fact that the pictures are to be used for educational purposes as a discount is allowed on all *bona fide* educational purchases.

Another firm which furnishes color reproductions is the Art Extension Society, 65 East Fifty-Sixth Street, New York. The color process employed in making these prints is not as fine as that of the Medici Society, but the reproductions are above the average and the price is considerably lower. The Art Extension Society will be glad to send you their catalogue upon request.

## THE SPIRIT OF MISSIONS

### Adult Division

THE REV. T. R. LUDLOW, D.D., *Secretary*

#### CHRISTIAN ADULT LEADERSHIP

THE AMERICAN PEOPLE are dissatisfied with the results of popular education because it has failed to fulfill two widely heralded promises: intelligent participation in popular government and reduction of crime. Moreover, standardization and specialization have produced an inarticulate feeling of bondage and a search for the meaning of life. Men and women are seeking through adult education to adjust themselves to life and to exchange life experiences, rather than to accumulate facts. Here is the opportunity of the Christian leader. He cannot be content with any adjustment philosophy of life. Because Jesus alone interprets life satisfactorily and fully, his is the joy of winning leadership into creative control of life. To aid him in the glorious adventure, a few practical suggestions are given.

I. The quality of the leader's ideal and his faith in that ideal will determine the quality of leadership.

A—The quality of the leader's ideal depends upon his spiritual culture.

1. Belief in the love of God.
2. Length and depth of his effort to grow in his comprehension of the character and purpose of God.
3. Desire to achieve that character and cooperate in the accomplishment of that purpose.
4. Belief in and love of his fellow men as necessary co-workers with him in carrying out God's purpose.
5. Daily effort to exemplify God's character and to win others to such exemplification.

B—Sound intellectual preparation.

1. Faith is not a substitute for knowledge but is the wilful outreach of man from a basis of proven fact toward the evidences of greater knowledge presented by a still-revealing God.

2. New revelation is dependent upon an ever increasing capacity to receive and to transmit.

II. The Function of the Leader.

A—He must be all things to all men: guide, adviser, member, judge, suggester, inspirer, spiritual parent.

B—He must be alert, teachable, self-restrained, fair, clear, imaginative, adaptable, trustful, consecrated.

C—His duty is to

1. Educate the mind to receive and to perceive.
2. Move the heart to feel strongly.
3. Train the will to act righteously.

III. The Preparation of the Leader.

A—Personal.

1. Provide a schedule for one's daily living.
  - a Spiritual culture.
  - b Mental refreshment.
  - c Physical upbuilding.
2. Strive each day to be what you desire your group to be. A leader gives validity to his ideas by his life rather than by his lips.

B—Official.

1. Thoroughly master your whole topic for each meeting of the group.
2. Be alert for written and living illustrations of your ideas.
3. Anticipate the difficulties and before meeting the group, carefully muster all arguments and facts which tend to contradict your ideas.
4. Analyze subject matter and arrange logically. Prepare to begin and to end a group session with a strong point clearly presented.
5. Prepare questions on the subject matter before each group meeting in such a way as to stimulate thought.
  - a Express difficulties now faced and felt.
  - b Ask the questions simply, directly and one at a time.
  - c Try out questions that form

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- tentative definitions for difficulties.
- d If a question falls flat, try it again in a simpler form before abandoning it. It was probably not understood as put the first time.
  - e When solutions of difficulties are suggested by the class, frame questions which will test out those solutions.
  - f Do not frame questions so that the group may guess your opinion in the matter.
  - g Frame questions in such a way that the group will come to a decision.
  - h When a decision acceptable to the group is reached, ask what action is necessary to give the decision effectiveness in every day life.
  - i Keep questions away from the academic, base them on real life, actual problems experienced by the group members.
  - j Ask your question first before indicating the person who is to answer it, unless it is directed to the group as a whole.
  - k Ask questions the answers to which require judgment and not merely memory.
  - l Don't intimate the answer in the question—you want your group to do their own thinking.
  - m Don't ask "catch" questions.
6. Prepare and keep in mind a definite objective for each group meeting.
- IV. The Leader in Action.
- 1. See that your physical environment is what it should be as to
    - a Seating capacity.
    - b Light.
    - c Air.
    - d Instrumentalities for work.
  - 2. Begin your meeting on the second even if only one other is present.
  - 3. Pause for a moment of silence until minds and bodies are relaxed, and then pray simply and naturally concerning the problem or problems to be considered.
  - 4. Having prepared yourself to the best of your ability, remember that you are on the King's business and that His grace is sufficient for you.
  - 5. Keep the conference moving, but do not hurry it.
    - a Do not thrash out every detail to the ultimate definition. Leave those ultimate details to later thinking.
    - b Move from one point to another as quickly as is consistent with clear comprehension.
  - 6. Maintain personal contact with the group throughout the meeting.
    - a Do away with notes if possible.
    - b Better a personal fellowship than an intellectual triumph.
  - 7. Be absolutely honest and fair.
    - a You are not supposed to know everything.
    - b State your own views *if and only when called for*.
  - 8. Encourage the timid to take part.
    - a Ascertain their thoughts by personal interview between meetings.
    - b Frame and direct questions that you know they can answer.
  - 9. Be absolutely democratic and do not overlook the possible contribution of any single member of the group.
    - a Truth is too vast for any individual to monopolize it.
    - b By bringing together the contributions of every individual we approximate the truth.
  - 10. If it wanders, tactfully bring the discussion back to the objective

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previously determined upon for that particular meeting.

11. Avoid protracted arguments between differing viewpoints. When the viewpoint has been stated, it is not necessary to try to convince every member of the group of its validity. Truth carries its own convictions in post-argumentative meditations.
12. Always sum up a discussion before leaving it, being sure to include every angle presented. Permit the group to check up on your summary.
13. Direct the discussion in such a group-wide way that the result, while not necessarily a *common* conviction, will nevertheless be a conviction in the heart of every member.
14. To justify the group's effort, that conviction must have religious value.
15. The test of real leadership is in changed lives and not in temporary enthusiasm.

### Field Department

THE REV. C. E. SNOWDEN,  
*Executive Secretary*

#### SUGGESTIONS: FALL FIELD OPERATIONS

THE FOLLOWING suggestions are based on the experience of the past several years and the recommendations of the various annual conferences of Diocesan Executive Secretaries:

1. EARLY FALL: *Parish Program Conferences.*  
A convenient method for drawing the parish together quickly after the summer is over and outlining the work that lies ahead. (See Bulletin No. 12.)
2. SEPTEMBER 1 TO OCTOBER 31: *Training Diocesan Leadership.*
  - a. Conference for clergy and laity: two days each: for instruction on Church's Program, General and Diocesan. (Field Department will endeavor to supply missionary and other represen-

tatives as part of faculty for conferences.)

And

- b. Appointment of a diocesan committee (preferably working under diocesan field department) charged with the duty of reaching people of means.
3. NOVEMBER 1 TO NOVEMBER 30: *The Application to the Parishes.*
    - a. Parish or city-wide conferences on the Church's Mission.Or
    - b. Parish Institutes on the Church's Mission. (See leaflet No. 2123): or Weekly Group Meetings for educational purposes (see Bulletin No. 40.) Field Department will suggest text-book: four sessions of Institutes or Group Meetings recommended as a minimum. Thorough Parish Group organization urged as the most effective method for enlisting attendance of members.

Or

- c. Flying squadrons of a missionary from the field and a diocesan representative on itineraries through the parishes.

Or

- d. Approach to vestries. An effort to reach a vestry as a corporate group, having qualified leader confer with them on the parish's responsibility for the Church's Program. At least three hours should be devoted to the subject. A supper meeting preferable. (Field Department will endeavor to furnish leader.)

Or

- e. Two-day plan. First day; morning, confer with rector, afternoon conference with women; night, conference with vestry (see 3 above). Second day, morning, confer with parish committee; afternoon, second conference with women; night, general parish meeting, which might be preceded by parish supper. (Field Department will endeavor to furnish leaders.)

And

- f. Sermons. It is suggested that on

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the four Sundays preceding the Canvass, the rector preach sermons on

1. The General Church's Program
  2. The Diocesan Program
  3. The Parish Program
  4. Stewardship (See leaflet No. 2147 for suggestions.)
- g. Church School—on the four Sundays preceding the Canvass, it is suggested that instruction be given on the Missionary Program of the Church, General, Diocesan and Parochial. (See leaflet No. 2147.)
4. WEEK BEFORE CANVASS: *Intensive Week.*
- a. Daily celebration of the Holy Communion; informal evening services stressing evangelism and steward-

ship; prayer circles, instructions to canvassers.

Or

- b. Adapted Parish Program Conferences: An adaptation of (1) for final instructions on parish objectives for the coming year.
5. NOVEMBER 30: *St. Andrew's Day.* A day of special intercession and meditation for all men of the parish upon the life and example of St. Andrew.
6. DECEMBER 1 TO 15: *Annual Every Member Canvass.*

It is recommended that the Canvass be begun not later than December 1 and closed not later than December 15. The Canvass and follow-up work should be finished within a given period, not dragged out interminably.

## The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

IT IS NOW THE busiest time of the year in the Supply Department, for the assigning is in full swing. Late lists are being received, typewriters are flying, and in the midst of things, periodically comes an S.O.S. from the shipping department, "Another box has come in and there is nothing with which to identify it. Where is it to go? What does it contain? What is the value and whom shall we bill?" Having promised to straighten out the tangle by getting in touch with the diocesan supply secretary, we put down the receiver, thinking that life is rather strenuous.

Fortunately, some of the day's work consists in editing the appeals for clothing that have come in from all corners of the United States and from many distant parts of the world. As we read them over, our mood completely changes and we wonder that we ever thought that our work was hard. From one man in California, comes the following account of his charge:

"I am seventy-five years old, but am still able to serve two missions. To reach the first, I go

sixty miles by train, and then twenty-two more by auto coach over a mountain climb of twenty-four hundred feet from the summit of which one gets a wonderful view of the lake in the distance. The trip by auto stage is now made in a little over an hour, where it used to take five hours by horse stage when I first began to serve the mission. I enjoy this trip very much, although in the rainy seasons, it is sometimes a little hard on my three score and fifteen years. The other mission is much nearer home, being only fifty miles away by train. This is a summer resort which has outlived its usefulness as so many places have sprung up in late years. The people are no longer able to support a resident priest, but the work is worth while as the faithful few who remain, in both these missions are true and loyal Church people and do the best they can to keep the church alive. The missionary is always very warmly welcomed and the people very seldom miss a service. I have been doing this work now for over fourteen years and hope and pray that I may be given strength to continue to the end."

This Negro missionary in North Carolina is certainly trying to instill a true Lenten spirit in his people:

"We are in a little town where other communions predominate, so I went to work along with and among those whom they did not want. . . . We love the work here, but it is hard. During Lent, we had to have our celebrations

## THE SPIRIT OF MISSIONS

at six-thirty on Wednesday and Friday mornings (you see our flock has to go to work). On each of these mornings, each one would bring to church all that they might or would have eaten that day, and a goodly pile we would have. This food (not cooked, of course, we fast those days), was given to the very old and sick. I try to get them to give and get the glory out of it too."

A new native priest has just taken up the work in a remote Porto Rican mission, and we were much interested in his account of the work there:

"There has been an Episcopal Church here for about forty years. The congregation has always been made up of English Negroes from the Virgin Islands. Most of the English congregation now is made up of old people as the younger generation either go to other parts of Porto Rico or to the United States. However, they are a faithful people and do truly love their church. We have a real old man here who has served as an acolyte and bell-ringer ever since he was a young man. Now he is almost blind and can hardly walk, still he wants to ring the bell and put on his cassock for every service. On Good Friday, it would have done your heart good to have seen how the men turned out for the Three Hours Service, there were more men than women. We have a Woman's Auxiliary here which is quite old. Just how old the branch is, I do not know. They have their meetings once a week in the evening."

This native priest, full of enthusiasm for his work, has already done a good deal along the lines of repairing the church, doing it with his own hands. He has a vision of a parish house where meetings can be held, a small school started, and perhaps, a simple clinic where help can be given to some of the poor people, and whence a nurse can make an occasional visit to instruct the mothers in caring for their babies.

A missionary who has sufficient vision and faith to take up work in the South Dakota plains, miles away from conveniences and comforts, writes:

"Our work is rather divided between the Indian and the white settler. The white settlers are poor, extremely so, but are very kind and appreciate the services of our Church. I have two families who when they all come occupy

twenty-four chairs, but they come miles to attend church as we are the only church within a thirty-mile radius. We are surely in an isolated country. No telephone line, our nearest post office nine miles away, although we have mail delivered twice a week. Our nearest neighbor lives across the road in two shacks on wheels, and our next one is one hundred and forty-two miles south. Our home is a vacated school house. The only light we have is in the west side where seven big windows face the open prairie. We have partitioned off our bedroom, so we have two rooms and are fairly comfortable in spite of blizzards and cold weather when the mercury falls from twenty to forty below zero. We have been kept well by the goodness of God and have a field which any true man of God might envy. It is a big opportunity to establish strong Episcopal churches as we were here first. Yes, my wife and I are human and have our dark days, but the Church Periodical Club sends us up-to-date reading which means so much, especially in the winter, and our Auxiliary friends are good to us, and we are happy in doing for the Master."

Perhaps the greatest inspiration came to us last year through a misunderstanding. One of our missionaries wrote to us, telling of his removal to a self-supporting diocese and a wealthy town at that. Following our policy, we cancelled his box and advised him of the fact. By return mail came a distressed letter from him telling us that he was not going to a new parish, but having been ill, he had been sent to that particular town where his wife's family lived, to recuperate and that he was very much in need of his box. Again, we placed his box, and reassured him on the subject. He replied:

"My wife had already sent in her U.T.O. before your letter telling us that we were to have our box, arrived. With its arrival, she dug around some more and added to her United Thank Offering. Thus when the U.T.O. passes the million mark at Washington, we shall feel that she has helped it on."

And so through the pile of lists, nearly everyone, telling of work done under difficult conditions but so willingly done. Truly, we feel that it is a privilege to be allowed to help, indirectly, in the work being done by these real people.

# National Student Council

Correspondence may be addressed to the Secretary for College Work, the  
Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

1928

WRITTEN BY A NATIVE Japanese missionary to his classmates in an American seminary, here is a good letter for the middle of the summer, when we all feel we haven't much to look back on during the past winter, in the College Work:

"In the contrary most of you can do, I am sorry I have not a very good reports to tell you about my work. Number of baptizing and presenting to the Bishop for confirmation is very few. It passed four and half years already since I came to this parish but I am continuing the same small work in the same difficult condition. I think the text 'A thousand year is with the Lord as one day' is very true. In our evangelical work in Japan both native workers and American supporters must be patient. The true and strong church in Japan will be still far off. I and others present workers in Japan must die as bottom foundation stones to build up an eternal and big castle of Nippon Sei Ko Kwai."

## THE CHURCH AT CONFERENCES

Among the leaders at the various conferences of the Student Christian Associations were the following:

### Conferences for men students

Blue Ridge, N. C.—The Very Rev. William H. Nes and the Rev. Philip J. Jensen.

Lake Geneva, Wis.—The Rev. Henry Lewis.

Northfield, Mass.—Bishop Dallas, the Rev. Messrs. Allen W. Clark, Arthur L. Kinsolving, Cornelius P. Trowbridge, Alexander C. Zabris-  
kie, W. Brooke Stabler, Edric A. Weld, and C. Leslie Glenn, and Alden Kelley.

### Conferences for women students

Asilomar, Calif.—Leila Anderson.

Blue Ridge, N. C.—Hope Baskette.

Camp Maqua, Poland, Me.—The Rev. William E. Gardner, D.D.

Lake Geneva, Wis.—Ellen Gammack.

Seabeck, Wash.—Leila Anderson.

Silver Bay, N. Y.—Deaconess Claudine Whit-  
taker and the Rev. Arthur L. Kinsolving.

### Co-ed conferences

Eagles Mere, Pa.—The Rev. John R. Hart, Ph.D., Frank Bancroft, John Bryant, Charles Cadigan, and Elizabeth Willing.

Estes Park, Colo.—Deaconess Anna G. Newell and the Rev. Paul Roberts.

Hollister, Mo.—The Rev. David Haupt, the Rev. Harris Masterson, Alden Kelley, Mrs. John E. Flockart, and Leila Anderson.

At many of these conferences there were also seminary students from Bexley, Cambridge, General and Virginia.

## NATIONAL STUDENT COUNCIL, 1929

A unit of the National Student Council is any group working in an institution of higher learning for the spread of Christ's Kingdom through the Episcopal Church. Here follow the hundred and four units in existence at the close of the present academic year. As the names show, some are organized as student clubs. The absence of a name indicates a more informal organization. The location of the college and the address of the clergyman ministering in that community may be found in *The Living Church Annual*, p. 178.

Agnes Scott College

Alabama Polytechnic Institute—St. Paul's Society

Alabama, University of

Amherst College

Arkansas, University of—Winchester Club

Barnard College—Phillips Brooks Club

Baylor University

Brenau University

Brown University

California, University of (Berkeley)—Camelot Club

Carleton College—Bishop Whipple Club

Carnegie Institute—Whitehead Club

Clemson Agricultural & Mechanical College—  
Episcopal Club

Colgate University

Colorado College

Colorado Teachers' College (Gunnison)—St. Alban's Club

Colorado State Teachers' College (Greeley)—  
G.F.S.

Colorado, University of—St. John's Varsity Club

Cornell University

Dartmouth College—Student Vestry

## THE SPIRIT OF MISSIONS

### Read a Book

*\*Personality and Progress.* By Henry T. Hodgkin, (Doubleday Doran, 1929) \$1.75.

*\*Christ and Modern Education.* By Charles E. Raven, (Holt, 1925) \$1.75.

*\*The Desire of All Nations.* By Egbert W. Smith, (Doubleday Doran, 1928) \$1.50.

\*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

Books may usually be secured either from your local book store or from the publishers, but The Book Store, 281 Fourth Avenue, New York, N. Y., will be glad to secure copies at the price noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

Denison University—Student Vestry  
 East Carolina Teachers' College—Student Club  
 Florida State College for Women—Students' Auxiliary  
 Florida, University of  
 Geneseo State Normal School—St. Michael's Church Students' Club  
 Goucher College—Philip Cook Club  
 Gustavus Adolphus College  
 Hobart College  
 Hunter College—Student Unit  
 Idaho, University of—Episcopal Club  
 Illinois, University of—St. John's Chapel Club  
 Indiana, University of  
 Iowa State College—Kemper Guild  
 Iowa, University of—Morrison Club  
 Johns Hopkins University—Episcopal Club  
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 Kansas, University of—Chaplain Edwards Club  
 Kenyon College  
 Knox College  
 Lawrence College—Amos Lawrence Club  
 Lehigh University—St. Paul's Society  
 Leland Stanford University—Stanford Club  
 Maryland, University of  
 Miami University—Trinity Club of Oxford  
 Michigan State College  
 Michigan, University of—Student Vestry  
 Middlebury College  
 Mississippi, University of  
 Missouri, University of  
 Montana, University of  
 Nebraska, University of  
 New York State Teachers' College (Albany)—Canterbury Club

North Carolina College for Women—St. Mary's Club  
 North Carolina, University of—Student Vestry  
 North Dakota State Teachers' College  
 North Dakota, University of  
 Northwestern University—Craig Club  
 Norwich University  
 Oklahoma College for Women  
 Oklahoma, University of  
 Oregon State College—Trinity Club  
 Oregon, University of—St. Mary's Chapter Club  
 Pacific, College of the  
 Pennsylvania State College  
 Pennsylvania, University of  
 Pittsburgh, University of  
 Pomona College—St. Paul's Collegiate Club  
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 Randolph Macon  
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 St. Augustine's College—Ferguson Club  
 St. Stephen's College  
 San Jose State Teachers' College  
 Smith College—St. John's Club  
 South, University of (Sewanee)—Student Vestry  
 South Carolina, University of—Student Bible Class  
 South Dakota State College  
 South Dakota, University of—Episcopal Student Club  
 Southern Methodist University—Dallas Students Club  
 Syracuse University—Y. P. F.  
 Texas Agricultural and Mechanical College  
 Texas College Industrial Arts—Episcopal Student Council  
 Texas Technological College  
 Texas, University of  
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 United States Military Academy  
 Union College  
 Vermont, University of—St. Paul's Y. P. F.  
 Virginia Military Institute  
 Virginia Polytechnic Institute  
 Virginia, University of—Brotherhood of St. Andrew  
 Washington College (Chestertown, Md.)—Church Student Association  
 Washington, State College of  
 Washington State University—Max Garrett Club  
 Washington and Lee University  
 Wells College—Episcopal Students' Club  
 West Texas State Teachers' College—Little House of Fellowship  
 West Virginia, University of  
 Whitman College—Whitman Episcopal Club  
 William and Mary College  
 Williams College  
 Winthrop College for Women—Winthrop Bible Class Club  
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 Wyoming, University of  
 Yale University—Berkeley Association.



## Coöperating Agencies

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

### Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*  
202 So. 19th Street, Philadelphia, Pa.

LEADERSHIP TRAINING AND spiritual growth are central aims of the first national convention of the Junior Brotherhood of St. Andrew, to be held at Hobart College, Geneva, New York, September 5-8.

Growth for boys of today, youth leadership, social growth, vitalizing our prayer life, the athlete's need of Christ, place of Christ in education, vocational growth, personal work and the college Christian of today are some of the topics which will be discussed under the leadership of such prominent Churchmen as the Right Rev. David L. Ferris, D.D., Bishop of Western New York; the Hon. Charles H. Tuttle, United States District Attorney for New York; Douglas C. Turnbull, jr., of Baltimore; the Rev. Charles N. Lathrop, D.D., Executive Secretary of the Department of Christian Social Service of the National Council; the Rev. John R. Hart, Ph.D., of the University of Pennsylvania; the Rev. C. Leslie Glenn, Secretary for College Work of the National Council; the Right Rev. Campbell Gray, D.D., Bishop of Northern Indiana; the Rev. Ernest V. R. Stires of St. Thomas' Church, Bellerose, L. I.; the Rev. Gordon M. Reese of Vicksburg, Mississippi, and I. C. Johnson of Detroit.

This conference which will be limited to one hundred and fifty boys and fifty adult leaders, is part of a program to develop a stronger junior department of the Brotherhood and to build up in the Church a corps of able leaders among young men. Additional information concerning the Conference may be obtained from Brotherhood headquarters, 202 So. Nineteenth Street, Philadelphia, Pa.

### The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*  
22 W. 48th Street, New York, N. Y.

A LITTLE EXPERIENCE which I had this summer has brought out in a new way, new to me at least, the great value of the Church Periodical Club in establishing friendly relationship between kindred souls who might otherwise have remained in ignorance of each other's existence.

My husband and I were members of a party of seven, touring through Nova Scotia. We left Halifax one Saturday morning in a pouring rain, but with the optimism peculiar to experienced automobilists, we hoped that the next hour or two would bring a bright sun and blue skies. That hope was not realized. The rain increased as we rode along, and the roads were soon reduced to shapeless streams of yellow mud, in the midst of which our big car floundered and skidded in a manner calculated to shatter every nerve in our bodies, even if we kept our bones intact. At length, when human nature could stand it no longer, we decided to stop for the night at the next town we reached, no matter what the town looked like, or what kind of accommodations might be secured.

At this point, our good fortune which had basely deserted us early in the day returned and led us into a small town and to the door of a modest hotel. It was a weary, nervous, but thankful group that emerged from the car, climbed the steps and passed into the warmth and cheer of a cozy, well-lighted and comfortably furnished room.

The first object upon which my eyes rested as I entered was a large table, the center completely covered with magazines and periodicals, and as one familiar title

## THE SPIRIT OF MISSIONS

page came within my sight I cried out involuntarily, "Oh, here's THE SPIRIT OF MISSIONS! This looks like home!"

A lady sitting by the window looked up at my impulsive words and smiled a pleasant greeting. "Where is your home?" she asked.

"Thirty-five miles from Boston."

"That magazine was sent to us from Boston. That and many others are sent to us from near your home. The Church Periodical Club keeps us supplied with all your literature."

Here was a bond of mutual understanding established between us. We felt that we were among friends.

Later we learned that the hotel was the home of the rector of the church there, and in a little while the rector himself came and introduced himself in a delightfully quaint and gracious manner. We were immediately impressed by his charming personality, his very obvious dignity and culture, and his quick appreciation of our little attempts at humor. That evening he told us about the people to whom he ministered in that little Nova Scotia village, about his former life in Newfoundland where he was born, and his work among the sturdy fishermen of Cape Breton where he spent the early years of his ministry, and where he hoped soon to return.

Later my husband and I visited the rector and his wife in their room, which we found was directly across the hall from ours. In response to our somewhat timid knock the rector threw his door wide open saying, "This is the rectory." We entered a large well-furnished room, with books, magazines and papers everywhere, testifying to the studious habits of its occupants.

Upon returning to our room we found a beautiful bouquet of freshly picked flowers, and a little pile of apples such as the Annapolis Valley only can produce, with a card bearing the rector's name. Upon our departure in the morning he handed me a very pretty Church calendar with the name of his Church and his own autograph inscribed thereon.

As we drove that day under a cloudless

sky through the lovely land of Evangeline, we could not but acknowledge a debt of gratitude to the Church Periodical Club for opening up to us in this unexpected way such friendly companionship in a strange land and we shall retain the memory as one of the pleasantest experiences of our journey through Acadia.

### Church Mission of Help

MRS. JOHN M. GLENN, *President*  
27 W. 25th Street, New York, N. Y.

THIRTY OF THE staff and board members representing fourteen of the seventeen organized societies of Church Mission of Help, met in June for a week's conference at McLean Farm, South Kortright, New York, the vacation home of the New York society. The conference was preceded by a retreat conducted by the Rev. J. Wilson Sutton, D.D. One day was given to the spring meeting of the National Council and one to the annual meeting of secretaries and case workers. The conference discussions were based on the subject, "The purpose and practice of Church Mission of Help," and through the whole conference there was brought out the distinctive contribution that Church Mission of Help has to make in the field of social work. Concrete examples of treatment of the girls under care were used throughout to show their spiritual growth. It is the hope of the workers from the start to lead the girls to see that CMH is the Church, to help them to see what CMH offers is what the Church offers. The conference also offered an opportunity for the workers to discuss specific problems pertaining to psychopathic cases, girls in institutions, rural problems and the question of responsibility of the married man as father of the illegitimate child.

The following, taken from a clergyman's definition of the distinctive field and function of CMH sums up the decisions reached by the Conference:

"It is the plan of CMH to bring to bear upon its problems not only the methods of social work and of medical, psychological, and psychiatric research, but also the

## THE NATIONAL COUNCIL

formation of Christian ideals of living, the fellowship of the Church, the council and guidance of experienced clergy and the help of the Sacraments. We believe that we can thus bring to community service and reformatory efforts, an assistance that supplements the other means above mentioned and reaches, at least ideally, the very heart of the personal problems that confront us."

### Commission on Evangelism

THE RIGHT REV. THOMAS C. DARST, *Chairman*  
509 Southern Building  
Wilmington, North Carolina

THE FOLLOWING IS an extract from the annual report of the Commission on Evangelism of East Carolina:

"As far as can be learned the Program of the National Commission was followed throughout the diocese, with perhaps such modifications as place and circumstances demanded for the best realization of its objectives, with the result that, from all information received, during the period from Epiphany to Easter the attendance upon the services recommended, was the best in the experience of the clergy.

"Your Commission desires to call especial attention to the following facts:

1. That the Program of the Commission provides for a continuous effort throughout the Church in the diocese, rather than a temporary expedient to meet immediate needs.

2. That its success depends upon a steadily increasing interest on the part of the lay members of the Church as well as of the clergy, and a corresponding coöperation on their part in the effort to revive a regular attendance upon the services of the Church by all its members, and the full coöperation of the laity with the clergy in reaching and bringing under the appeal and ministration of the Church the unconverted and unchurched individuals of the whole community within the territorial field of the parish or mission.

3. That any success in realizing the objectives of this Program will depend upon a thorough preparation for and follow-up of the efforts of clergy and congregation during the intensive period.

"Your Commission offers the following

recommendations for the ensuing year:

1. Adoption of the same Program covering the period from Epiphany to Easter.

2. That whenever possible a period of at least a month be set aside during the fall of this year for intensive effort on the part of the clergy and laity to stimulate and if possible increase, Church attendance following the lines recommended by the Brotherhood of St. Andrew.

3. That the clergy take under serious consideration the possibility and advisability of organizing groups of carefully selected laymen, who will put themselves under instruction as lay-evangelists. The lines of such service are sufficiently illustrated in the report of the Laymen's League of St. James' Parish, Wilmington, N. C. A curriculum for the instruction of lay-evangelists in the conduct of the services and in lay-preaching will be prepared by the Bishop of the Diocese and the Chairman of this Commission to be used when desired.

"Your Commission desires especially to record its appreciation of the splendid work done by the members of the Church Army in this diocese during the past year, and its judgment of the worth and efficiency of this type of evangelism as a permanent method of evangelistic services in the hitherto unworked, or imperfectly worked portions of the diocese."

### Guild of St. Barnabas

MRS. RICHARD BOLLING, *Secretary*  
370 Seventh Avenue, New York City

AT THE MEETING of the Executive Committee on June 15, the appointment by the Chaplain-General of Mrs. Richard Bolling as Secretary-General was confirmed. The resignation of Miss Mary Roberts, R.N., as a member of the committee was accepted with regret. Miss Mary Rogers, R.N., President of the Brooklyn branch, was elected to take her place.

A new branch of the Guild has recently been organized at Jacksonville, Florida, with the Rev. Charles W. Frazer, Rector of St. Mary's Church, as chaplain. Other officers include Mrs. Laura Jean Reid, President; Miss Beatrice S. Leland, Corresponding Secretary; Miss Mary Eliza-

## THE SPIRIT OF MISSIONS

beth Kavel, Recording Secretary; and Mrs. Lucy Knox McGee, Treasurer. Fifty-two active and five associate members were admitted at a service held at St. Mary's Church on the evening of June 23. Owing to the fact that some nurses were unable to attend the Admission Service, a second service is planned for the near future.

The National Office will be open during the summer from nine to twelve o'clock.

### The Daughters of the King

MRS. W. SHELLEY HUMPHREYS,  
Recording Secretary

2103 Main Street, Jacksonville, Florida

**I**NFORM, CONFORM, PERFORM, TRANSFORM, are four necessary steps in personal evangelism, as given recently in an address by a clergyman who cited the following sources of these essentials: *Inform*, from the Bible and Book of Common Prayer; *conform* to the tenets of the Church and to law and order in general; *perform*, through prayer and service, the duties covered by the vows of the Order; *transform* souls by turning them from the wrong to the right way of life.



In 1925 there were five chapters of the Order in the diocese of South Florida; today there are eighteen. Has any diocese a record which excels this?

The national office reports, for the two months from April 1 to June 1, an increase of six senior chapters and six junior chapters, with a gain in membership of one hundred fifty-seven seniors and sixty-five juniors.



What suggests itself as a worthy piece of work for dioceses to consider, has been received from the diocese of Washington. This is a booklet, *The Daughters of the King in the Diocese of Washington*, published under the authority of the diocesan president and compiled and edited by another officer and former editor of *The Royal Cross*. It presents a brief historical sketch, with chapter records and diocesan annals, from 1891 when the

Order was established in the diocese until the present time. Its opening pages give the story of Washington's first chapter and pay tribute "to the vision and zeal of one Christian woman for bringing it among us. That woman was Mary, wife of the Rev. Willard G. Davenport and mother of Bishop Davenport of Easton."

### The Seamen's Church Institute of America

THE REV. W. T. WESTON, *General Secretary*  
25 South Street, New York, N. Y.

**W**ITH THE CLOSING of another year of our corporate life we can review the past with gratitude and thanksgiving and look to the future with renewed hope and courage. Although the year 1928 demonstrates by many outstanding accomplishments the healthy and prosperous condition of our society, nevertheless, the fact is self-evident that many opportunities have been lost and our society has not assumed her full responsibility in the field of social endeavor.

Our failure has been due to the lack of funds and not because we have failed to see the opportunities presented. With the proper financial assistance we could immediately begin work at Seattle, Portland, Texas City, Jacksonville, Beaumont, and Savannah.

During 1928, the various phases of Institute activity have increased. The number of lodgings, pieces of dunnage checked, the number of men given employment on ship or ashore, the amount of money deposited for safe keeping and the number of men using our buildings, all give evidence of the value of this work to our merchant seamen.

We have increased our lodgings accommodations by making further additions of rooms and dormitories. Most of our Institute buildings are in splendid condition, many having been renovated during the past year. A considerable amount of new equipment has been added and the staff of workers has been increased.

We have received splendid cooperation from the Woman's Auxiliary, the Girls' Friendly Society, the Church Periodical

## THE NATIONAL COUNCIL

Club, the Department of Christian Social Service and the Department of Religious Education. These organizations have assisted in supplying the tremendous need for magazines and libraries, ditty bags, Christmas boxes and knitted articles of various kinds. The Christmas Dinner Fund was much larger than at any previous time and some five thousand dinners were served to seamen on Christmas Day.

Possibly the outstanding feature of Institute development is to be found in the inaugurating of Auxiliaries for the purpose of creating a great interest among the women throughout the country. These organizations have supplied the linen for many of our Institutes, have added a considerable amount to various endowment funds and have contributed to the building funds in several Institutes. At the present time there are in excess of five thousand women in these Auxiliaries.



"I remember with pleasure your goodwill in being so kind and generous as to provide us seamen when at Tacoma with nice comfortable homelike club and entertaining us with superb hymns sung by the crowd of sailor singers, and the expert music and voice accompaniment by your beloved wife, who was so generous as to treat us with some delicious coffee and cakes. I will be glad to meet you both again, for you treat the boys like a good Padre and a good father, or brother. I pray God to help us make a better world and better citizens, better sons of God. I am thanking you, dear sir, and your kind wife for the charming, motherly homelike atmosphere I enjoyed at the Seamen's Church Institute of Tacoma."



"Success to your noble work as I for one know that the Institute at Tacoma certainly has been a blessing and a God-send to many a seafarer, and it is sad to think how little some people seem to care about it, or interest themselves in the good work you are doing. I surely did enjoy those Sunday evening services when I was in Tacoma and I wish I were able to be with you tonight."

—*Letters from seamen.*

## The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*  
386 Fourth Avenue, New York City.

UNUSUAL VARIETY IN its membership of almost fifty thousand is reported by the Girls' Friendly Society. One of the most interesting of its branches is a group of twenty blind girls at Grace Church, Colorado Springs. Coming from a near-by school for the blind, they hold meetings like those of any branch, with their service of worship, business, discussions and recreation. In April, they always give a tea to raise money for their yearly social service or missionary work. For two years they have sent a small sum of money to the Society for the Prevention of Blindness in Children. In addition to this group of older girls, there is one of candidates, children from five to twelve years of age.

An entirely different sort of branch is that at the Church of the Good Shepherd, Onondaga Indian Reservation. The members all belong to the Iroquois tribes, once the most powerful Indian confederacy on the continent. Among the thirty odd members in the branch are nine daughters of chiefs, Indian children of various Christian bodies, and several whose parents still adhere to their tribal religion. Two of these latter have been brought into Christianity through the influence of the G.F.S. In the last confirmation class of eleven, seven were G.F.S. members.

In San Francisco, a branch has recently been formed at Christ Church, a Japanese mission. There are just nine girls in the group, only five of whom are old enough to be members, while the four younger girls are candidates. It is interesting to note that a Japanese woman is being admitted as an Associate (adult leader), and will take charge of the little girls. During Lent, this group of Japanese girls hemmed squares for a layette to be sent to Alaska. The G.F.S. also has two other Japanese branches, one, a group of "candidates" at the White River Mission, Kent, Washington, and the other at St. Peter's Mission, Seattle.

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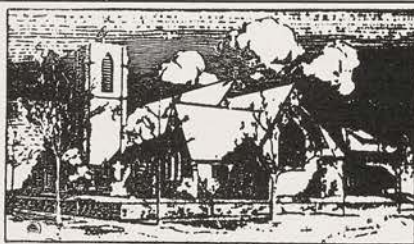
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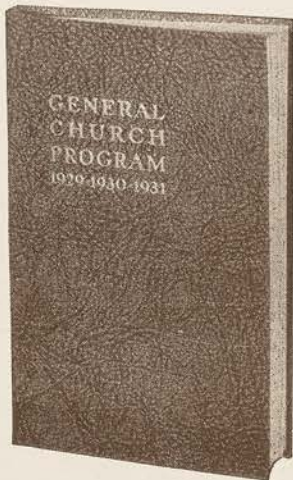
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