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The Spirit of Missions

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Editor

KATHLEEN HORE
Assistant Editor

Vol. XCIII

SEPTEMBER, 1928

No. 9

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HUGH T. NELSON

General Secretary of Washington Committee on General Convention

Mr. Nelson is a prominent layman of the diocese of Washington who has brought the executive ability which distinguished him in his business career to bear on the innumerable details preparatory to a General Convention. The success of this great gathering will be largely due to the hard work done by Mr. Nelson



—Umsi wuuu umi Umsi wuuu, Washington

THE PRESIDENTIAL MANSION KNOWN AS "THE WHITE HOUSE"

This shows the south front with its beautiful colonnaded balcony. The route between the headquarters of the Bishops and Deputies at the Convention passes this side

Looking Forward to General Convention

Through the wise planning of Bishop and Committees the comfort and pleasure of a great host of visitors to the coming Convention is assured

WASHINGTON PROMISES the greatest convention in the history of the Church. Bishop Freeman and the General Committee interpret the word "greatest" in various ways. Naturally they propose that in the hospitality of convention time, in the comfort and convenience accorded their guests the whole period shall prove memorable. They propose also, that this convention shall be the greatest in the convenience and adequacy of the housing of the formal sessions of Bishops and Deputies and Woman's Auxiliary. Washington itself helps them. The nation's capital is a famous convention rendezvous. Entertainment on a grand

scale is a habit among its people. Two great hotels, the Willard and the Mayflower, and the national headquarters of the Daughters of the American Revolution have been commandeered. In addition some of the most historic parish churches in the whole Church are at the service of the Convention itself and of the more than score of organizations which will present their work and programs in mass meetings and conferences during convention days.

Washington further helps toward greatness because of the enormous interest attached to the city itself. Naturally, beginning with the Capitol, the White

THE SPIRIT OF MISSIONS

House, Arlington and Mount Vernon, there is a plethora of centers of interest for the visitor. Even the weather man is helpful. October in Washington almost invariably proves the most delightful month of the year. Some suggestion of autumn tempers the warmth, while vegetation everywhere still retains its summer richness and beauty. It is expected that fully 20,000 persons will be attracted to the city because of these somewhat superficial but nevertheless enticing incidents which have to do with the fact that Washington is the place and October the time of the meeting.

But of chief import is the fact that Bishop Freeman and his committee have planned a greatness of vision for the convention. It is proposed that a deep spiritual note shall be struck in pre-convention days and shall distinguish the whole gathering. One word will probably ever after characterize it. The word will be "evangelism" for the convention bids fair to turn the attention of the whole Church toward the primary function of Christian fellowship, the bearing of witness of the Good News of the Gospel of Christ to all men everywhere. To that end the convention will be a missionary gathering. Great mass meetings will proclaim responsibility to carry out the Great Commission.

If this purpose be achieved no further search need be made for basis to apply the word "great" to this gathering. It will be great in itself and greater indeed in the impress it makes upon the future history of the Church.

CONVENTION CENTERS

General Convention headquarters will be the Hotel Willard. Here the Bishops will meet, occupying for this purpose a splendid chamber on the tenth floor. Many members of the House of Bishops will occupy rooms within easy reach of this assembly place. All of the facilities of the hotel will be at their disposal. The House of Deputies will occupy the main auditorium of the national headquarters of the Daughters of the American Revolution, a ten minute walk from the Wil-

lard through the beautiful park area at the rear of Treasury and White House. Here also joint sessions of the Bishops and the Deputies will be held.

NATIONAL COUNCIL REPORT

The National Council will report the results of its labors during the Triennium in two great joint sessions of the House of Bishops and the House of Deputies. The Presiding Bishop will review the Triennium, discussing briefly several matters of moment submitted to the Council by the last General Convention, notably giving the results of the evaluation of the work of the Church and the studies that have been made with respect to a revision of the basis of percentages of apportionment of the budget, and finally dealing with Evangelism. Each department, division, and cooperating agency of the Council will report the results of its efforts.

The Woman's Auxiliary will be housed in the new Mayflower Hotel. The Training Institute, of which the National Council itself has taken charge, will preempt the Y. W. C. A. building for its purposes. Great gatherings will be held at St. Alban's, where the Washington Cathedral is rising upon a site of marvellous beauty overlooking the whole city.

An outdoor amphitheatre adjoins the Cathedral itself, and here, weather permitting, several services will center. As many as 20,000 persons can enjoy such events and a great afternoon missionary mass meeting planned for this amphitheatre will in all probability bring together one of the greatest gatherings of any convention.

For other services and assemblies the Auditorium, seating 6,000 persons and several of the parish churches of Washington will be constantly in use.

OUTSTANDING SERVICES

There are several gatherings which invariably distinguish the early days of General Convention. On opening day, October 10, in the quiet of early morning two celebrations of Holy Communion, the corporate communion of the House of

LOOKING FORWARD TO GENERAL CONVENTION



THE CAPITOL—CENTER OF THE LIFE OF THE NATION

For commanding situation and majestic proportions this ranks among the finest buildings of its sort in the world. The illuminated dome at night is a magnificent sight

Bishops and House of Deputies, will be held in the Church of the Epiphany at 7:30 a. m. Simultaneously, the Holy Communion will be celebrated in St. John's Church for the Woman's Auxiliary and all other women, a service not to be confused, however, with the Triennial corporate communion and United Thank Offering of the women of the Church which will take place on the following (Thursday) morning in the Church of the Epiphany and as ever will be one of the outstanding events of the whole convention.

The opening service of General Convention proper will take place on Wednesday morning, October 10th, at 10:30, in the open-air amphitheatre of the Cathedral Close of St. Peter and St. Paul on Mount St. Alban. The preacher will be the Right Rev. Charles P. Anderson, D.D., Bishop of Chicago. New Orleans inaugurated the outdoor opening service and all who were there will always remember the dignity, beauty and inspiration of the great gathering under the trees of Audubon Park. Washington expects to duplicate the impression made three

years ago and because of the singular appropriateness of its amphitheatre to exceed even so wonderful an experience as the outdoor service at New Orleans proved to be.

The next notable public gathering will be the mass meeting of the Auxiliary, when announcement is made of the total of the United Thank Offering. This will take place in the Washington Auditorium on Thursday night, October 11th. Here missionary appeal and enthusiasm hold sway. Distinguished representatives of the Church from every foreign field will be upon the platform and many, as is customary, will be introduced to the gathering.

It is impossible in this space to detail the flow of the program. In brief it may be said to be overwhelming in the number of opportunities for profit and enjoyment. A Handbook will be available well in advance of the convention and may be had upon application to the Washington headquarters at 927 15th Street, N. W.

It may be said that the convention begins with preconvention events on Fri-

THE SPIRIT OF MISSIONS

day, October 5th, and concludes with a final session of the House of Bishops and the House of Deputies on the afternoon of Wednesday, October 24th. Throughout this period the program covers morning, afternoon and night, with a concentration, however, of mass meetings in the first ten days of the convention. Prospective visitors will find the first week of greatest interest because of the number of highly interesting public events which transpire in this period.

THE MASS MEETINGS

General Convention gives opportunity to various organizations to present their messages in mass meetings ordinarily held at night. The number of such gatherings scheduled for Washington is exceptionally large and the programs arranged are of unusual interest. Distinguished members of the Government—from President Coolidge down, it is hoped—and its departments will be heard in many of these gatherings. All who attend convention will miss one of its most valuable features if they fail to attend these evening events. There is not space here to give details. A list of the organizations to be heard would merely mean a catalogue of all such groups to be found in the Church.

THE TRAINING INSTITUTE

Another article in this issue of THE SPIRIT OF MISSIONS calls attention to the distinguished place which has been assigned in the program of this convention to educational activities. For many years the Woman's Auxiliary has conducted study classes in missionary knowledge and in Auxiliary method in connection with the convention. Various departments of the Council likewise have had study groups, but never before have these been unified under general Church auspices. This advance has been effected. The National Council authorized the organization of a Training Institute to include all of the study work planned for the convention period and elected as dean the Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, Dallas, Texas, to superintend this enterprise. A faculty of

more than thirty-five leaders in various lines will conduct forty-eight separate courses. This considerable educational institution will be housed in the Y. W. C. A. building and a Washington Committee of Arrangements has perfected the details in a fashion which is bound to commend itself to all who participate. It is hoped that this stress upon study work will give new impetus to similar activity and that the age-long tenet of this Church that "Knowledge is power" will be more and more the basis for her activities everywhere.

A complete schedule of this course is available upon application to the Rev. Franklin J. Clark at 281 Fourth Avenue, New York. Mr. Clark, as Secretary to the National Council, is serving as registrar to the classes in the pre-convention period. The registrar in Washington is Mrs. William F. Bowen, whose address is 609 Northbrook Courts, Washington, D. C.

THE WOMAN'S AUXILIARY

Simultaneously with the sessions of General Convention the Triennial of the Woman's Auxiliary will be held in Washington with headquarters at the Mayflower Hotel. A program on which the practical business enterprise of the Auxiliary is shown, together with the spiritual implication of their work, has been prepared. The fact that the Triennial meets simultaneously with, and invariably in the same city chosen for General Convention, always has afforded opportunity for coöperation which has proved of profit to both groups. This year a new interest is given in this connection. The National Council of the Church by resolution will ask General Convention to seat and give the privilege of the floor to delegates to the Triennial in joint sessions of the House of Bishops and the House of Deputies. If this suggestion is adopted the women of the Church for the first time will enter officially into consideration of the major problems of the Church as a whole. It will be understood of course that joint sessions are not legislative sessions but are held primarily for the pre-

LOOKING FORWARD TO GENERAL CONVENTION



THE LIBRARY OF CONGRESS ADJOINING THE CAPITOL

In the richness of its mural decorations this ranks first among the public buildings of Washington. Among its contents is a complete file of THE SPIRIT OF MISSIONS

sentation of the work of the National Council, its departments and coöperating agencies. Nevertheless, some of the greatest general movements in the life of the Church have originated in these gatherings and the courtesy proposed is not without significance and distinction.

PRE-CONVENTION MEETINGS

The Washington convention will be distinguished by pre-convention gatherings of unusual interest. Both the Brotherhood of St. Andrew and the Daughters of the King have elected to hold such sessions. Each will stress the evangelistic note and together will represent the whole communion. The two conventions will open on Friday, October 5th, and will continue through the 9th, the day preceding the opening of General Convention itself. Each promises to reveal with insistence that growing demand in the Church which the Bishops' Crusade heightened, that there be greater dynamic in our efforts to project the message of this Church from communicant to community.

Among personal problems connected with General Convention, two of outstanding importance are of transportation

and housing. An advertisement in this and the preceding issue of *THE SPIRIT OF MISSIONS* has undertaken to be helpful in both connections. May we say here that the housing problem is a difficult one and every person who expects to attend needs immediately to ensure quarters at Washington for the period of his or her stay. This can be done through the general committee. Mrs. C. M. Wilkes, The Burlington, 1120 Vermont Avenue, is chairman of the Housing Committee of the Woman's Auxiliary, and requests for housing by the Auxiliary should be addressed to her.

Matters of transportation depend upon the visitor. Read the advertisement in this issue and take advantage of the saving in cost and be informed as to the method of procedure.

THE SPIRIT OF MISSIONS as official organ of the missionary ideal in this Church looks forward to Washington for a tremendous revival in the evangelistic phase of this responsibility. This being true the magazine ventures to urge that every possible Church man and Church woman be present to be informed and to be inspired to new loyalty and zeal.



CONSECRATION OF THE RIGHT REV. PETER YONETARO MATSUI AS BISHOP OF TOKYO, JULY 25, 1928

From left to right: Bishop Nichols of Kyoto, Archbishop Serge, head of the Holy Orthodox Mission in Japan, Bishop Duppy of Hong Kong, Bishop Lea of Kyushu, Bishop Basil of Kobe, Bishop McKim of North Tokyo, Bishop Walsh of Hokkaido, Bishop Heaslett of South Tokyo, Bishop Hamilton of Mid-Japan, Bishop Matsui, newly consecrated Bishop of Tokyo, Bishop Naide of Osaka



ARCHDEACON KENT VISITS ALLAKAKET

Sunday morning congregation at St. John's-in-the-Wilderness. Here Indians and Eskimos dwell in amity although at one time this was the scene of bitter feuds

Our Alaska Archdeacon Steps Out

The new Archdeacon of the Yukon makes a first visitation of his field and is heartily received by workers and natives all along the line

By the Ven. Leicester F. Kent

Archdeacon of the Yukon

IT IS A REMARKABLE task that has been given me. Perhaps, if I had known the magnitude of it before beginning my work as Archdeacon of the Yukon, I might have lost courage. Now, having completed the first summer's trip, I am beginning to realize what it is all going to mean. Archdeacon Stuck died as a result of the hardships he encountered. Archdeacon Drane has been ill for nearly three years as a result of his battling with cold, wind and snow; trail breaking, rain and exposure. These men, to my mind, are true soldiers of Christ. To follow them is an added responsibility which I do not lightly shoulder. To take the Master's love and hope and joy to the natives, as well as the white people, in this remote country, my two predecessors gave the best they had. I

pray my Heavenly Father that I may have the courage to do likewise and not falter.

It is in no flippant tone that I call this article *The Archdeacon Steps Out*. Having lived all of my life dependent upon our modern civilization, it is a stepping out in every sense of the word to do the work that I have been assigned.

On the 19th of May, just as soon as the ice was clear of the Tanana River, I started from Nenana on the river steamer *Jacobs* for Tanana. The Tanana River is swift and muddy, full of sandbars and not very interesting. It was quite early in the morning when we reached Minto, thirty-five miles below Nenana. I did not see this village until the return trip. At Minto the Rev. Arthur Wright is starting a new mission.

THE SPIRIT OF MISSIONS

Minto is a goodsized place and the need for mission work there has been felt for some time. A little log church is being erected and we hope to have in the near future a nurse, school teacher and Church worker combined located there.

The places along the Tanana River are not visited by the Archdeacon in the summer. This is due to the deserted condition of the many villages. The natives are all away fishing and they scatter up and down the river for miles. So I went straight through to Tanana, where the Rev. Arthur G. Fullerton and his wife, with Deaconess Stern, are all doing splendid work at the Mission of Our Saviour. Archdeacon Stuck wrote of the conditions existing at Tanana when Ft. Gibbon was occupied as an army post. That condition has been relieved now as the post has been abandoned. I spent two weeks at Tanana and had my first experience in preaching through an interpreter. That is hard work, because I cannot remember what I last said when the interpreter finishes with it.

After leaving Tanana I went to Ft. Yukon. As I was traveling on the large river boat I did not have the opportunity of stopping on the way up at Rampart, Stephen's Village, nor Beaver. At Ft. Yukon I met Bishop Rowe, who had come in by the way of Dawson. The Bishop went back to Eagle and I remained at Ft. Yukon. It is really hard to describe the work that is being done at Ft. Yukon. Dr. Burke and his wife have accomplished a great deal. The natives love the Church and on the whole they have not succumbed to gross immorality. The Rev. Mr. McCullum, a Church of England clergyman from Old Crow, on the Porcupine River, was there. He has been very kind about holding services at Ft. Yukon in the absence of an Archdeacon. Dr. O'Hara, who is taking Dr. Burke's place while the latter is on a year's furlough, has been doing fine work. Although Dr. O'Hara is not a Churchman he holds services for the natives and takes a deep spiritual interest in the people.

On the return trip of the steamer, I joined Bishop Rowe and we came to Stephen's Village. Here we had a pleasant visit with Deaconess Bedell. The work at this point has been difficult owing to the fact that so many of the natives have moved to better hunting and fishing grounds. On the following morning we left Stephen's Village on the motor launch *Pelican*, which belongs to the Alaskan missions, and came to Tanana. The Bishop left me there for Nenana and the coast. I remained on the *Pelican* and started out for Allakaket.

To get to Allakaket in the summer time from Tanana one has to go two hundred miles down the Yukon River to the mouth of the Koyukuk River and thence four hundred and fifty miles up the Koyukuk. On the way down the Yukon we stopped for a few hours at Kokrines, a native village some ninety-five miles below Tanana, to take a hasty part in a potlatch. A potlatch is an interesting affair. The natives come from miles around to where the potlatch is to be held. They play games, sing and dance for days. At last they give presents to each other. They are a happy lot of people and they seemed glad to see me. When we left them they had reached the present giving stage and were about ready to return to their homes.

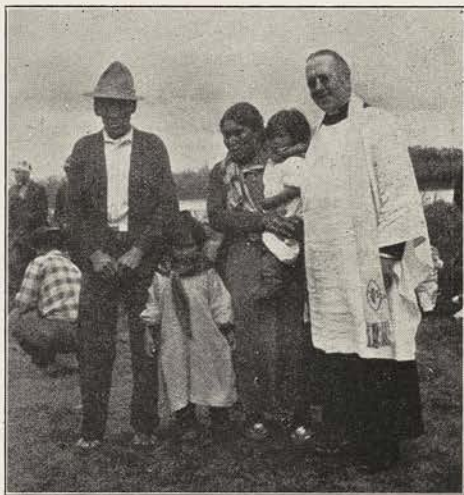
We continued our way down the Yukon and early next morning we were at Koyukuk Village, at the mouth of the Koyukuk River. We stopped here for a few moments to see whether there was any freight for Allakaket and then we were on our way again. The Koyukuk River differs from the Yukon in one great respect, its water is very clear while the Yukon's is very muddy. The Koyukuk is a very beautiful river. For three hundred and fifty miles we traveled day and night without seeing a soul. Every now and then we would see a cabin, used in the winter by woodchoppers or trappers. It was the real wilderness.

After five days we reached St. John's-in-the-Wilderness, at Allakaket. We

OUR ALASKA ARCHDEACON STEPS OUT

were heartily received by the workers and the natives. On one side of the river are the Kobuk Eskimos and on the other side are the Koyukuk Indians. This was the first time in three years that the Mission had had a visit from either the Bishop or the Archdeacon. Nearly all of the natives had returned from the winter trap lines and they made something of a celebration while we visited them. Miss Lambert and Miss Thompson are doing a noble work with these people. They have taken two children into their home with them and it is inspiring to see the way in which the little things blossom out under their kindly care. The little girl, Eunice, has been blind from her birth. It is said that she was blinded by some heartless person. At any rate she was like some shy wild animal when she came to the Mission House. Now she knits and is learning to read the script for the blind. Her table manners are beyond reproach.

The little boy, Noah, is one of the sweetest children I have ever met. He has been suffering from a tubercular leg for a long time. I brought him back with me to Tanana so that he might have treatment in the very fine Government Hospital there. The *Pelican* had taken a barge to Allakaket loaded with supplies. Coming back the barge was



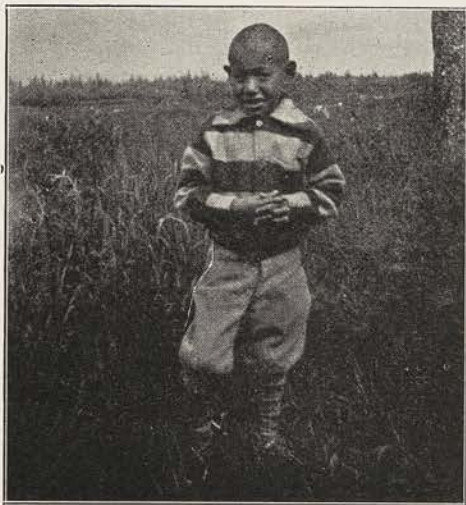
ARCHDEACON KENT AND ESKIMO FAMILY

empty. We pitched a tent on it and Noah and I lived in it. Noah, true to his namesake, named the barge the Ark and I was the elephant! Which reminds me; when we arrived at the Mission an Eskimo woman saw me and said, "O-h, the Archdeacon, he's f-a-a-a-t!" Nothing like being told the truth, no matter how it hurts!

We were in Allakaket five days; held several services; baptized twenty-six babies. The Eskimos did their war dance, the ghost dance, and so on, for me. It was all very interesting. Then we had to leave for home. We reached Nenana just two months after we had left it.

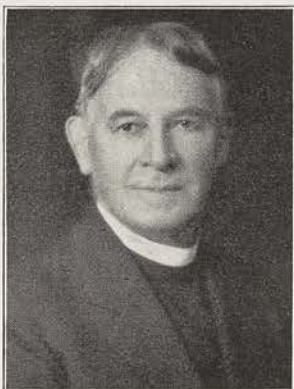
The one great thing that impressed me this summer has been this question: how am I ever going to tell the people "outside" about this work and people up here? One might talk for hours and still not be able to give a very clear idea. So I have gotten a moving picture camera. I hope to be able to show you what this country is really like winter and summer. I am hoping that I am going to have some help from the "outside" when it comes to buying films. They are so expensive.

I am very glad that I am Archdeacon of the Yukon. Not because it is supposed to be romantic, but because I can fight the good fight with all my might on virgin soil.



NOAH WHO HAD CHARGE OF THE ARK

A Message of Thankful Appreciation from Bishop Rowe



BISHOP ROWE OF ALASKA

THE "Bishop Rowe Foundation Fund" of \$100,000 has been completed, as I have just learned by a telegram of congratulations from Dr. John W. Wood. This achievement, by so many dear friends throughout the Church, thrills my heart with a gratitude that seems inexpressible and a feeling of unworthiness for so great an honor and recognition.

The suggestion of this Fund was made by the Rev. Guy D. Christian while Dean of the Pro Cathedral at Juneau, to mark my twenty-five years service in Alaska. The hearty cooperation of Bishop Nichols of California, Bishop Sumner of Oregon, Mr. Stephen Baker of New York, was given and a nation-wide Church campaign begun.

Through wise, good friends, and many others whom I cannot mention, some \$76,000 was raised and presented to me at the General Convention at Portland, 1922.

It gave me a happy surprise when I learned that Mrs. John Markoe and others began their loving work of trying to complete the Fund. And this has been done, so that I now most humbly thank them and every contributor with a heart full of gratitude.

The Fund will belong to the Church permanently, to be used by our Board of Missions on behalf of the great cause of Missions, when, please God, I cease to be the Bishop of Alaska. I am glad of this. The Church and her work are most dear to me, and I have tried to give her my love, loyalty and service fully, believing the Church to be the Body of Christ.

While I am active as the Bishop of Alaska, the interest from this Fund will be at my discretion and disposition, and so far, what a help this has already been to me in the way of new buildings, caring for the missionary workers, using natives as helpers, relieving blind, indigent, old men, women and children among the natives.

I wish all the good friends could know in detail the help this Fund has been and will be to me. If they could I know they would realize my sincere and deep gratitude.

Faithfully yours
P. J. Rowe

BISHOP OF ALASKA.

Rural Church Work at General Convention

Government officials, bishops, clergy, and lay workers, men and women, unite in presenting many different phases of rural church activity

By the Rev. H. W. Foreman

Secretary for the Division of Rural Work in the Department of Christian Social Service

“RURAL WORK? I never heard of it, not in the Episcopal Church, not in the United States of America!” “Well, you will, if you attend General Convention this coming fall.” In fact, if all the plans now in the making materialize, as the Division for Rural Work trusts they will, everyone at Convention will “hear” of country work as they never have before at meetings of divers sorts.

Archdeacons' Meeting: Archdeacons are not solely rural, but many of them are truly so. Anyway, country church work will be one of the subjects mentioned at the meeting of the archdeacons to be held at the Hotel Gordon, Washington, D. C., October 12th, at six o'clock. Inasmuch as archdeacons have done much to discover America, it is eminently fitting that they should meet on the date appointed; in fact they have much in common with Columbus anyway. Tickets for the dinner, which will be over in time for all to attend the reception in the evening, may be secured from the Division for Rural Work at one dollar each.

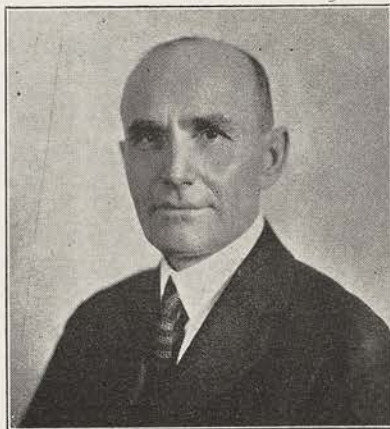
Rural Fellowship Meeting: The first meeting of the Rural Fellowship ever held during General Convention will be a dinner meeting at the Hotel Gordon, October 15th, at six p. m. The Committee in charge of the dinner consists of the

Right Rev. W. Blair Roberts, D. D., the Rev. Paul Engle of Bay City, Texas, president of the Fellowship, the Rev. Val Sessions, secretary of the Fellowship and editor of *The Rural Messenger*, and the Rev. F. D. Goodwin, former secretary for Rural Work on the National Council. The agenda for the evening will include

an address and the discussion of plans and suggestions for the development of the organization and its work. Seating for the dinner, which will be over in time to permit attendance at the evening mass meetings, is limited to fifty. Tickets will be fifty cents and may be secured through the Division for Rural Work. Members of the Fellowship, an organization formed for the purpose of promoting country church work, and all who are

interested in village and country, are invited to this meeting.

Public Meetings on Rural Work: The Hon. W. M. Jardine, Secretary of the U. S. Department of Agriculture, the Right Rev. Irving P. Johnson, D. D., Bishop of Colorado, and Mr. Samuel S. Nash will be the speakers at the meeting on Rural Work to be held in Epiphany Church Parish House, Washington, on the evening of October 16th, at eight o'clock. Secretary Jardine knows the very pulse of rural America, Bishop



THE HON. WILLIAM JARDINE
Secretary of the Department of Agriculture

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Johnson speaks with virility and vision, and Mr. Nash describes his own remarkable work as "lay worker extraordinary" in inimitable fashion, so that the parish house of Epiphany Church should be packed to the doors on the evening of the 16th of October. Bishops, priests and deacons, laymen and women, delegates and visitors to Convention and all subsidiary meetings, members of the Rural Fellowship and people in and about Washington are invited to this meeting.

Discussion Groups on Rural Work: For the first time in the memory of man, Rural Church Work will find place in the educational program conducted by the National Council at General Convention. Every day from eleven a. m. to twelve m., from October 15th to the 20th inclusive, there will be discussions on various phases of country church work under the general caption of *Harvesting Home*. There will be an address by Dr. C. J. Galpin of the U. S. Department of Agriculture. Other subjects and speakers will be *Groundwork of Fruition*, a description of the "Objectives of the Division of Rural Work" by the Rev. F. D. Goodwin; *Coöperative Farming*, i. e., interdenominational work in village and country, by the Rev. C. R. Allison and the Rev. L. S. Charters; *Rotation and Diversification of Crops*, covering Program and Project in Rural Church Work,

by the Rev. R. Y. Barber and Mrs. D. W. Clark; *Reapers and Binders*, a symposium on women's organizations in Rural Church Work, by delegated leaders of four of the national women's organizations of the Church, and *Unimproved Land* by the Rev. G. B. Gilbert and Miss Edna Eastwood. "Unimproved Land" refers to the people, especially the children, living in the regions around our parishes and missions who are not in touch with the Church. In every case time will be given for questions, answers and discussion.

The whole subject for discussion—country church work—is one of the most vital in America today, not only from a national standpoint, but from the Church's as well. One of the most serious reasons for the failure of the Episcopal Church to grow in power and usefulness and numbers lies in her nearsighted refusal to value and harvest home the souls living in hamlet, dale and dell. Let all lovers of the Lord Jesus Christ, all lovers of souls in the great outdoors of our own country, attend as many of the various meetings on rural work at General Convention as they can, and bring others!

Registration for the educational series may be made before Convention through the Rev. Franklin J. Clark, Registrar, 281 Fourth Avenue, New York.

Immediate Application for Accommodations in Washington Urged

THE Washington Committee on Housing for the Woman's Auxiliary urges that all women delegates and guests desiring accommodations during the Triennial apply at once to the Chairman of the Committee, Mrs. C. M. Wilkes, the Burlington Hotel, 1120 Vermont Avenue, Washington, D. C.

It is becoming increasingly difficult to find anything in the way of single rooms in the vicinity of the Mayflower Hotel where the Woman's Auxiliary headquarters will be. It will be most wise, therefore, to make arrangements at once.

The Washington Diocesan Treasurer of the United Thank Offering, Miss Lucy Grant, is also very eager to have at once the names of all Diocesan Treasurers of the United Thank Offering who are coming to Washington. Miss Grant will be very grateful if this information may be sent as soon as possible to the office headquarters for the Triennial, 927 15th St., N.W., Washington, D. C.



MISSIONARIES ATTENDING THE WELLESLEY CONFERENCE, 1928

Left to right, women seated: Miss H. M. Boyle, Japan; Deaconess Lyon, Porto Rico; Miss Mildred Capron, Anking; Miss Dorothy Latham, Manila; Miss Thelma Hare, Fort Valley, Georgia. Standing: Miss C. E. Ogden, Panama Canal Zone; Mrs. Thomas; Miss L. M. Owen, Porto Rico; Deaconess Gilliland, Salina; Miss Mary Nichols, Porto Rico; Mrs. Olive Chisholm, Shanghai; Miss Alice Clark, Hankow. Men: Bishop Thomas, Brazil; Bishop Campbell, Liberia; the Rev. J. Chipman, Georgia; Archdeacon Watson, Mexico; Captain Peters and Captain Buchanan of the English Church Army

The Wellesley Conference Gathers Again

For eighteen years people from all parts of the country have met in New England to confer on how best they may serve the Church

By the Right Rev. John D. Wing, D. D.

Bishop Coadjutor of Southern Florida

FROM THIRTY-ONE DIOCESES and ten missionary districts and with a registration well over the four hundred mark, interested workers were gathered from June 25th to July 6th for the 1928 Wellesley Conference for Church work. Included in the number were bishops and other clergy, members of religious orders and deaconesses, returned missionaries on furlough, representatives of the English Church Army, laymen and women from the ranks of the Church's workers, and a large and enthusiastic group of young people.

The Conference assembled, as it has for many years past, amid the ideal sur-

roundings of Wellesley College, Massachusetts, and afforded excellent opportunity for the pursuit of carefully arranged courses of study and the quickening of the devotional spirit. The life shared in common by the members—gathered from such a wide area and representative of so many shades of ecclesiastical opinion and practice—inclined them to large growth in tolerance and brotherhood, and illustrated afresh the underlying unity in the Church when she finds herself at work.

Wellesley, however, is not only representative along lines geographical and ecclesiastical, but also in its appeal to varied interests and needs. It includes in

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addition to the Conference for Church Work, the Summer School for Church Music, and the School of Religious Drama. Under Bishop Booth, as Director of the whole Conference, served the Rev. Dr. Charles H. Bpynton as Dean of the Faculty, Mr. Frederick Johnson, F. A. G. O., as Dean of the Music School, and the Rev. Phillips E. Osgood, D. D., as Dean of the School of Religious Drama, together with a strong faculty of twenty-five. Courses were offered in *Church History, Bible and Prayer Book, Missions and Church Extension, Personal Religion, Social Service, Religious Education, Harmony, Plain Song and Choir Training, and Religious Drama and Play Writing*. Many of these were credit courses in the National Accredited Teachers' Association, and in all of them diligent work was expected and required.

Afternoon conferences covered the wide field of *Training for Leadership in Church Work, Diocesan Altar Guilds, Problems Confronting the General Convention, Opportunities in Liberia, Project Work in the Church School, and The Church Mission of Help*. In the evenings the Conference listened to lectures on *Famous Characters in Church History* by Dean Henry B. Washburn. *The Present Situation in China* by Dr. John W. Wood, *Bach Church Cantatas* by Dr. W. G. Whittaker, of Newcastle, England, and *Christian Citizenship* by Prof. Norman B. Nash.

On the evening of July 3rd the pageant *The Quest of the Flame* was presented by a cast composed entirely of members of the Conference. It was written by Miss Miriam Denness Cooper of the School of Religious Drama, and all the costumes and scenic effects were produced by those taking courses in the school. It proved to be one of the high lights of the Conference, uplifting and soul stirring, and indicative of what can be done in the ordinary parish in the way of teaching religion through pageantry.

Eighteen missionaries serving under the National Council, including Bishop Campbell of Liberia and Bishop Thomas

of Southern Brazil, who were in attendance upon the Conference, brought tidings of what the Church is doing in her far flung fields, and, in turn, had the opportunity of receiving from the Conference intellectual and spiritual refreshment.

To one attending the Wellesley Conference for the first time, its most delightful and encouraging characteristic must surely have appeared not in the excellence of the courses offered nor in the hard work accomplished—which would readily be expected from the reputation of the locality of its place of meeting—but in the manifestation of religious fervor and the spirit of worship. Its life centered at its chapel altar, where every morning between two and three hundred of the members gathered for the Holy Communion, and in the sunset services held each evening by the lakeside, and in the quiet close of its day when the Conference family gathered at bedtime to join Canon Douglas in Compline. So was labor combined with prayer and service with worship.

“AFRICA TODAY” IS THE title of a Christian motion picture produced by the Missionary Film Committee of London, England. It opens with some splendid photography of African scenes, and passes on to illustrations of its industries which lead into the reclaiming of the Africans from their primitive habits and customs by the influences of Christianity. The last episode is *The Story of Uganda—A Triumph of Christianity*. While the film is concerned largely with South, Central, and East Africa, it may prove of interest to Church people, whose chief concern is naturally with Liberia, but *The Story of Uganda* is of such absorbing interest that this last episode alone is well worth the cost of production.

Unfortunately, *Africa Today*, is not generally available throughout the United States. Its showing is limited to the Pacific Coast. Parishes in that region who desire to see it should communicate with Mrs. Charles W. Kinnear, Whittier, California.

Africa—The Home of a Child Race

Part II. Climatic conditions, which have hampered initiative and encouraged disease, are the main reasons for immaturity in the Liberian race

By the Rev. W. Josselyn Reed

Missionary in charge of the Cape Mount Station, Liberia

IN THE FIRST INSTALMENT of this article, printed in the August SPIRIT OF MISSIONS, I gave a short sketch of the tremendous problem with which Liberia has struggled from the day of its birth to the present day.

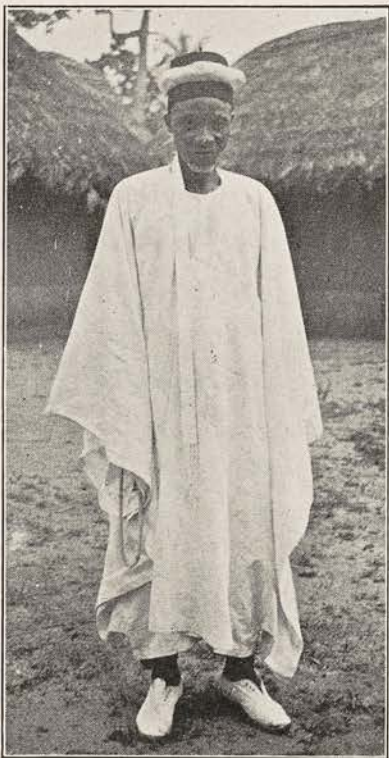
I feel there are in general three reasons why the Africans have stayed a child race, namely:

(1) The Sun: If I were going to pick out something in nature to worship I used to think that that something would be the Sun. After a few years in Africa my attitude has changed. There are many rays from the sun. We of the Temperate Zone get the ultra-violet ray which we know is of great benefit to us. In the Tropics the actinic ray strikes upon the people and produces a chemical action in everything. I have seen timbers that have only been touched by this ray, that the termites have never gotten into, but which have lost all their vitality and when placed in a fire would hardly burn. One of the main reasons why the white man must return to Temperate Zone every once in a while is to counteract the effects of this powerful sun's ray which has thinned his blood, lowered his

vitality, and taken from him his "pep". The stranger looking upon the African may think him lazy; I do not feel so, but think that perhaps his vitality has been sapped by those actinic rays and he has been held back in his upward march and progress.

(2) Disease: Smith says, "Other diseases in the tropics, the presence of which is one of the chief causes of the African backwardness, are under investigation."

Disease always weakens an individual and a race. So it does in Africa. Perhaps as a leader in propagating disease we have the mosquito. Again Smith says, and I must take his word for it, "If, as has been alleged, the mosquito was one cause of the degeneration of the Greeks, may it not also have been a factor, coming at an early stage, in hindering the further evolution of the African?" I feel that this is most true. Two severe attacks of malaria will incapacitate a white man, and the African is not immune to malaria. Nearly all of them have malaria in them, and I am sure that this has not only hindered their daily work, but also their ability to move up in the scale of civilization.



CHIEF OF MOHAMMEDANS NEAR
CAPE MOUNT

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(3) Force: I remember well at college studying McDougal's "Group Mind" which if I remember rightly put forth the thesis that man was forced to become civilized by the conditions of the climate and the country in which he lived. The white man had to move out and be adventuresome to get more land to live on as his race enlarged in numbers. The white man had to lay by money and substance for the rainy day, the time of sickness, the time when winter would come and when, had he not some things laid by he would soon die. This was not so with the African. Owing to climate, the sun, and disease, his race did not enlarge with such speed, and he did not have to move out and conquer more lands. The soil, which could be easily cultivated, yielded to him enough to keep him the year round, and he needed not to lay by for any winter time. "Civilization is a plant much oftener propagated than developed." The African has not been "forced" to move on nor upward.

RACE HAS GREAT POSSIBILITIES

I believe that in essence these three reasons have kept the African a child race. From this child race great men have come. The leaders in Africa that are Africans are far from children. Those who lead the Republic of Liberia in State and Church are men who have shown the possibilities of the race. "To give one instance only, a Negro who was born in slavery has achieved international reputation by his researches in chemistry. A few years ago a full-blooded Congo Negro was awarded the Goncourt prize in literature in competition with some of the leading writers of France." We must remember two things, the short time that has elapsed since the Africans have had the opportunity of education, and the very small numbers that are able to go to school. Two graduates of our St. John's School, at Cape Mount, have made fine showings in higher institutions, namely Justice Baselow who went to Williams College, Massachusetts, and the Rev. Mr. Dwalu who went to Oxford, England. Those that I have met in Liberia, from the President down, have con-

vinced me that the African has in him great possibilities.

When we look upon a child we see its possibilities. So it is that if we glance at this great race in love and friendship, we may see a race of great possibilities; a race that may teach us much and especially in religion, for they can come to our Lord and Saviour not only as individual children, but as a child race and "receive the Kingdom of God as little children." Perhaps this race can then come to the world, a race that as a child has received the Gospel, and of them it can be said, "and a little child shall lead them."

Away from the coast the African, as I like to think, though I am open to correction, is living as men did 2,000 to 3,000 years before our Old Testament was written. When one looks at a child and its possibilities, one becomes responsible. The African I regard as my brother, and with Schweitzer I can agree "With regard to the Negroes I have coined the formula, 'I am your brother, it is true, but your elder brother'." There are among the Africans that I have met many who have outdistanced me, many that are equal brothers, and others who are to me older brothers; but as a race they are younger brothers. Younger brothers need guidance, inspiration and direction, and this is the duty that our Mission owes to them.

GREAT NEED FOR MISSIONS

Liberia's problem is nearly solved. Men have risen from the native tribes and achieved renown in national life; the descendants of the early colonists have intermarried and gradually the differences between these two groups are ending and from it all is emerging a man who can proudly say "I am a Liberian," be he one of the descendants of the early colonizers or a native.

There is in Africa a great need of missions. If it were only possible to give them Christianity without civilization, that is, our Western civilization, we might give to them much and they in return give us more than they otherwise can. Civilization is coming to Africa. The rubber grower, the trader is as much

AFRICA—THE HOME OF A CHILD RACE



SOME MEMBERS OF ST. JAMES' CHURCH AT HOFFMAN STATION, LIBERIA
The station is named after one of the most devoted of the early missionaries who labored for sixteen years in Liberia. The church was built in 1858

a missionary as the one who goes out there with the Gospel. The term missionary is applied I know directly to the one who carries the Good News—but all men, all women, who go to a foreign country are missionaries, for either good or evil. Any one who goes to a foreign country with certain powers, to perform certain commissions, is a missionary. Too often those who come to Africa do not realize this. The African is learning too quickly the evils of our civilization.

There are we might say generally three needs for the African. For one of these needs, educational, our Church has done nobly. In the other two we have done little. The greatest need in Africa and in Liberia from a school point of view, is industrial training. At Cape Mount we are making a start in this. The backbone of a country or nation is not the number of preachers, nor the number of lawyers, but the number of farmers, carpenters, printers and hard workers, who produce and really make things.

What can be done by the medical mis-

sionary in Liberia can only be measured approximately, for most of it has been done by sainted and devoted nurses, nurses faced with great problems. Why it is that the Child Race, the country that has no money for harbors or battle-ships, should not have a hospital with trained medical doctors in attendance, I do not know. The African needs medical assistance and our Church in Liberia has done comparatively nothing for them in that line.

The work in Liberia has many obstacles. In the part of the country in which I work, the permanent obstacle is Mohammedanism. This Mohammedanism is really a "bastard" type. They offer to the native one God, a God to whom they can and must pray—something they surely need. Mohammedanism comes to Africa not as a religion that lifts the native man up, but as one that comes down to his level, and naturally it makes more converts for it is easier and demands little of the native convert. It is supposed to be as we know, a religion

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teaching abstinence from liquor, but it comes and allows the new convert to drink as much as he ever did. It teaches four wives, but allows its African convert to have as many as he wants, and to keep them all. It is supposed to be a religion or faith that does away with all jujus, charms, fetishes and the like, but the Mohammedan allows his new convert not only to keep what charms he has, but makes and sells to him new and more powerful ones. Naturally having come down to his level it makes more converts, but I believe that it can never last because it has compromised even its best points. It is an obstacle to the Christian missionary who comes to fulfil the best in the African's religion. Christianity makes its stand and will conquer.

Another, not so much an obstacle as a problem, is polygamy. We measure the greatness of a man by the number of ciphers he can put on a check. An African is measured by the number of wives he has, and the bigger a man he is the more wives he has. The Ford of Africa, among the native people, is the man with the most wives. The Christian mission comes and says the African should have one wife. They have more than one for several reasons, economic and sexual. The problem is this: Would our Lord take a man and one of his wives into the Church through baptism, and throw the other

wives out to follow the unknown profession in native Africa, women of the street, or would He take them all in? They have had this institution for centuries. Here is a nice problem. Perhaps the solution of this problem lies in the training of youth for generations and generations and having them gradually get away from polygamy.

"Pay as you go." This is the policy of our Church right now. It is perhaps a proper attitude to take rather than going into debt. In business going into debt is not necessarily a disgrace. There is a great danger that this policy may become a "Pay as you mark time." If the work in Liberia, China, Japan, or wherever our foreign missionary work is going on, is just standing still, it is a serious problem. There is still another more serious problem that our Church's "Pay as you go" may become "Pay as you leave." The work of the Church in its foreign fields is becoming a serious problem; close up schools, do less work, not enough money. The word should be "Pay as you *run*." There is so much work to be done in all the fields, and in Liberia that I put out the plea,

"Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way."

Think of Africa.

Mrs. Samuel E. Smalley Dies in London

FOR MANY YEARS, Mr. and Mrs. Samuel E. Smalley were two of the most faithful members our mission in China has ever been privileged to enroll. Originally Mr. Smalley served on the staff at St. John's College and for many years was the treasurer and business manager of our mission. Bishop Graves counted him as his right hand man in all business matters, relying upon his judgment and devotion, and always finding that his confidence was fully justified. Mrs. Smalley was an unflinching friend to those who needed her and her gracious hospitality will long be remembered by many

who were far from home and loved ones.

Mr. and Mrs. Smalley retired from the mission field in May, 1917, and have since made their home in Victoria, B. C. They were unflinching in their kindness to missionaries passing through en route to or from the Orient. It recently became possible for them to make a long wished for visit to their home in England. Mrs. Smalley died suddenly in London, on June 29th. She will be sorely missed, not only by the older members of the mission in China and Shanghai, but by all who had the privilege of knowing her in her Victoria home, as well.

Escaping From King Nicotine for a Day

The rector of a Virginia parish solves a rural problem by gathering the isolated women of Halifax County for a good time on Court Day

By the Rev. Myron B. Marshall

Rector of St. John's Church, Halifax, Virginia

I NEVER HEARD OF it being done before. Maybe some of you who read this story have, but it was a new idea to me and it worked out most beautifully.

It happened in this wise: fifteen men in my parish were studying the rural problem in Lent, using the book *Beyond City Limits*. Among other things this book brought out the isolation of so many country women. There were other Mission Study Classes in the parish which were made up of women, so it fell to my lot to be the leader of this one consisting of men.

Rural work was new to me, so naturally I was thinking all the while about ways of solving some of the rural problems. The deadly isolation of so many country women haunted me. What could be done to relieve this situation? The thought flashed through my mind that the antidote for isolation was contact, coming together. What these women in the country needed more than anything else was to get together so they could talk to each other about things of common interest. For many of them there was no neighboring house across the lane to which one woman could call to another while doing her day's work.

Halifax is a bright tobacco county in

the Piedmont section of Virginia, so probably the only topic of conversation introduced at home by the men was tobacco in all its phases. First, the plant bed and the bug that attacks the tender plant; then the tobacco worm, the rain and the drought; finally the cutting, curing and marketing. From year's end to year's end it is tobacco, morning, noon, and night, until the women must be sick of the very sound of tobacco. The only way to get them away from King Nicotine seemed to be to get them together.

Now I had heard of Court Day in Virginia all my life, but had never lived in a county seat before, so had never experienced the

thrill of a genuine Court Day. Tradition had entwined around it considerable romance. The giants of ancient days in the field of the law had been lauded to the skies, while glowing pictures of spell-bound listeners had been drawn. After coming to Halifax I was introduced to this Virginia institution. Times must have changed, or time had woven fantastic figures around the past. Not that the lawyers are any the less gifted but that now the streets of the little town seem to be the gathering place of most of the crowd.

Halifax is a small town but on Court



THE REV. MYRON B. MARSHALL
AND MRS. MARSHALL

THE SPIRIT OF MISSIONS

Day the streets were lined with automobiles in numbers that would do justice to a town five times its size. These automobiles had brought men from all over the county and deposited them on the sidewalks, in the stores, and in the lanes. Practically no women were there. Unquestionably this was a men's party. The men traded and talked and had a good time generally. The men got a great "kick" out of Court Day. So the thought came, "Why would not the women enjoy coming together just as much as the men do?" The more I thought about it the more sensible it seemed.

HOW COULD IT BE DONE?

At first my idea was to try to get the women to come up to Halifax on a different day from the traditional one used by the men. Some of the women in the town very wisely suggested that the only time we could hope to get the county women to come to Halifax was when the men were coming and would bring them along. It was pointed out that possibly many of the women were not in the habit of running the Ford. That sounded reasonable, so we decided on Court Day for our experiment.

When the announcement was made that the women of the county were to be invited to come up to Halifax on Court Day, we were told in no uncertain language that they just would not come. Traditionally it was against their principles for any women to come to the county seat on that day and it was just hopeless anyhow to expect the women to leave home and come all that distance. Both men and women cheered us on our way by saying, "It can't be done!" I remember distinctly one dear old lady describing how she had to take care of the chickens, churn the butter, feed the pigs, wash the dishes, make up the beds, clean the house and do a thousand other chores. After doing all these things how could we expect her to come all the way to the Court House in the morning? Another lady was positive that the women would not respond.

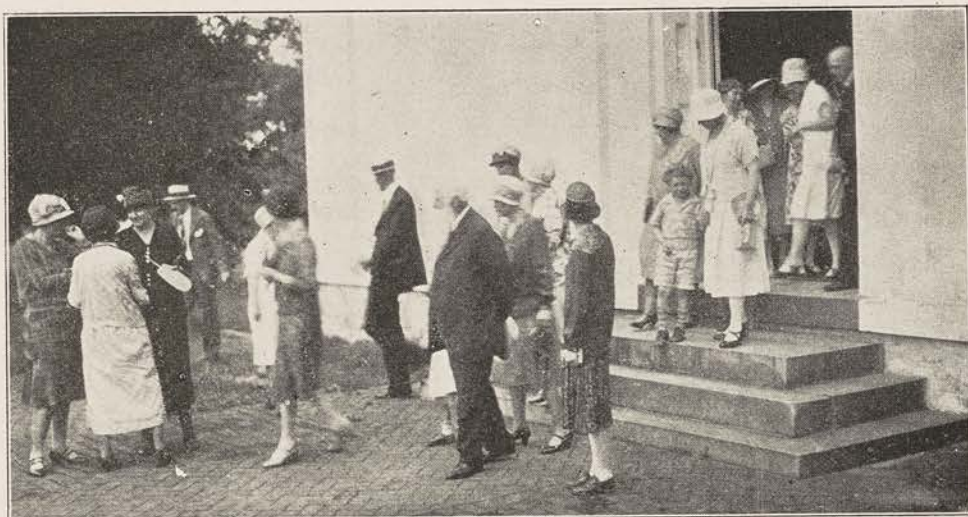
Well, the cause seemed worthy enough to at least make a failure of it. For-

tunately I was innocent of country inertia. To my mind the only way the question could be settled was to try it out. Fundamentally it was sound, and there was no convincing me that the women would not respond to an invitation that seemed to have in it so many possibilities for good to them and the whole county. My recent study had brought to me the thought that when you plant an idea in a man you help an individual but when you sow the seed in the heart of a woman you help a family. Also it is true that the men had done for years what they felt they could do for the county. It was now necessary for the women to do for the county the kind of things they can do so well. I felt that the best way to get them to work was to get them together and inspire them to talk over their common problems and the good they could accomplish. All they needed to do was to find themselves; then results for good and beauty and progress would be forthcoming. Women see so many things that escape a man's observation and they respond so quickly to noble and true and righteous ideals.

THE HELP OF THE PRESS

How was an invitation to be extended to the country women? Halifax County is the third largest county in the state of Virginia, and is divided into eight magisterial districts. It was apparent that one man could not hope to reach the women of the county by going to them, so a letter in the county paper was decided upon, and published, suggesting the gathering of the county women in Halifax on Court Day in May, and asking that those who were interested would write me and I would see that a program was prepared for the occasion. Two letters came in response to this, but that did not bother me, for I was not expecting many replies. A new thing has to prove itself before conservative people become enthusiastic. My main hope was in compelling publicity. The weekly paper was the medium of communication. The editor of the paper was exceedingly generous with space. In fact it is very doubtful if we would have gotten anywhere without the cooperation

ESCAPING FROM KING NICOTINE FOR A DAY



LEAVING ST. JOHN'S CHURCH AFTER AN ORGAN RECITAL
With one exception St. John's has the only pipe organ in Halifax County. The recital was one of the most popular features in the "Ladies' Day Program"

of the county papers. Every issue coming out in the county for more than a month had something to say about the coming gathering of women. One thing was certain, if the people read the papers they knew there was to be a great day for women in Halifax.

The thought uppermost in my mind was to make the women who did come have such a good time that they would not only come again but be missionaries for the cause. This movement, to my mind, held in it the most wonderful possibilities for the further progress of the whole county. Two problems were before me. First to get the women to come, and then to make them want to come again. One was equally as difficult as the other, but I felt that if the women once formed the habit of coming together they would see to it that subjects were presented to them that would help in the development of country homes and make for the progress of all good things. What could be done to make them enthusiastic? One day I would see a stream of women pouring into the county seat, and the next day I would imagine that only a dozen women had come for the gala occasion.

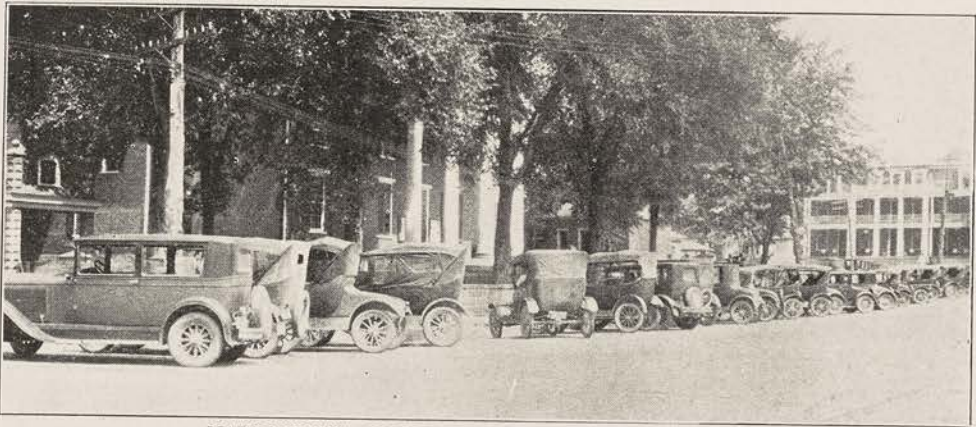
My first thought was an organ recital.

In the whole county of Halifax, so I was told, except in the town of South Boston, there was only one pipe organ, and that was in St. John's Church. It seemed to me that the women would enjoy hearing it as many of them might never have had that pleasure. Some of the people to whom this was mentioned thought they would like it, and some thought not, but the recital was put on the program, and it was a great success. The church choir assisted with several popular anthems.

Then it occurred to me they would enjoy laughing. All people like to laugh. Fortunately we have in the county a Baptist minister who is a past master in the art of telling jokes. He also knows how to reach the country people. He graciously consented to help and he kept them laughing for twenty minutes.

There are several rural agencies at work in the county so we pressed them into service. The Home Demonstration Agent agreed to give an exhibition of cleaning silk and woolen garments in a gasoline bath. She said she was offered dozens of dresses for the occasion, but could select only one of each kind. The County Nurse promised to show how to take care of a sick patient in bed. Since the women do all the nursing this was a

THE SPIRIT OF MISSIONS



MAIN STREET, HALIFAX, VIRGINIA, ON COURT DAY

We tried to get a picture of the crowds who attended on this day, but the men were all in the Court House, the women in the church

most acceptable and helpful idea.

Two high school girls in the county public speaking contest had made remarkably good addresses, which they had delivered unusually well, so they were invited and accepted. One of the leading women of the county made a talk and the high school glee club sang some songs. A cake contest was the last, but not the least attractive, feature on the program.

After making out the program my next problem was to find a place in which to carry it out. Like most churches in the small villages and country we had no parish house. It was evident to my mind that we could not put on the various demonstrations and addresses in the church, excepting the organ recital. What was I to do? There is an auditorium at the school but the school would be in session. But that was my only chance. I got permission from the school authorities to use their auditorium. I was conscious of the fact that at any time the school board might justly say that we interfered too much with the class work, but so far they have been most kind.

At last everything was in readiness. What kind of a day would it be? When Monday dawned and the mists rolled away the shining sun gave warmth to our souls. And when the women began pouring into town we were more than repaid for all our trouble and anxiety. The church was crowded and they had come

from all over the county. You just ought to have heard them sing *Jesus, Lover of My Soul*. "I have lived in Halifax for many years and in all that time Monday was the greatest day for the women of this county I have ever seen," is the way one of them expressed herself. All of the women were enthusiastic and promised to spread the news to those who had failed to take advantage of this opportunity. My faith was justified.

As I write this we have just celebrated our first birthday in May, 1928, with over two hundred women present. Governor Harry F. Byrd visited us and addressed the women, who had a glorious time.

At first this movement had to be carried on by one person but now it has a Council of Advice made up of representatives from the magisterial districts. We have just produced an amazing amount of talent from the women of our own county. The women themselves have done most of it. For the present we are following the general outline given above, but it is our purpose to use at all times any talent that will be of benefit to the country woman. All the while we are trying to keep her viewpoint before us. Gradually we expect to reach out to include those who have not yet been won and to get from the woman who lives in the country the ideas that she has to give for the upbuilding of her home, her community and her county.



CONFERENCE OF CHURCH WORKERS AMONG THE DEAF, 1926
Sitting (left to right): The Revs. F. C. Smileau, O. J. Whildin, W. M. Smaltz, C. E. Webb. Standing (second row, left to right): The Revs. H. E. Grace, Olof Hanson, H. Lorraine Tracy, G. F. Flick, Roma Fortune, H. J. Pulver, G. O. Braddock. Standing (third row, left to right): The Revs. J. S. Light, J. M. Koehler, Collins Sawhill, C. W. Charles (died August 24, 1926), H. O. Merrill

Church Workers Among the Deaf to Meet

One of the numerous conferences held at Washington during General Convention will be that of workers in the "silent mission"

By the Rev. Oliver J. Whildin

President of the Conference of Church Workers among the Deaf in the United States

WHEN THE GENERAL CONVENTION of the Church meets in Washington, D. C., next October there will also be in session in the same city a Conference of Church Workers among the Deaf. This Conference, composed of seventeen clergymen and about an equal number of laymen from all parts of the United States, has been called to meet in St. Mark's Church, Third and A Streets, S.W., on October 19-21.

The officers of the Conference are the Rev. Oliver J. Whildin, missionary in the diocese of Maryland, President; the Rev. Herbert C. Merrill, missionary in the dioceses of Albany, Central New York and Western New York, Vice President; the Rev. Warren M. Smaltz, Rector of All Souls' Church for the Deaf, Philadelphia, and missionary in the dioceses of Pennsylvania, Delaware and New Jersey, Secretary, and the Rev. H. Lorraine

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Tracy, priest-in-charge of St. Mark's Mission to the Deaf, Washington, and missionary in the dioceses of Washington, Virginia, Southern Virginia, Southwestern and West Virginia, Treasurer. The fields of the remaining clerical members cover nearly every diocese in the country from Maine to California and from the Canadian border to the Gulf of Mexico.

While the object of the Conference is to hear the reports of the individual missionaries, to express sympathy and encouragement and to offer advice and coöperation in solving difficulties, it will be far from merely academic. By the will of Mr. J. Vaughan Morrill of Massachusetts, long a helpful friend of Church work among the deaf, the Conference was recently bequeathed the sum of \$8,000. This bequest, with other funds on hand, will be made the nucleus of a Fund of \$50,000 to be formed and managed under corporate auspices for the promotion of

the work in general. The unequal amounts paid the missionaries for salaries and expenses, the difficulties experienced by the National Council and some of the dioceses, notably in the South and far West and Northwest, in meeting their just apportionments for the support of their own deaf mute work, makes such a Fund an absolute necessity. In addition, there is the need of assistance in educating deaf mute candidates for the ministry in order to insure continuing the work.

The Conference publishes a small but interesting magazine called most appropriately *The Silent Missionary*, which in its few short years of existence has attained to a large circulation among the Bishops, clergy and people of the Church. In its pages are found well written articles by the members of the Conference, lucid descriptions of the work, and news and comment on incidents pertaining to all parts of the field.

Greetings from the Washington Branch of The Woman's Auxiliary

A MOST cordial welcome awaits all delegates and guests who expect to attend the Triennial of the Woman's Auxiliary. A labor of love is being performed by our many committees now at work and it is our earnest wish that we may do everything possible for their comfort, convenience and happiness. Our hearts are so entirely in all our endeavors and all is being done with a sense of privilege.

Our Registration Committee is earnestly requesting that lists of delegates and alternates be sent immediately. This is a very important matter and the committee will deeply appreciate prompt coöperation on the part of all the Diocesan Auxiliaries from which we have as yet received no lists. The Registration Committee have a very heavy responsibility and they will be grateful if they may have this kind assistance as soon as possible. Much detail work is necessary after the lists come.

The Woman's Auxiliary of the Diocese of Washington is praying, as are Auxiliary women everywhere, for God's blessing on the work and plans of our Triennial Meeting in Washington in October, 1928. The responsibility resting upon us is great. May we have strength and wisdom for the task!

SARAH COOPER HURD

President, Washington Branch, Woman's Auxiliary.

Office Headquarters of the Triennial
927 15th Street, N.W.
Washington, D. C.



CUBA'S TWENTY-SECOND ANNUAL CONVOCATION

Thirty-eight clerical and lay delegates, the largest number on record, attended this Convocation. Bishop Hulse sits fourth from the left. All the Cuban clergy were present with one unavoidable exception

Cuba Holds Twenty-second Convocation

Translated from *El Mensajero Episcopal* by the Rev. F. C. P. Hurd

THE TWENTY-SECOND ANNUAL Convocation of the Missionary District of Cuba, held in Holy Trinity Cathedral, Havana, June 8-10, was an advance over all previous Convocations, both in the number of delegates in attendance and in the spirit of love and fraternity that existed. Bishop Hulse presided and only one of the clergy was unavoidably absent.

Among the twenty-five lay delegates were many prominent Church people, the majority of whom were Cubans. Two women were among the number, Mrs. E. G. Neuber of Camaguey and Mrs. Lucrecia Zermeño of Céspedes.

Delegates to the coming General Convention were elected as follows: clerical, the Ven. Juan McCarthy, Archdeacon of Havana, with the Rev. S. E. Carreras of Santa Cruz del Norte as alternate; lay, Mr. E. G. Harris, a member of the Cathedral chapter, with Mr. G. C. Kaar, also a member of the Cathedral parish, as alternate.

On the morning of Sunday, June 10,

Bishop Hulse held an ordination in the Cathedral. The Rev. Salvador Berenguer, the efficient and consecrated worker in charge of the Cuban congregation at Camaguey was advanced to the priesthood, and Ignacio Guerra Madrigal was ordained to the diaconate. The latter has been assigned to the field at Esmeralda and Woodin in the province of Camaguey. The ordination of two Cubans was most impressive and inspiring, proving that the influence of the Church is spreading effectively among Cubans.

During the week following Convocation, the Rev. Frederick C. Grant, D. D., Dean of the Western Theological Seminary, Chicago, delivered a course of lectures to the clergy on *The Way to Teach Religion*.

A spirit of Christian fellowship reigned throughout the entire meeting, and every worker present returned to his missionary field more disposed than ever to continue laboring for the conquest of Cuba for Christ.

National Council Will Hold Training Institute

During General Convention in Washington opportunity will be afforded to all to acquaint themselves with every phase of Church work

THE COMING GENERAL Convention will see a distinct forward movement in the affairs of the Church at large in the inauguration of a Training Institute under the auspices of the National Council. Realizing the opportunity afforded by the coming together of a great body of the leaders in the thought of the day, together with the presence in Washington of so many of the clergy and laity who are eager to hear of what their Church is doing through its different departments and coöperating agencies, the National Council has prepared a program of classes and has asked the Very Rev. Robert S. Chalmers, D.D., Dean of St. Matthew's Cathedral, Dallas, Texas, to serve as the dean of a distinguished and numerous faculty.

Study classes are no novelty in the Church. They have been promoted for years by the heads of the missionary and educational departments, and especially by the Woman's Auxiliary, always a leader in good things. They have, however, been mainly of local significance and have benefited only a limited number. The success of the study classes held for both men and women by the Woman's Auxiliary at the last General Convention showed the immense possibilities of this happy combination of time, place and people and doubtless inspired the Council in its action.

A study of the advance program of the Institute shows a bewildering array of subjects ranging from *Old Testament Prophets* to the *New Africa*, covering every department of the Church's work and catering to all ages and dispositions. Recognized leaders in the various fields have given generously of their time and the officers of the Council, aided by the Woman's Auxiliary, have spared no pains in mapping out a program in which something may be found to meet everyone's need. Africa, the subject of next year's study, is naturally given a prominent place. There are six separate courses on *The New Africa*, one of them led by Bishop Campbell of Liberia, who speaks with the

authority born of an intimate knowledge of conditions.

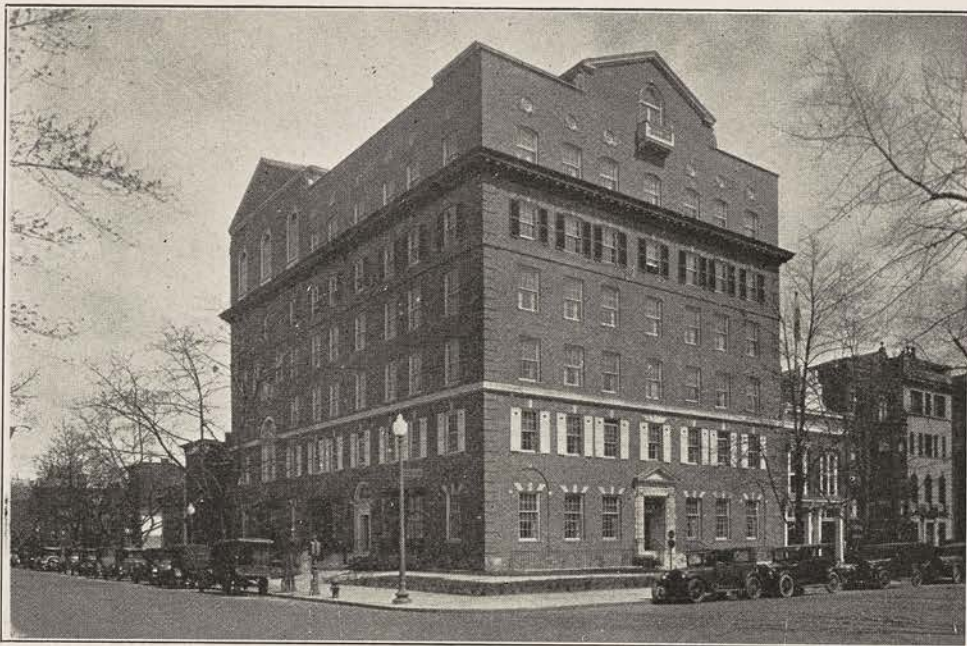
The General Church Program for the next Triennium, its aims and policy, will be the subject of two courses led by the Rev. Charles E. McAllister, Canon Missioner in the diocese of Newark, and Mrs. Harold L. Berry, former president of Church Mission of Help in the diocese of Maine. Each of these courses will give a bird's eye view of the whole field of the Church's activities, including all the departments and divisions of the National Council and the coöperating agencies, and will be especially valuable for those who can only find opportunity to take one



THE VERY REV. ROBERT L. CHALMERS, D.D.

Dean of St. Matthew's Cathedral, Dallas, Texas, and a member of the National Council by whom he was elected Dean of the Training Institute to be held at General Convention, 1928

NATIONAL COUNCIL TRAINING INSTITUTE



—Underwood and Underwood, Washington

YOUNG WOMEN'S CHRISTIAN ASSOCIATION BUILDING, WASHINGTON
All the classes of the Training Institute of the National Council at the coming General Convention will be held in this beautiful new home of the Y. W. C. A.

course. An attractive illustrated booklet on *The Program* has been prepared and will be available for use in connection with these courses.

Following this comprehensive course every department, division and coöperating agency of the Council is represented. Perhaps if special emphasis is given to any one part of the Church's teaching, it is in the various courses dealing with youth. It will be noted that no less than twelve of the forty-eight courses discuss the Church's contact with her young people, from early childhood to college age. A full list of the courses with the names of the leaders, follows:

The General Church Program (two courses) the Rev. Charles E. McAllister and Mrs. Harold L. Berry; *The New Africa* (six courses) Bishop Campbell, Miss Mary E. Johnston, Mrs. Wright B. Haff, Miss Elizabeth Beecher and Mr. William E. Leidt; *Personal Evangelism* (two courses) Captain B. F. Mountford of the English Church Army and Miss

Adelaide Landon; *Stewardship*, the Rev. Benjamin T. Kemmerer; *Prayer*, William C. Sturgis, Ph.D.; *Church History and Church Unity*, the Rev. William L. Wood; *Old Testament Prophets*, the Rev. Theodore R. Ludlow, D.D.; *Studies in the Life of Our Lord*, Miss Bertha Condé.

Courses dealing with education include *The Discussion Group Method*, Miss Laura F. Boyer; *Educational Methods for Adults*, Miss Margaret I. Marston; *The Curriculum of a Parish*, Miss Frances R. Edwards; *The Adult at Study*, the Rev. Theodore R. Ludlow, D.D.; *Our Secondary Schools*, the Rev. Gardiner L. Tucker, D.D.; *World-Minded Children*, Miss G. Mildred Hewitt; *The Church School Teacher*, Miss Mabel Lee Cooper; *Religious Educational Executives*, the Rev. John W. Suter, Jr.; *Methods in Adult Missionary Education*, Mr. William E. Leidt, and *Home Study for the Isolated*, Miss Edna Eastwood.

Many courses bear on the various phases of Christian Social Service, such

THE SPIRIT OF MISSIONS

as *Social Service in the Parish*, the Rev. Charles N. Lathrop, D.D.; *Building the City of God*, the Rev. Harold Holt; *Training for Social Work*, Miss M. L. Brisley; *Community Relationships* by W. W. Pettit, Ph.D., and *Rural Problems* by the Rev. H. W. Foreman.

Youth claims a large share in the program with courses on *Mutual Problems of Experience and Youth*, Miss Bertha Condé; *The Religion of Childhood*, Adelaide Case, Ph.D.; *Religion in Colleges*, the Rev. C. Leslie Glenn; *Problems in Everyday Life*, Mrs. Harrison Elliott; *Youth and Social Conduct*, Jeffery R. Brackett, Ph.D., and *The Youth Movement* by Miss Clarice Lambright.

Six of the coöperating agencies of the Council, The Brotherhood of St. Andrew, Church Mission of Help, Seamen's Church Institute, St. Barnabas Guild for Nurses, the Girls' Friendly Society and the Church Periodical Club will have separate courses, generally led by their Executive Secretaries. The Church Mission of Help will have in addition a special course led by Mrs. John M. Glenn, as will the Girls' Friendly Society on *Leadership*, conducted by Miss Ruth E. Butler and Miss Florence Lukens Newbold. Courses on *The City Mission Society* by the Rev. Dr. L. E. Sunderland, *The National Commission on Evangelism*, led by Bishop Darst and the Rev. W. H. Milton, and one on *The Church*

Women's League for Patriotic Service, by Mrs. William C. Sturgis, round out a program as wide in its scope as the Church itself.

On another page of this issue Miss Lindley calls attention to the way in which classes of special interest to the women of the Church have been scheduled for dates and hours on which delegates to the Triennial of the Woman's Auxiliary can attend.

It is desirable that registration for these classes should be made as early as possible. Advance registration will be received at 281 Fourth Avenue, New York, N. Y., up to October 1. Address the Rev. Franklin J. Clark, Registrar.

Arrangements in connection with registration in Washington are in charge of Mrs. William C. Bowen, who has rendered invaluable help in this and many other matters in connection with both the Triennial of the Woman's Auxiliary and the General Convention. She will be in charge of registration facilities in the Chinese Room of the Mayflower Hotel from 8:30 a. m. to 10 p. m. on October 9, and from 8:30 a. m. to 10:30 p. m. on October 10.

The classes will be held in the Y. W. C. A. building, 17th and K Streets, N.W., Washington, D. C., October 12-20. For full program of subjects and dates write to the Rev. Franklin J. Clark, Registrar, 281 Fourth Avenue, New York.

The Boys of Haiti Take Up Scouting

BOY SCOUTING is an international movement, but there remain a few countries that have not yet had the opportunity to introduce it to their boys. This was true of the Republic of Haiti until about two years ago, when Bishop Carson received a letter from International Headquarters, signed by Gen. Sir Baden Powell, commissioning him to organize troops of Boy Scouts in Haiti.

Bishop Carson has succeeded in interesting the Sojourners' Club of the Masonic Order in Port au Prince, composed of American business men and officers

of the United States Marine and Navy, in his efforts to establish Boy Scouting. These men are making it possible for the boys to secure uniforms. Condemned knapsacks have been secured from the Marines. It is interesting to note that these knapsacks have on them the insignia of their former owners, some of them coming from Kansas, California, Rhode Island and many other states.

The scoutmaster, the Rev. L. J. F. Dorleans, is a splendid upstanding young Haitian with good promise. One feels that he was well chosen.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



MRS. WILLIAM FRANCIS BOWEN

Mrs. Bowen has rendered valuable assistance in preparing for General Convention. She is in charge of registration for the National Council Training Institute



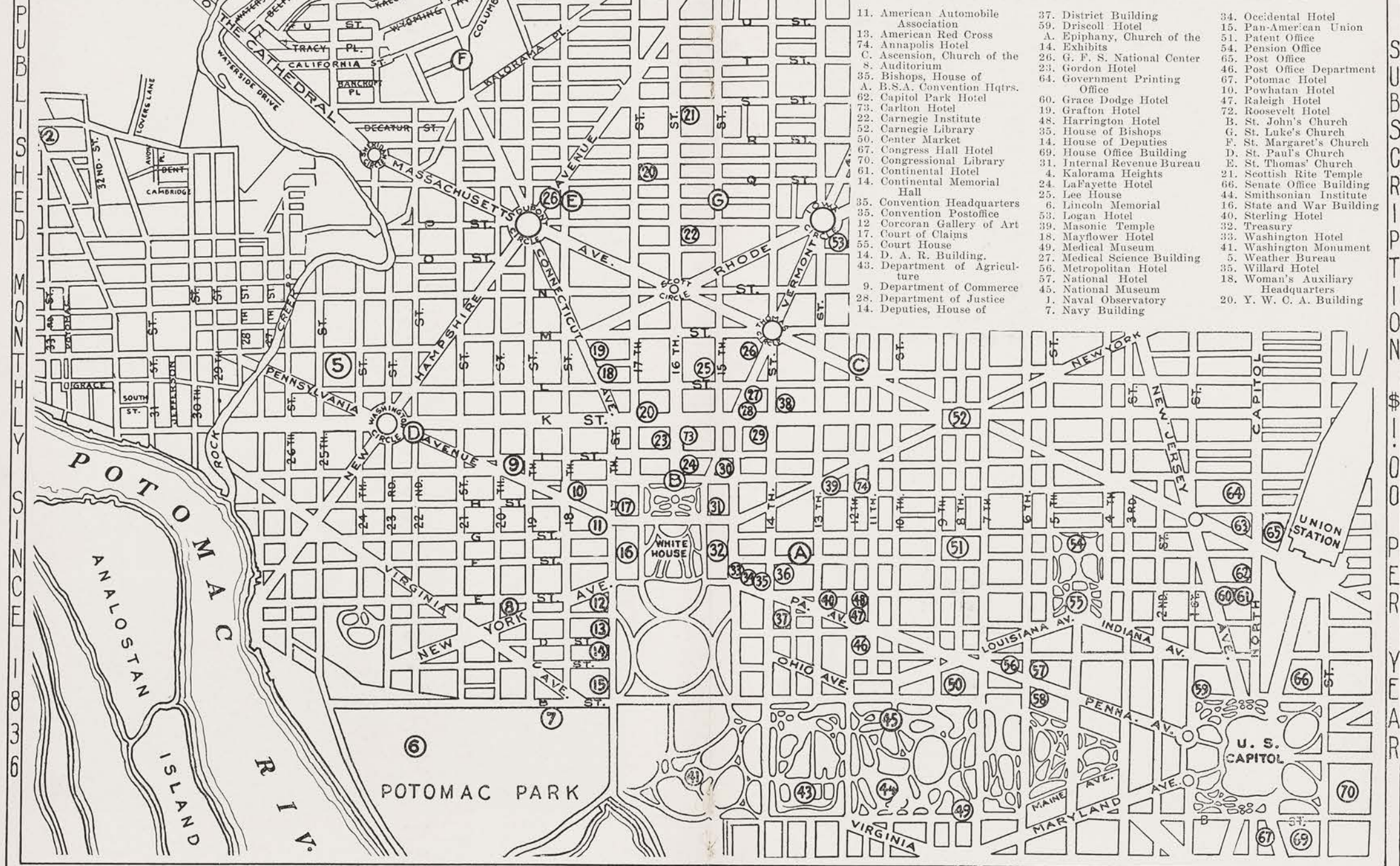
FACADE OF WASHINGTON CATHEDRAL FROM ARCHITECT'S DRAWING
Showing the two western towers as they will appear when completed. The great central tower, seen in the background, is 262 feet high. The western towers will rise to 196 feet



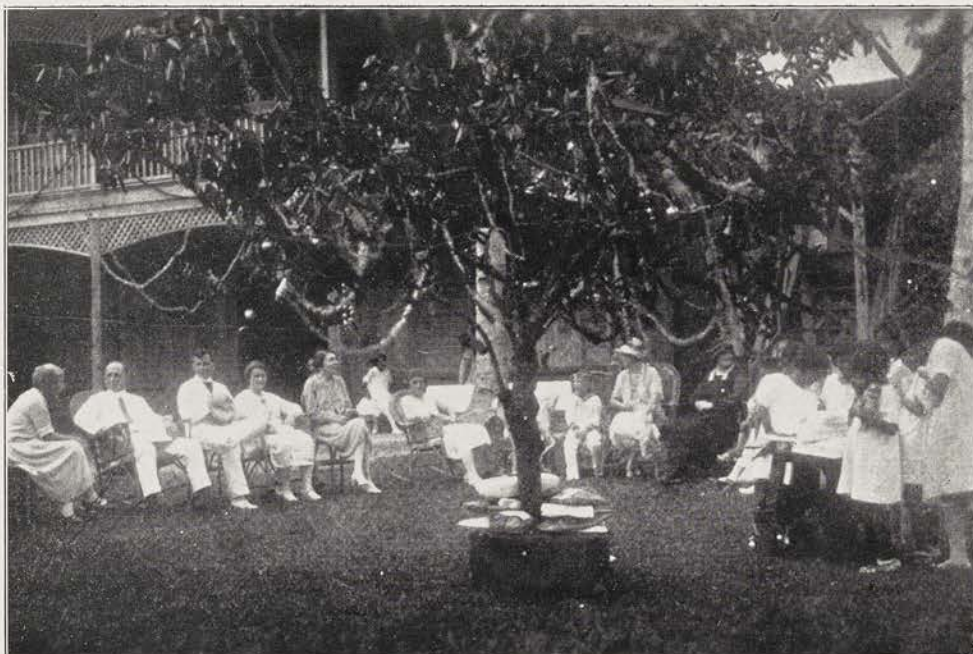
BETHLEHEM CHAPEL IN THE CRYPT OF WASHINGTON CATHEDRAL
Services are held daily in this chapel which is a memorial to the Right Rev. Henry Yates Satterlee, D.D., first Bishop of Washington. More than 200,000 people visit it annually

WASHINGTON, CONVENTION CITY

Street plan of the heart of the city, showing outstanding points of interest and the centers of Convention activities



- | | | |
|-------------------------------------|--------------------------------|------------------------------------|
| 11. American Automobile Association | 37. District Building | 34. Occidental Hotel |
| 13. American Red Cross | 59. Driscoll Hotel | 15. Pan-American Union |
| 74. Annapolis Hotel | A. Epiphany, Church of the | 51. Patent Office |
| C. Ascension, Church of the | 14. Exhibits | 54. Pension Office |
| 8. Auditorium | 26. G. F. S. National Center | 65. Post Office |
| 35. Bishops, House of | 23. Gordon Hotel | 46. Post Office Department |
| A. B.S.A. Convention Hqtrs. | 64. Government Printing Office | 67. Potomac Hotel |
| 62. Capitol Park Hotel | 60. Grace Dodge Hotel | 10. Powhatan Hotel |
| 73. Carlton Hotel | 19. Grafton Hotel | 47. Raleigh Hotel |
| 22. Carnegie Institute | 48. Harrington Hotel | 72. Roosevelt Hotel |
| 52. Carnegie Library | 35. House of Bishops | B. St. John's Church |
| 50. Center Market | 14. House of Deputies | G. St. Luke's Church |
| 67. Congress Hall Hotel | 69. House Office Building | F. St. Margaret's Church |
| 70. Congressional Library | 31. Internal Revenue Bureau | D. St. Paul's Church |
| 61. Continental Hotel | 24. Kalorama Heights | E. St. Thomas' Church |
| 14. Continental Memorial Hall | 24. LaFayette Hotel | 21. Scottish Rite Temple |
| 35. Convention Headquarters | 25. Lee House | 66. Senate Office Building |
| 35. Convention Postoffice | 6. Lincoln Memorial | 44. Smithsonian Institute |
| 12. Corcoran Gallery of Art | 53. Logan Hotel | 16. State and War Building |
| 17. Court of Claims | 39. Masonic Temple | 40. Sterling Hotel |
| 55. Court House | 18. Mayflower Hotel | 32. Treasury |
| 14. D. A. R. Building. | 49. Medical Museum | 33. Washington Hotel |
| 43. Department of Agriculture | 27. Medical Science Building | 41. Washington Monument |
| 9. Department of Commerce | 56. Metropolitan Hotel | 5. Weather Bureau |
| 28. Department of Justice | 57. National Hotel | 35. Willard Hotel |
| 14. Deputies, House of | 45. National Museum | 18. Woman's Auxiliary Headquarters |
| | 1. Naval Observatory | 20. Y. W. C. A. Building |
| | 7. Navy Building | |



A CHRISTMAS TREE IN MOHAMMEDAN COUNTRY

Miss Frances E. Bartter sends us this picture of the great Festival in Zamboanga, Southern Philippines. The Christmas spirit is not confined to regions of snow and ice



OUR NEW ARCHDEACON OF THE YUKON VISITS ALLAKAKET

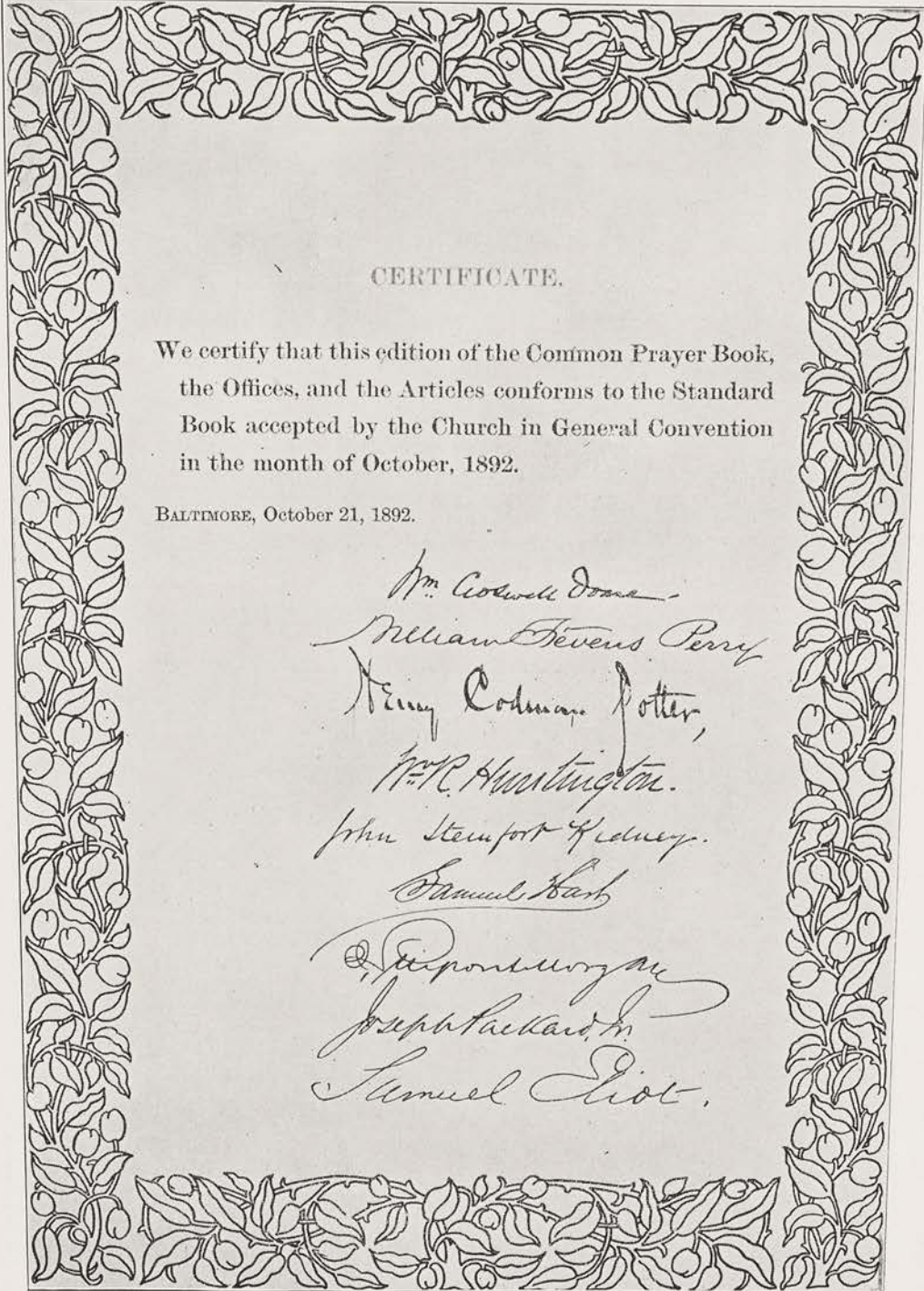
A few of the children baptized by the Ven. Leicester F. Kent at St. John's-in-the-Wilderness during his first journey to that remote station in Alaska



MASSACHUSETTS ALTAR IN THE CHURCH OF OUR SAVIOUR, SHANGHAI
So called because it was presented to the church by the Massachusetts Altar Guild in 1918. The window was a gift of the parish Bible Class on its twentieth anniversary



QUILT SALE ON AN INDIAN RESERVATION
A South Dakota Woman's Auxiliary is taking this means of increasing the missionary offering which they will present to their Bishop at the next annual Convocation



CERTIFICATE.

We certify that this edition of the Common Prayer Book,
the Offices, and the Articles conforms to the Standard
Book accepted by the Church in General Convention
in the month of October, 1892.

BALTIMORE, October 21, 1892.

Wm. Colwell Doane
William Stevens Perry
Henry Codman Potter,
Wm. R. Huntington.
John Stenford Kidney.
Samuel Barb
Edw. Thompson
Joseph Richard, Jr.
Samuel Eliot.

The Book of Common Prayer Revised

The result of fifteen years of study and conference by able men of the Church will be presented to General Convention for endorsement

By William Hoster

Editorial Correspondent THE SPIRIT OF MISSIONS

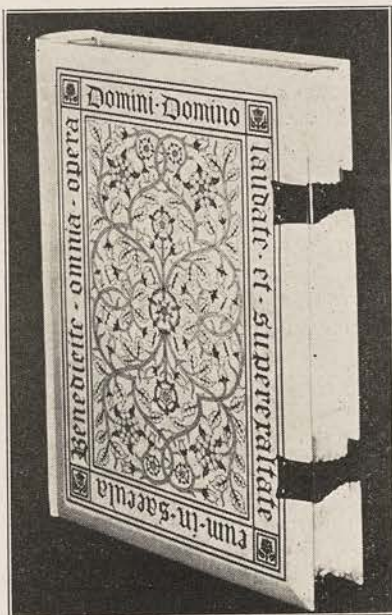
OUR BOOK OF Common Prayer is a book of the ages. Though it dates back to 1549 when it took its present form, it is a compendium of material which has been in use through a thousand years of Christianity in England and of regions which are of even more remote antiquity. Its derivatives were the Latin service books, breviaries, missals, and particularly the "uses" or forms of worship, such as "the use of Sarum," "the York use," the "uses" of Bangor and Hereford. Some of these "uses" came down from Celtic missionaries of Scotland and from the old British Church of Wales, were found in use by St. Augustine on his mission to England and were reported by him to Pope Gregory the Great, under whose instructions St. Augustine refrained from seeking to enforce against them any ritual uniformity.

The book took form at the period of the Reformation in response to the religious demand for a service of worship in England. Tyndall's Bible was issued in 1525, Cloverdale's in 1535, Matthew's in 1537; and in 1539 "the Great Bible" was published and set up for reading in the

churches in 1541 with an order in 1542 that the Epistles and Gospels should be read from it. In 1540 a psalter in Latin and English having been published, the English Litany followed in 1544. Then in 1549 in the reign of Edward VI, came the amalgamation of all these in one service book, which was designated The Book of Common Prayer. Following its adoption in 1549 revisions of more or less importance were made in 1552, 1558, 1604, 1637 and 1662.

The book of 1662 was in use in the American Colonies up to the time of the Revolution. But following the organization of the American Church two years before the adoption of the Constitution of the United States, the first Episcopal General Convention breathed into the English Book the spirit of the new and independent government; and in this form the American Book remained in use in the United States until it was revised in 1892. Then, in 1913 General Convention launched the movement for the present revision, which will be completed at the forthcoming Washington Convention.

In such revisions as have been made in the



MASTER PRAYER BOOK OF 1892
Through the generosity of the late J. Pierpont Morgan about one hundred copies of this book were printed. It is 14 x 20 x 4, on Japanese vellum, bound in white with decorations in gold. The cost was approximately \$50,000

THE SPIRIT OF MISSIONS



PAGES OF THE MASTER PRAYER BOOK OF 1892

The text is in specially made type and the margins have symbolic drawings throughout. Note the grapes and vines on the above pages of the service of Holy Communion

Prayer Book through the centuries from 1549 down to October 1828, there has been a striking adherence to the basic principles reflected in the primitive services upon which the original book was based. From generation to generation changes in phraseology in the forms of worship to meet changed conditions of importance to Churchmen and theologians were made, but its chief points remained intact as Archbishop Cranmer and his assistant Bishops and doctors of divinity had compiled it.

In the main, the revision of the American Book merely meets the demands of changed and changing conditions through the intervening years since the previous revision was made in 1892. Thus, the marriage service is modernized so that the bride on the one hand is relieved of her promise to "obey", while on the other hand the bridegroom no longer endows her with worldly goods, of which he frequently possesses none; a shortened form of the Ten Commandments is provided for, new prayers for social service, good

government, world peace and other modern trends are provided.

But one controversy looms over the Prayer Book at the Washington Convention. This has to do with the elimination of the Thirty-nine Articles of Religion which are not and never have been a part of the Book of Common Prayer, but have simply been printed under the same cover as supplementary. They date back to 1571. At the General Convention of 1925 it was voted to eliminate them from the new Standard Book of 1928. Since, under the laws of the Church, all matters of this character must be voted upon favorably at two successive conventions, a movement has started to overthrow the action on the Articles taken at the 1925 Convention. The elimination of the Articles of Religion is not a Church party question. Among both High Churchmen and Low there is a division of opinion on the subject but the general feeling among the average run of members of the Church is that no serious damage will be done however the question is decided.



BIBLE CLASS OF THE CHURCH OF OUR SAVIOUR, SHANGHAI
*This is our oldest parish in China. The Rev. Dr. Tsu, the rector, sits fourth from right.
At his left is Mrs. Luke Aseu Chang, leader of the class*

A Twenty-year-old Bible Class in China

By C. T. Baur

Secretary of the vestry of the Church of Our Saviour, Shanghai

THE PARISH OF THE Church of Our Saviour, Shanghai, has had a history of seventy-five years. But its Bible class as an organization is only twenty years old, for before the year 1908 it was never regularly conducted, nor its minutes carefully kept.

Mrs. Luke Aseu Chang upon her return from Honolulu took up the work and for the past twenty years has been a very energetic leader of the class. In the first few years the class met every Tuesday in the residence of Mrs. John Dooly (now in the United States). Since the consecration of the parish church on Dixwell Road in 1918 the class has been using Record Chapel for its meeting.

Record Chapel is a large room under the Yen Memorial Tower. It is a complete little church with its beautiful altar, pulpit, pews, marble font, organ and so on, and is rich in silk decorations with the colors of the Church's seasons. In this chapel we have week-day baptisms,

marriages and other services, beside communion on Sundays and holy days.

The Bible class which has met every Tuesday in this chapel for the past ten years celebrated its twentieth anniversary on Palm Sunday, April 1st. A sum of more than four hundred dollars was contributed by the members of the class. A memorial window was erected above the altar in the Church of Our Saviour, and was unveiled on the same day by the rector, the Rev. P. N. Tsu, D. D., who also preached the sermon.

In the afternoon at four o'clock the members of the Bible class and their friends gathered in the parish school hall. Dr. Tsu took the chair. After the singing of a hymn Mrs. Chang, the leader, was introduced to read the history of the class for the past twenty years. Then the Rev. T. H. Toong, rector of St. Peter's Church, gave a speech on the Bible in the modern world. Tea was served at the close of the meeting.

What Brent House Stands For

The Church Mission of Help Home for Girls
in Buffalo a place of happy memories
to all who find temporary shelter there

By Florence C. Sanford

Field Secretary of the Church Mission of Help

THE OTHER EVENING the girls at Brent House were gathered around the piano, singing, each one asking for her favorite hymn. One hymn followed another—*In the Hour of Trial*, the St. Andrew one and *O Master Let Me Walk With Thee*. We watched the eager absorbed faces and listened to the fresh young voices with increasing interest. Suddenly the realization of all that Brent House stood for dawned upon us with a rush of understanding. We knew, too, that it would be always a place of vivid, happy memories to all who had ever found a home there, for however short a time. To each one of us, in the years to come, there would be moments when the recollection of an evening such as this would rise before us, and we would be reminiscent and a bit wistful as we recalled Brent House days.

Brent House is a temporary home for girls under the auspices of Church Mission of Help in the diocese of Western New York. To the Church Mission of Help worker, it is a place where a girl in her care can find temporary shelter, possible release from a former unwholesome environment, right guidance, careful training, sympathetic study, and an implanting of ideals, with a sense of the value of a Christian home.

To workers in other agencies in the diocese, it represents a home which they can use when their own community facilities do not adequately enable them to study and plan for the young problem girl.

Every girl who enters Brent House is given a thorough medical examination. An attempt is made to remedy all physical defects, from faulty posture to poor eyesight, from malnutrition to dental needs.

Each girl receives a comprehensive psychological test and the plan made for her future takes into account not only her health, but her ability for further schooling or specialized training, her temperament, habits, and personal preferences.

The ages of the girls admitted range from sixteen to twenty years. The capacity of the house is fourteen. There are two dormitories of three beds each, the rest being single rooms.

The house is a delightful old residence, located on a quiet street. The backyard is large enough for a croquet set, a fireplace of stone when picnic meals are in order, and flower gardens which supply the house with bouquets all summer. On the first floor there are an attractive dining room and a kitchen, also a pleasant reception hall and living room—both much used for recreation, and another room which is now being transformed into a long desired chapel. Sleeping quarters occupy the other two floors, with the exception of a spacious sitting room on the second floor.

Brent House believes to the full in bringing into the lives of its young girls the four essentials of work, play, love and worship. It is with this idea in mind that the weekly schedule is made out by

WHAT BRENT HOUSE STANDS FOR



BRENT HOUSE, THE C. M. H. HOME FOR GIRLS, BUFFALO, N. Y.
This most attractive looking home in the residence section of Buffalo is named after the Bishop of Western New York, who is deeply interested in the work of C. M. H.

the "Life of the Home" committee composed of the two resident workers and Church Mission of Help staff. The girls themselves, through student government, have a voice in planning the schedule.

Every night before retiring there is a simple service; a psalm, a very beautiful house prayer, and certain other prayers suited to the needs of the day. Sunday evenings, immediately before prayers, a house meeting is held by the girls, presided over by their own chairman, with notes kept by their own secretary, the resident workers being present presumably only in an advisory capacity. The weekly schedule of work is divided up, the girls making their own assignments as to the "breakfast squad," dish washing, cleaning, bed making, etc. Some one is appointed to select the psalms for evening prayers, someone, perhaps, is given

the duty of writing a note of appreciation to a friend who has made a gift to the house, or has furnished funds for some unusual pleasure. Assignments are even made to care for the canary, feed the two cats, or exercise the dog. An inquiry is made as to whether certain rules have been enforced.

"It is up to those of us who understand to teach the new ones that it means something to be a Brent House girl," gravely explained a sixteen-year-old to me, which proved she was learning the beauty of mutual helpfulness and service.

The mornings are spent in household tasks, in which the girls receive excellent training. Victrola, piano and radio are a great source of pleasure at reasonable hours. Those who have no appointment for the afternoon, such as the dentist, physician, or an interview with a prospec-

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tive employer, usually go for a long walk with one of the workers. Sometimes a friendly visitor comes in and takes all who can go for a long ride along the lake, or a trip to the Art Gallery or Zoo.

The evenings are carefully planned. Each Monday through the courtesy of the Y. W. C. A. there is a happy evening of basketball at the "Y" Building, coached by the regular instructor. Tuesday evenings the sewing teacher comes, and the upstairs sitting room is the scene of much repairing and fashioning of garments and mending of household linen. Wednesday evening is given over to some form of recreation, either at home, or outside. Charades and games are popular, and the best-liked games are the ones where the girls can "dress up" using the boxes of clothing kept for that purpose.

Thursday is "Educational Evening," the program being varied, sometimes a lecture on *Social Hygiene* by one of our house physicians—another time a talk on *Thrift and Savings Accounts* by a

Brotherhood of St. Andrew member, who is a banker; another time *Current Topics* or an illustrated *Travel Talk* by a volunteer teacher.

Friday night is the regular weekly service conducted by various clergymen. Saturday is "At Home Evening." Our chaplain generally visits the family informally that evening, and we are certain that these informal talks bear as much fruit as his official visits.

Then Sunday comes with the household duties made as light as possible so that all can attend church. In the afternoon the Girls' Friendly Society plans some form of recreation, and the week has sped past. Each week there are timid new arrivals as well as tearful departures. Each week, too, former Brent House girls return for a service or a "home evening" to tell of their experiences in trying to "make good" in their new homes. Often they say that there is no more real home atmosphere anywhere than at Brent House.

Notes from the China Field

SECRETARY OF STATE Kellogg reports that the cost of living in Shanghai has increased 122 percent since June, 1914. He has therefore recommended that the salaries of officials connected with the United States Court for China, should be materially increased. The salary of a judge is to be raised from \$8,000 to \$10,000 gold per year, that of district attorney from \$4,000 to \$6,000, that of marshal and clerk from \$3,000 to \$4,000. The salary of the Bishop of Shanghai is \$3,250.



MISS M. E. WOOD writes from Boone Library, Wuchang, that in spite of the terrible upheaval in China the mission property has been seemingly miraculously preserved. During the past year she has been the only woman on the Boone Compound but has never had time to feel lonely or think of dangers.

The Library School has carried on through everything. One class had just graduated and they were planning a larger one in September.



ON JUNE 17TH Bishop Graves confirmed a class of sixteen in the Church of Our Saviour, Shanghai, and on June 20th ordained Mr. Hsu Tai-yang to the diaconate. Mr. Hsu has been for some years a catechist in St. Paul's congregation and will be supported by them.



BOONE COLLEGE FOR boys and young men, and St. Hilda's School for girls, in Wuchang, China, are both planning to reopen in their own buildings this month, according to a recent letter received from Bishop Gilman, suffragan of the district of Hankow. The reopening of these two schools will be encouraging to the whole China Mission.



INDIANS AT TLALMIMILOLPAN AND THEIR UNFINISHED CHURCH
This picture was taken some years ago but the church is not yet finished. Revolutions and poverty have been too much for these faithful people

Visitations to Indian Missions in Mexico

Bishop Creighton finds faithful congregations at Jojutla and Tlalmimilolpan but money is scarce and the people need help in building

By the Right Rev. Frank W. Creighton, D. D.

Bishop of Mexico

I STARTED AT EIGHT on the morning of Saturday, June 9th, with the Rev. Miguel Cámara for a visit to our mission at Jojutla. The first part of the trip was familiar as I had visited Amecameca at the foot of Popocatepetl, and Cuautla before. From Cuautla on, it was all new. It was rather depressing to see the ruins of the great haciendas and sugar mills marking the progress of the Zapatistas toward Cuernavaca and Mexico City. Whatever may be the benefit of the Revolution it seems a pity that the Morelos revolutionists should have found it necessary to destroy the basic industry of their great and fertile State before they began

their march to the capital.

The Rev. S. Céspedes, deacon, and a group of his people, whom I had never met before, greeted me at the station, which is some distance from the town. I found our plant well located on a street just off the plaza. The room used for services is in good condition and, as the congregation is rapidly outgrowing it, some day it will lend itself admirably to use as a Sunday School room and parish house. Just back of it, on the right, is a dark, gloomy, windowless room which serves as sleeping quarters for the deacon. Back of that is another room equally dark and repellent, with no floor, which

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is his "house". The roof of this room is literally falling in and is infested with rats, venomous spiders and scorpions. The kitchen, farther back, is a thatched lean-to equally bad. Directly back of the "church" is a roofed-over space from the Deacon's bedroom to the left side wall. It has a hole in it some three feet wide. As the heat is intolerable, Señor Céspedes often pulls his bed out under this roof for a bit of fresh air at night. There is, however, the constant peril of scorpions. He has been bitten twice quite severely. Both times his arm was paralyzed for over a week.

I sat under this roof to receive the many visitors who came to greet me. They all seemed very glad to see me and expressed great pleasure that I had come to visit them. The principal topic of conversation, however, was the recent death of two people in one of our out-missions, San Nicolás Obispo. They were bitten by scorpions one day and were dead the next.

Our service was wonderful, or rather our series of services, for we had Holy Communion, with two sermons, a baptism and five weddings.

We are attempting to form a *Junta Parroquial* (vestry) in Jojutla and Señor Camara, who is priest in charge, has made a rule that a man who is living with a woman may not serve on this important body until he is married to her.

The weddings, at which Señor Camara officiated, were interesting and pathetic. The ten principals stood in a row before the altar with their children all about them. Some had as many as six. My heart went out to them as they came to receive the blessing of the Church upon a union which circumstances had made a little irregular, but whose purity and sincerity no one could question. Simple love had brought them together and they were all happy to have God's blessing on their union.

The little church is only intended for about fifty people but somehow or other one hundred and eighty got in and many were on the street unable to enter. Señor

Cámara celebrated the Holy Communion, Señor Céspedes preached the sermon and at the close I read an address in Spanish. There were many communions and hearty responses and singing.

After the service there was a sumptuous feast of turkey. I sat at a table with the leading men. The rest sat on the ground and ate heartily. There were the usual gracious addresses of felicitation and a poet recited a poem in my honor. My reply was my first attempt to improvise in Spanish.

All through the addresses there was commendation of Señor Céspedes and his ability as a leader. Certainly, he has aroused them to a high state of enthusiasm. At one point six men came to me, each one pledging to bring one more into the Church. They are anxious to rebuild. They want to tear down the really disgraceful part of their plant back of the church and erect a new church and decent living quarters for their minister. They are right and they will need help.

As soon as their *Junta Parroquial* is organized they will have a definite proposition to make and will tell me how much they can give in money, labor and material. They will not know, however, until the rice crop is in. If it is a good one, they will give more and we hope for their sakes, it will be good. I have a high regard for Morelos Indians.

During the whole day the heat had been stifling. The atmosphere in the church was "thick". In the night a terrific tropical shower came up. The roof of the hotel leaked like a sieve. I tried pulling my raincoat over me but the hollows in it soon filled and I grew tired of pouring water out on the floor. One becomes somewhat fatalistic in Mexico and, although my bed and pillows were wet and I was wet, I went to sleep and slept soundly.

The morning was lovely and clear and the trip home delightful. I wonder as I write and think of Jojutla with its simple minded people reaching out after Jesus Christ through our Church, if their aspiration for a new and suitable building in

VISITING INDIAN MISSIONS IN MEXICO



HOME OF AN INDIAN PRIEST IN MEXICO

There is nothing very fine about this house but it is a palace compared with the scorpion-infested home which Bishop Creighton describes in this article

which to worship Him, and for decent quarters for their minister which will not be an invitation to deathly scorpions, have any appeal. For, despite distance, race and difference in social code, "all ye are brethren," and Churchmen in Jojutla are also touched and moved by the beauty of holiness.

On June 13th I left for Toluca on the way to visit Santa Maria Tlalmimilolpan. The Rev. J. L. Pérez and the Rev. S. Ramiraz met me at the station and we spent the night in Toluca, leaving at six o'clock next morning for the mission. The trip to the mission with the long name is a steady ascent, as the village is perched directly on top of a mountain from which there is a wonderful view of the surrounding country.

While I waited for the congregation to gather I talked with a number of peons who had come early. Later I walked, alone, to the site of our new church. The walls are built to a height of about six feet and I am afraid further construction is impossible for these Indians unless I can procure some money for the woodwork and hardware. The people are very poor but their condition is infinitely better than it was before the Revolution. Now, they have little pieces of land and although returns are very small they are not in a condition of virtual slavery as

they were in the old days. I talked with one splendid Indian who told me he had worked for three years on a nearby hacienda for eighteen *centavos* a day (nine cents American). Naturally, he is enthusiastic for the Revolution and its benefits to him. He told our Mr. Pérez that he had a baby to be baptized and wondered if the Sacrament could be administered. Señor Pérez told him "Certainly, why not?" He was very grateful and appreciative. The news soon spread and when we were ready for service there were six *ninõs* in the church to be baptized.

Mr. Pérez celebrated, the Rev. Ramiraz read the Epistle and the Rev. S. Andrade, who is in charge of the Mission, played the organ. After the service the men all came to greet me in their silent, diffident way.

Our trip back to Toluca was uneventful. We arrived in time to make some calls and to inspect the really wonderful School of Arts.

Here, I saw hundreds of young people learning printing, book-binding, lithographing, wood-working and kindred arts. The director and heads of departments were most solicitous that we should see everything and I was introduced as a guest *muy distinguido de los Estados Unidos*.

Our Work for the Blind Described

No work of our Church is more appealing than that done with such whole-hearted devotion by those who are bringing light to the blind

By Ada Loaring Clark

Secretary of the Committee on Literature for the Blind

THE WORK OF the Committee on Literature for the Blind grows apace and is replete with interest. Two letters, both of which are somewhat unique, have recently been received.

One reads: "I am over eighty years of age, blind and lame, and therefore very much shut in. I cannot, as I should not, any longer refrain from expressing my thanks for the monthly arrival of *The Church Herald*. I read it with happy interest, especially the Sunday School Lessons and *A People's Life of Christ*.

The other letter came from China, written by an educated, blind Chinese on a regular typewriter. It expresses in excellent English, the thanks of the recipient for *The Church Herald* which he receives monthly, through the Rev. Dr. Francis L. H. Pott, President of St. John's University, Shanghai.

Our monthly magazine, *The Church Herald*, is undoubtedly filling a very real need. The circulation grows and each issue is now of three hundred and fifty copies. It would be a great satisfaction if enough copies could be published so that all libraries having departments for the blind could be given a copy. This would be possible if some of our friends interested in the blind would send special donations for the work of the committee. Each copy costs about forty cents to produce and mail. Four dollars and eighty cents will make it possible to send twelve issues to one person. Or \$105 will make possible an increase of twenty-five copies in our monthly edition. Everyone of them could be placed where they are urgently needed. Who will assist in this?

The *Selection of One Hundred Hymns* having been exhausted, a further edition

of one hundred copies has been made. These hymnals are in constant demand. The plates of *Our Wonderful Church* by Gertrude Hollis, which was printed serially in *The Church Herald* last year, have been gathered together and made into permanent book form. Copies of this Church history have been placed in all schools and institutions.

Several volunteer workers who transcribe into revised Braille by hand, have done notable service for the committee by making copies of the Baptismal Service, the Church Catechism, the Confirmation, Marriage and Burial Services. Others have transcribed excerpts from books, secular and religious, as well as poetry. Some have written short stories. We have been able to place these in the hands of those who are both blind and shut-in. The services have been loaned to the clergy for the use of their blind.

Finding that religious literature for blind youth is very limited and in response to several appeals from librarians of schools, two hundred copies of *Bible Stories for Young People* have just been published. The stories used were the copyright of Thomas Nelson and Sons, who very courteously gave permission to have them transcribed into Braille. These will be placed in all schools and institutions for the blind and in libraries, one copy at least being sent to each state. This book costs three dollars to produce and mail. We will surely need another edition and would welcome help in producing it.

Will any one who would like to lend a hand or ask any questions communicate with the Department of Missions, 281 Fourth Avenue, New York?

A Bishop Over Many Islands

The Right Rev. Charles Blayney Colmore, D. D., has cared for Haiti, the Dominican Republic, Porto Rico and the Virgin Islands

THE BISHOP WHOSE portrait we present to our subscribers this month is the Right Rev. Charles Blayney Colmore, D. D., whose see comprises Porto Rico and the Virgin Islands.

Bishop Colmore is a temporal and spiritual son of Tennessee. He was born in Victoria, a small town in the southern part of the state. He took his degree in divinity at the University of the South, Sewanee, and was ordained there by Bishop Gailor in 1903. Eleven years later he was consecrated as Bishop of Porto Rico in All Saints' Chapel.

In 1905 Mr. Colmore was appointed a missionary to Cuba and put in charge of Holy Trinity congregation in Havana. When the Cathedral was built he became its dean and remained in that post until 1913 when he was consecrated second Bishop of Porto Rico. In the same year he was asked to assume oversight of Haiti and the Dominican Republic too.

In spite of the difficulties of transportation, Bishop Colmore continued to add these two fields to his other responsibilities until 1919, when he was relieved by Bishop Morris of the Canal Zone taking charge of Haiti. A year previously—in 1918—the Virgin Islands had been bought by the United States, and the work of the English Church in the Islands transferred to the jurisdiction of the Bishop of Porto Rico, so that for a short space of time Bishop Colmore was the diocesan for Porto Rico, Haiti, the Dominican Republic and the Virgin Islands—a sufficient responsibility for one man. Bishop Colmore, however, put his shoulders manfully to the wheel and when last January he, with Bishop Carson paid a visit to the Dominican Republic—one to lay down and the other to assume leadership—the regret shown at the severance of the tie was deep and sin-

cere. With Bishop Carson in charge of Haiti and the Dominican Republic, Bishop Colmore is now able to concentrate his efforts on Porto Rico and the Virgin Islands.

The missionary district of Porto Rico—which includes Porto Rico and its adjacent islands, and the Virgin Islands of the United States—has an area of approximately 3,600 square miles, inhabited by some 1,325,000 people. Only a quarter of this dense population is concentrated in the towns; Porto Rico is essentially a rural problem.

The Porto Ricans are mainly descendants of the original Spanish settlers. There is a large Negro population, many of whose members having come from the adjoining British West Indies are devoted adherents of the Anglican Communion, and a sprinkling of various nationalities, Americans predominating, who have been attracted to the country by its agricultural possibilities.

Bishop Colmore's see city is the historic old town of San Juan, founded and named by Columbus in 1493. Here we have St. John's Church and School, St. Luke's Church and St. Catherine's School for training Porto Rican girls. At Mayaguez there is a flourishing church and industrial school. The New World School at El Coto is also running at full capacity. At Ponce we have a hospital under the able management of Miss Ellen T. Hicks, who has made the remarkable record of running a hospital for nine years with no deficit!

In 1923 Bishop Colmore had the unique experience of receiving into the Church an entire community of some 2,500 baptized people who constituted an independent mission at Quebrada Limon under the Rev. Manuel Ferrando. In the following year Mr. Ferrando was con-

secrated Suffragan Bishop of Porto Rico.

The work in the Virgin Islands is centered in the three large parishes of All Saints' on the island of St. Thomas, and St. Paul's and St. John's on St. Croix. These parishes were transferred from the English Church when the islands were bought by the United States. There were over 2,000 communicants in all, but the number has been reduced by emigration to the States. More are left, however, than the small staff at Bishop Colmore's command can care for, and he earnestly

pleads for more adequate help.

It is impossible within the limits of this page to give details of all the interesting work which is undertaken by Bishop Colmore. Further information may be found in the *General Church Program* and in the *Handbook on the West Indies*, which contains a comprehensive bibliography of the subject. Both books are published by The National Council and may be procured from The Book Store, 281 Fourth Avenue, New York. The price of each is 50c postpaid.

How Sir George Wilkins Flew Over Allakaket

ARCHDEACON GOODMAN at Point Hope, Arctic Alaska, must often meditate upon the contrast between life as he knew it on Manhattan Island, where he was on the staff of Trinity Church, Wall Street, and life where he is living at present on the barren sandspit that juts out into the Arctic Ocean. A recent letter says:

"The winter is slowly passing. Our whaling season began about ten days ago. Already two whales have been killed and, as the weather has been good, most of the whale meat has been safely hauled ashore. Food was very scarce in our villages and this success has been God's good gift to our hungry people. The winter has been a hard one for the reindeer in this section. The unusually deep snow with the frozen crust made difficult pawing for the reindeer to get to the moss. Many became poor and weak and in a recent cold snap numbers of them died.

"I am sure that you have been interested in the effort of Captain Wilkins to fly across the Pole from the Alaskan side. The last news that I got from Barrow was that he was ready and waiting for the right kind of weather. I do hope that he made Spitzbergen safely."

Probably by this time letters or papers have reached the Archdeacon telling of the successful flight of Captain Wilkins, now Sir George Hubert Wilkins, from Point Barrow, across the polar sea to Spitzbergen. That brings to mind an incident that Sir George doubtless recalls.

In the winter of 1926 he was making

periodical airplane trips from Fairbanks to Point Barrow, carrying supplies which he cached on the Arctic coast, in preparation for the flight he was planning to make. On one of his return journeys from Point Barrow, he became hopelessly lost in a dense fog. He just scraped over the Endicott mountains, that lie about 250 miles south of the coast. Still the fog held and he had no idea where he was. Finally the fog lifted and he saw a village below him.

Landing was out of the question but he hoped to be able to secure information of his whereabouts. He wrote a message asking the people below to spell with their bodies, the name of their village, and then to make a human arrow, pointing in the direction of Fairbanks. Flying low, he dropped the letter over. It was picked up by the people who had gathered on the snow covered ground to watch him. Gradually they formed the word "Allakaket." Then they made the arrow pointing to the southeast.

Sir George waved his "thank you", started off with his bearings correct and made the return journey to Fairbanks safely. He told Bishop Rowe that had it not been that those Indian people had been trained by our Church and most of them taught to read by the Church, they would have been unable to understand his message. The chances were all against his getting to Fairbanks in safety, so he is a thorough believer in the missionary work of the Church in Alaska.

The True Meaning of Evangelism

Neither mysterious nor abstruse but simply the sharing the good news of the Gospel we have received with those who have not heard

By Edward H. Bonsall

President of the Brotherhood of St. Andrew

SOMETIMES IT SEEMS as if we fail to understand the meaning of Evangelism and are afraid of the word. But if we would think of it and act upon it in its simplicity as did the early disciples, the difficulties would disappear.

The Messengers that first Christmas morning spoke of the glad tidings of great joy which they brought to *all* the people. And these glad tidings were that a Saviour was born. This is still good news, for no matter how things change in many respects, men still need a Saviour, and personal evangelism is bringing the one who feels that need in contact with Him who can minister to the need. The purpose of the Christ in establishing His Church was that it might proclaim this Evangel *everywhere* and to *all* men.

When nineteen hundred years ago the Lord Jesus told the little group on the Mount of Olives to proclaim the good news, He promised His presence with them, and said that this seemingly impossible task could be accomplished because He had all power and would give it to them for this purpose. How they understood Him and sought to fulfil the duty He had placed upon them we find detailed in the Book of the Acts.

No one, reading attentively the history of the Church as it is recorded in the Book of the Acts of the Apostles, can fail to be impressed with the fact that those who came to know the power of the risen Christ in their own lives felt that, with that power, came the duty to pass along to others that which had meant so much to them. Thus in a very real way they realized the Master's promise, "Ye shall receive power and shall be witnesses unto me." The result was that in a short per-

iod of perhaps ten years we read that it was said of them that they had "turned the world upside down." This result was largely caused by the witnessing of laymen and their testifying out of their own experience.

There have been recurring periods when the world seems to have been ready for such action, and thinking men feel that now as never before to the same extent in our generation the opportunity is opening to the laymen to claim this privilege and share in the responsibility of proclaiming the good tidings. The message is as impending and vital as it has ever been, and the need of Christ in the individual life, in the community, in the nation and in the world, is just as real as in the days of which we read in the Book of the Acts.

What then can we as laymen do and how can we contribute towards meeting this opportunity? Each one into whose life the Lord Christ has entered must do his part in awakening the Church to a realization of the necessity of stressing the evangelistic note—first in the General Convention, then in our own dioceses and parishes, and especially in the organizations in those parishes of which we are members, or in which we could if we became members help to stir anew the spirit of evangelism.

There are many in the Church who are only awaiting intelligent leadership to do their part in fulfilling the call to Personal Evangelism. Let us be very definite in our prayers and let our manner of life be such as becomes the Gospel, that with us, as was the case in the early Church, men may take knowledge of us that we have been with Jesus.

Brief Items of Interest

THROUGH THE COURTESY of Mrs. James R. Ellis, Chairman of Exhibits for the Triennial of the Woman's Auxiliary that is to be held in Washington, D. C., October 9th to 23rd, a very cordial invitation is extended to all Missions of the Church to exhibit and sell their handicraft at that time. In order to insure reservation of space Mrs. Ellis should be addressed at once at 105 Chevy Chase Drive, Chevy Chase P. O., Maryland.



DURING THE WEEK of September 6-14 there will be a conference of oriental students at the National Center for Devotion and Conference maintained by the National Council at Racine, Wisconsin. The subject for discussion at morning sessions is *Imperialism and the Rise of Nationalism in the Orient*. For information address Mrs. George Biller at Taylor Hall, Racine, Wisconsin.



ONE OF THE BEST institutions the Church has anywhere in Latin America is the seminary at Porto Alegre, Brazil. It has behind it a wonderful record in training successful Brazilian clergy. The number of students has grown and consequently the expenses of the Seminary exceed the amount appropriated for the support of the institution. Dr. Morris, one of the pioneers to Brazil, for several years the Dean of the Seminary and now living in this country, has enlisted some friends in the diocese of Washington in an effort to secure \$1800 a year to be used for the support of six seminary students.



THE SECOND LIVING Arizonian to become a member of the Hall of Fame of that state is the Rev. Bertrand R. Cocks, canon of Trinity Cathedral, Phoenix, according to *The Arizona Republican*, which states that his portrait has been hung in the Hall following his unanimous election for membership in the Chamber of Commerce.

Canon Cocks has lived in Phoenix for about twenty years, during which time he has been connected with most of the

movements for the improvement of social conditions in that city. It was largely through his efforts that the Phoenix Community Chest was established and the Social Welfare League organized. Besides being a canon of the Cathedral, he is head of St. Luke's Home, our hospital for those suffering from tuberculosis.



PLANS HAVE BEEN completed for the Hare Industrial School for Indian boys at Mission, South Dakota. This institution will occupy the site of the old St. Mary's School on the Rosebud Reservation. A farm of 320 acres has been put into shape and an additional area of 270 acres purchased. A large part of the money necessary for the building has been raised; through many years the Indian people have been gathering funds for the purpose out of their poverty. As long ago as the days of Bishop Biller the enterprise was inaugurated, and for sixteen years small sums have come in, amounting now to some \$7,000. It is proposed to begin with a small selected group of Indian boys, and to give them thorough training in agriculture, carpentry, and possibly printing, in addition to the elements of a common-school education. This enterprise is highly approved by the Indian Bureau. Bishop Burselson hopes to open the school in September.



WE ENCLOSE WITH this issue a pink order blank for subscriptions to **THE SPIRIT OF MISSIONS**. It is generally conceded that the National Council of the Episcopal Church publishes the best missionary magazine known. To the editor and his staff falls the pleasing duty of collecting and preparing news from all parts of the Church, but the spreading of this information throughout the Church depends on the coöperation of Church people at large. If each reader who finds this number of **THE SPIRIT OF MISSIONS** interesting and attractive will fill out the order blank enclosed with the name of at least one new subscriber, we are sure that our mailing list will be doubled at once.

SANCTUARY

Let us pray:

For the Church and the Church's Mission.

For the bishops and other clergy; candidates; all lay workers, men and women, at home and abroad.

For the government of the Church; for General Convention, and for every delegate.

For the membership of the Church, men and women, young people, children.



O GOD who hast laid the foundations of thy Church upon the holy hills, grant that no inroads of error may attack it, nor any commotion of the world disturb it; but that, firmly grounded on the faith of the Apostles, it may be kept in true loyalty to thee.

O ALMIGHTY GOD, whose blessed Spirit alone can give us the vision of great undertakings and the power to accomplish them: give us grace to see the glory of the work which thou hast committed to us and the strength of heart and soul to labor for its fulfilment.

O GOD, who by thy Son Jesus Christ didst charge thine Apostles to preach the Gospel to every creature, prosper, we pray thee, all missions of the Church. Send forth laborers into thy vineyard, and bestow upon them all things needful for their work. Grant them wisdom in all difficulties; help in trouble; the sense of thy Presence in loneliness; and if it be thy will, visible success after labor.

ALMIGHTY GOD and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thine only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life;

who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labor and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy Holy Name:

for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call thy servants to the same office and ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee;

and we humbly beseech thee, by the same thy blessed Son, to grant unto us and to all who call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits;

and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit,

so that as well by thy ministers, as by them over whom they are appointed thy ministers, thy Holy Name may be for ever glorified, and thy blessed Kingdom enlarged.

Through Jesus Christ our Lord.

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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 five 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

ONE OF THE CHURCH'S saints in the diocese of Washington writes to me:

"I have felt so ashamed at the slowness—I had to have a first operation for cataract on the 9th. I asked many friends not to send flowers to the hospital, that I could not see, but send money for the Bishop Rowe Foundation. I have sent nearly \$31 to the treasurer of our Epiphany Auxiliary. Is not that a good way to get money for Missions?"

Is it any wonder the Bishop Rowe Fund has been completed? Perhaps the suggestion of this friend could be followed for other missionary purposes.



SHORTLY AFTER BISHOP SANFORD and I landed in Manila last January Bishop Mosher received a cable from the Department of Missions stating that a cut of 3 percent must be made in the schedule because the dioceses at home had not given the National Council assurance of sufficient funds to meet the budget for 1928. No one who has not experienced it can understand the depressing effect of such a message. When it gets passed on to the individual missionary, and when the cut is actually put into operation, the situation is still worse. The area of depression has been widened. This is how it affects matters in two parts of our mountain work in the Philippine Islands:

"A few days ago one of our former boys came more than forty kilometers from his home to Bontoc to get his baby girl baptized. For many months the Igorots at this settlement have been beseeching us to start an outstation there, as they have no mission of any sort in the vicinity. This man on his arrival renewed their appeal. But the Travel Fund of the Bontoc district has been cut, so that it is obviously out of the question to start a new mission."

"Our school is necessarily smaller this year than in the past on account of the cut in the appropriation for the boys' school. We wonder sometimes if those who sit at home and make these cuts fully realize how discouraging their curtailments are to those whom they have sent out to do their work in the field. First the Mission is told to encourage boys to come to the school, and now it has to turn round and urge them to stay away! Is it any wonder that we sometimes ask: 'What is the use?'"



BISHOP CAPERS OF West Texas writes: "Recently at Lockhart I baptized an infant, Robert Brown Truelson. At this service the father made an offering of five dollars and I am sending it to you as a gift from little Robert Brown to St. Luke's International Hospital, Tokyo. I would like this five dollars to go to the two and one-half million dollar fund that is now being raised. I greatly rejoice in the wonderful prospect that Dr. Teusler has for realizing the dream of his life. He and his work are in my prayers daily and I shall be glad to help in every way that I can to raise this money."

THE SPIRIT OF MISSIONS

THE AMERICAN BIBLE Society recently completed 112 years of work. Last year, for the first time in its history, the society reported a circulation of more than ten million volumes. The exact number was 10,033,491. Very few members of this Church help to support this enormous and far reaching work.



THE REPORT MADE by Bishop Sanford and myself concerning our visit to China last winter has been published in pamphlet form together with the action taken thereon by the Department of Missions and National Council. If you care to read the report drop me a post card.

Arrivals and Sailings of Missionaries

ALASKA

The Rev. and Mrs. M. J. Kippenbrock, new appointees, and Miss M. J. Bartberger, returning after furlough, sailed from Seattle July 14.

Miss A. A. Gavel, a new appointee, sailed from Vancouver July 21.

Mrs. L. F. Kent and Miss E. B. Lucas, returning after leave, sailed from Seattle August 4.

Miss Alice Wright and Miss L. deR. Cotchett, coming out on furlough, left Nenana August 8.

CHINA—HANKOW

Miss O. B. Tomlin, returning to the field via Europe, sailed from New York August 9.

Miss A. J. Lowe, coming home on furlough, sailed from Shanghai July 28 and was due in Seattle August 13.

Deaconess E. B. Riebe, returning to the field, sailed from Vancouver August 2.

CHINA—SHANGHAI

Mr. W. M. Porterfield, Jr., and family, returning to the field, sailed from New York, via the Panama Canal, July 19.

The Rev. H. A. McNulty and family and Mrs. O. R. C. Chisholm, returning to the field, sailed from San Francisco July 27.

Mr. P. B. Sullivan and family, Mr. and Mrs. J. R. Norton and Miss M. T.

Young, returning to the field, sailed from San Francisco August 10.

CUBA

The Rev. Lee Grundy, returning home on furlough, sailed from Havana August 8, and was due in New York August 13.

JAPAN—KYOTO

Miss C. R. Powell, returning to the field, sailed from Seattle July 28.

The Rev. P. A. Smith and family arrived in New York August 3.

Miss Caroline Schereschewsky sailed from Kobe July 31 and was due in San Francisco August 17.

JAPAN—NORTH TOKYO

Miss Rachel H. Revell arrived in New York August 6.

Bishop and Mrs. McKim sailed from Yokohama August 2 and were due in San Francisco August 17.

Miss Helen Lade sailed from Yokohama July 26 and was due in Vancouver August 4.

LIBERIA

Miss M. S. Ridgely, coming home on furlough, sailed from Monrovia early in July and arrived in New York July 29.

PHILIPPINE ISLANDS

The Rev. R. F. Wilner and family and Miss Chevillette Branford, a new appointee, sailed from Vancouver August 2.

The Rev. W. L. Ziadie, coming home on furlough, sailed from Manila July 28.

Mr. Raymond Kennedy, a teacher in Brent School, sailed from San Francisco July 27.

Foreign-Born Americans Division

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

REPORTS HAVE BEEN received in 1928 from 1,035 parishes in sixty dioceses on what they are doing for the foreign-born and their children. Blanks were sent to the secretaries of all diocesan conventions and filled out at the conventions by the clergy. When this was not done, in some cases blanks were mailed to the individual clergy.

Many interesting reports were followed

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by correspondence with the result that we have collected a large number of new stories as interesting as those published. in *Friends not Foreigners*.

If the law of averages holds good, the following percentages result for the whole Church in the United States. Fifty percent of our parishes are ministering to foreign-born people and their children.

The following table shows the percentage of parishes ministering to various races in the order indicated:

Greeks	20%
English	15%
German, Italian, Swedish.....	10%
Syrian, Russian, Irish	5%
Armenian, Polish, Scotch, Mexican, Czech, Japanese, Danish, French, Austrian, Norwegian, Chinese, Serbian, Jewish, Spanish, Canadian, Assyrian, Hungarian, Slovak, Welsh	4 to 1%
Roumanian, Ukrainian, Swiss, French, Canadian, Finnish, Portuguese, Filipino, Dutch, Lithuanian, Bulgarian, Cuban, West Indian, Belgian, Albanian, Croatian, Hindu	Under 1%

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

COINCIDENT WITH THE meeting of General Convention the Department has arranged for two mass meetings to be held on the Saturdays, October 13th and 20th, from 11:00 a. m. to 1:00 p. m. in the Parish House of the Church of the Epiphany.

At the first meeting the topic, *The Obligation of Service*, will be presented in two phases:

a. *As a Member of the Church*. The Right Rev. Ernest M. Stires, D.D., LL.D., Bishop of Long Island.

b. *As a Practical Application of the Incarnation*. The Right Rev. G. G. Bennett, D.D., Bishop of Duluth.

On October 20th the topic will be *The Parish in Action*, and will also be presented under two heads:

a. *The Dynamics of the Field Department*. The Rev. C. E. Snowden.

b. *The Parish Problem*. The Rev. A. R. McKinstry.

The aim of the Department is to elevate service to the highest spiritual plane. All delegates to General Convention and visitors are cordially invited to attend these meetings.

Speakers' Bureau

REQUESTS FOR THE services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York. For names see page 616.

Use the telephone only in clear emergency. And don't hold back your request until it gets into the emergency class. A letter, giving full information, eliminates the chance of misunderstanding and prevents delays incident to inadequate knowledge of your needs.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker.

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering traveling expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided wherever this can be done.

J. M. MILLER,
Secretary.

Religious Education

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

Adult Division

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

Read a Book

**The African Saga* By Blaise Cendras.
(New York, Payson Clark, 1927) \$5.

**The Golden Stool*. By Edwin W. Smith. (New York, Doubleday Doran, 1928) \$1.50.

**Religion of Lower Races*. By Edwin W. Smith. (New York, Macmillan, 1923) \$1.

*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 publisher but The Book Store, 281 Fourth Avenue, New York, N. Y. will be glad to secure copies at the prices noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

A Retrospect and a Forecast

By Irene E. Overs

YOU, FAITHFUL READERS of the Adult Division column, have now been on a twelve months' cruise. Ever since the good ship *Adult Education* was first launched in September, 1927, you have been touring our world,—visiting a different port each month learning new things, meeting new people, seeing new sights, and ever marvelling at the rich panorama of God's work which has been unfolded. *Adult Education* is not a brand new vessel, built at great cost to the Church. Such an idea would be an entirely mistaken one and should be thoroughly got rid of before it diverts attention from the glorious and fascinating course upon which our ship embarked and which has thus far proven so successful.

Up until a year ago *Adult Education* has always been a "part". It existed under several titles, but not under its own name. It was hard at work on each and every one of the many different kinds of vessels which make up the Church's faithful fleet. It had been at work for many years under the flag of the Woman's Auxiliary. But its work was handicapped, for there could not be effective progress without a solid, united and concentrated effort. With this in mind, the other ships were dismantled of all activities pertaining to adult educational work, some of the officers and crew were transferred, and gradually the parts were shaped into a whole. And so, *Adult Education* became a separate entity—a faithful and hopeful missionary—built upon the experience and service of other goodly ships.

Ours is not a set cruise. A rigid course would be folly. Every pilot, having set his ship in the direction of the haven where he would be, has to adapt swiftly his course to unforeseen circumstances. And so, our course varies, bends and fluctuates, always guided by the needs and wishes of the voyagers in the way that will be of the greatest possible service to the greatest number of people. If progress seems slow, that is because the pilot has learned that "haste makes waste" and so he is cautious, looking ahead, judging results, weighing the value of this course and that one, conscious of the lives entrusted to him and praying for God's guidance that he may do what is right and best for them.

Nor is it an easy cruise. Like all voyages, it is beset with perils. But every mail brings messages from the ports of call,—messages of encouragement and cheer—given voluntarily by those who have profited in one way or another, and who have given us inspiration and courage to speed ahead on our course.

It is a purposeful cruise—the sole objective being to arouse in adults the realization of the need and the value of conscientious religious educational work on their part. How many times children have asked their parents how to spell, how to

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take square roots, where to find geographical names, whether the Book of the Philippians is in the Old or the New Testament! Many of these questions receive a similar answer,—“Why I can't remember, it's been years since I was in school!” Why should we bother with education if it is to be dropped just at the time when it is of the greatest value to us? We are apt to think of education in school as largely a case of memory work, soon to be forgotten. But education is a life long process and its real value comes in later years when the mind is actively at work applying known facts and eagerly searching out unknown facts. This is supremely true of our religious lives. In the Bible we have the answer to all the deep questions of life. Know that Bible yourself. Learn it, live it and love it. Be an active educationalist yourself!

The good ship *Adult Education* offers you the educational facilities to make this possible. This last year's cruise has made a complete tour of them. At the very first, you became acquainted with the history, the background, the organization, the purpose and general plan of *Adult Education*. The pilot then entrusted you to various officers and members of the crew who have, from month to month, endeavored to show you what their particular work is. Your vision has been widened by fascinating glimpses into the realm of Missionary Education with its books and literature on all our missions in many lands. Your interest has been aroused by the recent but effective work which is being done in colleges and universities all over the United States. What you have *read* about can be *lived* for you through lantern slides. The Packet files provide you with collected missionary literature, while the Library and The Book Store are at your service in the loan and purchase of books.

Here are your resources and now is your opportunity! You have been on our educational cruise for one year. What are you going to do with this wealth of information and knowledge during the coming year? Do not let it lie dormant. It is fresh, live material, waiting to be absorbed by you, and through you spread

to your family, to your friends and to the ends of the world. Be an active educationalist. Start others on our educational cruise.

This Fall is the beginning of a new triennium. The course next year will be an even more satisfactory one by reason of the experience gained. Aboard the good ship *Adult Education* there will be eager, sincere faces. Ahead there is a goal—on the lighted horizon the faint outline of the Cross of Jesus. Full speed ahead! His Mission shall be done! Will you join us in the happy fellowship which is eagerly seeking greater capacity and fitness for the doing of His Mission?



REQUESTS FOR PACKETS should be addressed to the Library at 281 Fourth Avenue, New York, and not to The Book Store at the same address.

New Missionary Map

A MAP IS A PICTURE. A missionary map of the Anglican Communion is a picture within the compass of a few square feet of hundreds of thousands of square miles where over 30,000 clergymen, teachers, doctors, nurses and lay-evangelists labor for the extension of the Kingdom of God. Without a good map on which distant lands can be seen as a whole it is difficult to visualize the extent of this worldwide enterprise for Christ and His Church. No teaching of the Church's Mission is adequate without such a map.

Recognizing this fact a missionary map of the Anglican Communion, which shows in distinctive colors the areas in which the various branches of the Anglican Communion are at work, has been specially prepared. The map, drawn according to the new scientifically accurate homosphere projection developed by Professor Paul Goode of the University of Chicago, is 98 x 41 inches, an excellent wall size, and is printed on cloth. In addition to showing all the principal political divisions of the world and principal cities, the areas occupied by the Episcopal Church are colored green and those occupied by the

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English, Canadian, Australian and other branches of the Anglican Communion are shown in red.

The map contains much valuable data—tables of the earth's population and area by countries and continents, the earth's population by religions and a comprehensive list of important mission centers of the Episcopal Church.

This map, up-to-date, so scientifically accurate that a square inch on any part of the map represents an equal land area shown by any other square inch, and graphically showing the extent of the Anglican Communion throughout the world, is a necessary part of the educational equipment of every parish and mission of the Episcopal Church. It should be on the wall of every parish house or Sunday School room. It should be accessible to Church School classes, young people's societies, study groups, and every one facing Christian world problems—and what intelligent Christian is not?

In order to make this map generally available, it has been specially priced at \$3.75 postpaid and may be secured from The Book Store, 281 Fourth Avenue, New York, N. Y.

Church Schools in Liberia

THERE SEEMS TO BE some confusion as to the apparent discrepancy in the figures of Church schools, teachers and pupils as given in the leaflet, *Liberia Today*, and as usually stated in other places. The figures given in *Liberia Today* were derived from government sources and were used in order that there might be some common basis of comparison between various bodies engaged in educational work. It should be remembered, however, that government statistics count as government schools any institution to which the State contributes even as much as a piece of chalk. Thus the government counts as one of its schools a certain high school conducted under Church auspices in government-owned buildings loaned to the Church for school purposes. Similar cases exist everywhere in Liberia.

The Church, of course, counts as a Church school any institution over which it has control regardless of who owns the building or contributes anything to its support. Statistics collected by the Church would therefore show a greater amount of educational work than is credited to it by the government. The latest figures available show that the Church has sixty-two schools, staffed by 125 teachers and attended by over 3,500 pupils.—W. E. L.

Christian Social Service

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

IN READING OVER THE first draft of a preliminary report of the Division on Industrial Relations of this Department (available at the General Convention) on the eight field studies which they have made, we have become increasingly convinced, if that is possible, of the necessity of an educational program in the parish which will make its membership socially aware. These field studies seem to indicate that our lack of influence in industrial relations is not due to a lack of sympathy of either the employer or employee, but to a proneness to see things in terms of dead black and pure white, and not as dirty grey which they really are.

Parishes made up of employers see their own side as pure white and the labor side as pure black. Parishes made up of working people see the labor side as pure white and the employer side as pure black, and as the people see, so does the rector see the situation. To be socially aware means that both rector and people shall be willing to face the realities as they are, without the bias of any particular viewpoint.

Admittedly this is an extremely difficult thing to do. We are all swayed by that environment in which we find ourselves, but if the Church is to have any lead in changing social conditions and in making this world into the Kingdom of God, she must free herself from these

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blinding prejudices in order that with a sympathy and understanding of all of humanity she may lead all of humanity into the light. To have in one parish a Bible class, taught by a great industrial leader, learn that religion is a matter of personal living only and has nothing to do with industry or conditions of labor; and another Bible class in another town, made up of working people, led by a working man, taught that working conditions are an integral part of religion, shows how ridiculous the Church can be in its approach to industrial conditions, until it becomes socially aware.

How are we to reach our people and awaken them to a vision of the Church's place in a modern world? That is the question that we must be asking ourselves. Read the Labor Sunday Message from the Federal Council of Churches. One statement in that Message almost

hurts! It comes very closely home: "Some labor leaders have not been interested in the liberal pronouncements of the Churches because of evasions by the Churches themselves of the practical issues involved. A prominent Church official has said: 'I am about ready to ask my Communion either to practice some of its liberal pronouncements or to repeal them.'"

For thirty years this Church has been trying to help in industrial relations, and yet these field studies which we have made show an ignorance and a prejudice both on the part of the clergy and the laity which is unbelievable. These studies were made in towns which were having labor troubles and in every case if the Church people had understood proper relations between man and man, there would have been no labor trouble in that industry.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

In and Out of Washington

By *Grace Lindley*

Executive Secretary of the Woman's Auxiliary

AN INTERESTING QUESTION is, how many Churchwomen will be in Washington next October? Any answer is only a guess. It is easy to say that there will be several thousands. But large as will be the number, a still larger number will not be able to be there, and of those who will be in the city a comparatively small number will be delegates to the Triennial Meeting of the Woman's Auxiliary since each diocesan branch can send only five representatives. The meetings, however, are planned for both delegates and non-delegates, and indeed the makers of the program have not been unmindful of that greater number of women who will not be in the city, but who can

share in the days there by their prayers and interest.

There are certain things which belong to all the women attending the meetings in Washington. The opening Quiet Hour, the great Corporate Communion Service of the women of the Church, when the United Thank Offering is presented, the Missionary Mass Meeting on the evening of the same day, the Day of Intercession, and the closing service of the Triennial are theirs quite as much as the delegates'. In fact, even the business meetings are open to all, though of course delegates only have the privilege of voting at them.

The program of subjects was printed, as well as a tentative one of dates, in the

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JULY SPIRIT OF MISSIONS. Elsewhere in this number is an article on The Training Institute of the National Council. Delegates and others who may wish to attend its meetings, will be able to take only the classes numbered one through seventeen since they are the only ones which will not conflict with the regular meetings of the Triennial. The Committee preparing the Institute kept the earlier hours of the first four days of class work free for the classes which would be of special interest to Auxiliary members. That is the same amount of time which has been given to classes when they were only a part of the Triennial program, so that the plan of an Institute representing all Departments of the National Council, the Woman's Auxiliary and the different Church societies, makes no difference to the delegates in the opportunity it offers them for study. It does, however, make much difference to the visitors in Washington. Any Churchwoman who chooses to give some of her time to such work can be a member of a class or classes, if she prefers them to being a visitor at the regular meetings of the Triennial.

There is a rich choice offered the visitor in Washington; she may go into one or more of the classes numbered eighteen through forty-eight. The choice will be difficult, for so many of them will be "just the thing" Auxiliary members will want and the realization that they may be missing the thing that they also want in the business meeting of the Triennial will make that choice all the more difficult. What Woman's Auxiliary member does not want to know about the adult at study, about home study for the isolated, the Church Periodical Club, Building the City of God, work for the Church Schools, rural work and college work? Everyone of those are, or should be, live subjects to every member. It is not possible to mention all the classes which would be interesting, or rather such a list would include almost all, for since the Woman's Auxiliary is concerned about the general work of the Church, its members would find helpful suggestions in almost every class. It would hardly do to

single out any class for special comment, but just to illustrate the kind of thing planned, we might speak of the different sessions in Class No. 22 on *Rural Problems*, a subject which was such a successful study two years ago, and in which every Churchwoman should be interested. This group is to discuss on the following dates the following subjects:

Monday, October 15th, 11-12 a. m., White unto the Harvest (Opportunities and needs in village and country).

Tuesday, October 16th, 11-12 a. m., Groundwork of Fruition (Objectives of the Division for Rural Work).

Wednesday, October 17th, 11-12 a. m., Coöperative Farming (County and interdenominational work in village and country).

Thursday, October 18th, 11-12 a. m., Rotation and Diversification of Crops (Program and Project in Rural Church Work).

Friday, October 19th, 11-12 a. m., Reapers and Binders (Women's Organizations in Rural Church Work).

Saturday, October 20th, 11-12 a. m., Unimproved Land (The Region 'Round).

But if both the regular sessions of the Triennial and the classes of the Institute are planned for those who are to be in Washington, there are three special things in which the coöperation of the women not in Washington is sought.

As in the past, it is hoped that there will be celebrations of the Holy Communion at the time when the great Corporate Communion of the women of the Church is being held in Washington, Thursday, October 11th, and in no better way can the United Thank Offering of 1931 begin than through the offerings made at those services in the parishes throughout the Church.

The second request to the women at home, is that they make the Day of Intercession a country-wide day of prayer and dedication. A leaflet has been printed giving the plan proposed for the observance of St. Luke's Day, Thursday, October 18th in Washington, and giving suggestions as to possible ways in which it may be observed in parishes, giving

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even the topics of Meditations and the hymns and prayers which may be used in any parish where the women can come together for a service, and even where this is not possible, for the services in Washington can then be followed by the woman in her own home. It is earnestly hoped that the spirit and ideal for this Day of Intercession may rule the lives of thousands of women who will not be able to keep it in the Church of the Ascension in Washington on October 18th.

The last suggestion is, that many women who will not be there will yet be glad to follow the Triennial day by day in thought and prayer, and a calendar is being prepared giving the services, the subject of each day's meeting and suggested prayers for use in connection with them. It would be a joy and an inspiration to bind together day by day the great company of women who care for the coming of the Kingdom. Readers of these pages can assist much in this effort by seeing that these three suggestions of the observance of October 11th and October 18th and the following of the Triennial day by day from October 9th till its close on October 23rd are circulated as widely as possible, planned for in each parish, and that copies of the leaflet referred to, No. 35, are distributed.

Tribute to Miss Tillotson

WHEN THE LATE Emily C. Tillotson was in charge of the material for the Woman's Auxiliary pages of the SPIRIT OF MISSIONS, she used to say tenderly, but with a smile, that space in them must be used sparingly for eulogies of those servants of the Lord who had passed from this world into the next. Remembering her feeling, we have refrained from quoting the many beautiful resolutions and letters received, but we are breaking the rule and printing two messages, one which gives an impression of what Miss Tillotson meant in interdenominational work, and one from a group which expressed very beautifully the thankfulness felt in so many places in the Church for her life.

At a meeting of the Board of Managers of the Missionary Education Movement the following resolution was adopted:

The fellowship of the Missionary Education Movement has lost in Miss Emily C. Tillotson one of its most sympathetic and gracious members. Having found through her study of the Mission of the Church a new power and purpose of her own life, she brought with complete devotion all the gifts of a rarely poised and happy spirit to the task that opened before her of helping others to grow in knowledge of God and His working among the nations. She was an inspiring teacher and even with her heavy administrative duties as Educational Secretary of the Woman's Auxiliary of the Protestant Episcopal Church she traveled widely through the churches conducting classes and institutes and training hundreds of young people to serve more effectively in their turn as leaders in their parishes.

Miss Tillotson served the conferences of the Missionary Education Movement with great devotion and with great skill. She was always heartily welcomed back as a member of the faculty to any conference that had once known the privilege of having her coöperation in its program. To the work of the committees of the Movement she gave close and sympathetic attention and by her gracious friendliness to those of other Communion whom she met in the fellowship of the Movement she accomplished much in behalf of interdenominational understanding and coöperation. The Board of Managers of the Movement desires to express to her family and to her colleagues its sincere sympathy in the loss they have suffered through her death and to record its own keen sense of loss. We remember with deep gratitude to God her years of pleasant and fruitful comradeship in our common enterprise.

On Saturday morning, June 30th, twenty-five women representing the rural work in seventeen dioceses and missionary districts of our Church, together with two Presbyterian women, met in an extemporized chapel in the Sigma Phi House, Madison, Wisconsin, to take part in a Communion Service offered as a memorial of the life and service of Emily C. Tillotson. The offering was designated as a gift of this group towards the memorial to Miss Tillotson in Windham House, and in transmitting it the sender said, "This offering was made in thankfulness and love for all Miss Tillotson has meant to us and to our work."

Cooperating Agencies

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

Guild of St. Barnabas

MISS NELLIE F. OXLEY, *Executive Secretary*
370 Seventh Avenue, New York, N. Y.

DURING THE SUMMER months many of our branches are inactive but the national office is kept busy in preparation for a busy fall. Two new branches have recently organized which makes a total of eight new branches since our annual meeting in Cincinnati last October, and we have had correspondence with thirteen cities who are contemplating organizing branches of the Guild in the near future.

While the Guild is recognized as one of the cooperating agencies it receives no financial help from the National Council and is therefore facing the problem familiar to all national organizations, that of financing a growing work. Our headquarters are in New York, located in the same building with the three national nursing organizations at 370 Seventh Avenue. We have an Executive Secretary and an office secretary. The branches have been assessed this year for the Executive Secretary's work and one interested associate member has provided the headquarters and office secretary. A committee of three has been appointed by the Executive Committee to develop an honorary associate membership. This committee is composed of Dean Howard Chandler Robbins, the Rev. Dr. Carroll M. Davis and Mrs. James D. Ireland. Already a number of laywomen from various parts of the country have been interested to contribute to the financing of the national work and we hope if other Churchwomen are interested they will communicate with the Executive Secretary or any member of this committee.

The services and meeting during the General Convention in Washington in October will be as follows: A service for

all interested in the Guild, Friday evening, October 19th at 8 p. m., at the Church of the Ascension, 12th Street and Massachusetts Avenue, at which the speaker will be the Very Rev. Howard Chandler Robbins, D. D., Dean of the Cathedral of St. John the Divine, New York City; an open meeting at Epiphany Parish Hall, 1317 G Street, on Friday, October 19th, at 2:30 p. m., for all interested in the Guild, and a Corporate Communion for Guild members at the Church of the Epiphany, Saturday morning, October 20th, at 7:30 a. m.

The Church Periodical Club

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

THE FOLLOWING PROGRAM has been arranged by the Church Periodical Club for its meetings in Washington during General Convention:

October 16, 11 a. m. Conference, Willard Room, Church of the Epiphany.

October 17, 11 a. m. Conference, Willard Room, Church of the Epiphany.

8 p. m. Public Meeting, Parish Hall, Church of the Epiphany, The Bishop of Washington presiding. Address by the Rt. Rev. H. St. George Tucker. Sketches, *Here and There with the Church Periodical Club*.

October 18, 7:30 a. m. Corporate Communion, Church of the Epiphany.
8:30 a. m. Breakfast for C.P.C. officers and delegates at the City Club, 1320 G Street.

October 19, 11 a. m. Business Meeting, Willard Room, Church of the Epiphany. 4-6 p. m. Reception for C.P.C. officers and delegates at the residence of Major General and Mrs. LeJeune.

At the conferences questions of general

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policy will be discussed in preparation for legislative action at the business meeting on the 19th.

The evening meeting has been made possible through the courtesy and co-operation of the Church Drama and Pageant Society of the diocese of Washington. The simple sketches showing the C.P.C. in action in different parts of the world will be acted by parish groups of the Society under the general direction of its president, the Rev. E. H. Stevens.

The evening and the three morning meetings are open to all who are interested to attend. It is hoped that all who are present at the early service on St. Luke's Day will remember the C.P.C. in their prayers.

Arrangements have also been made by the National Field Department for classes on the work of the Church Periodical Club on the mornings of October 18, 19 and 20, in conjunction with other organizations.

The C.P.C. exhibit and headquarters will be placed with others in the basement of Continental Hall. One or more officers will be in attendance throughout the day.

Church Mission of Help

Mrs. JOHN M. GLENN, *President*

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

CHURCH MISSION OF HELP has taken a large part in the programs of the various summer schools this year. At Racine Miss Walther, secretary of the Chicago Society, gave a social service course and also held a CMH conference at which the speakers were Dean Chalmers and Father Burton. Mrs. Vanderwall of the Buffalo staff attended the Madison Rural School and held a conference at which she presented the work of CMH to the women's group. At Kingston, R. I., Miss Vernon, secretary of the Rhode Island CMH, and Miss McCarthy, secretary from Long Island, gave courses in social case work. Miss Vernon also had a course at the Frederic, Md. conference where she was assisted by Miss Martin of the Maryland society.

Miss Judson from the diocese of Newark gave a course at Sewanee on the application of social case work methods and church school work in the rural parish.



MISS FLORENCE C. SANFORD of the national staff made her summer headquarters in Portland, Maine, and has been helping the Board make a survey of the diocese, preparatory to installing a new secretary.

The Seamen's Church Institute of America

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

ABOUT TWO MONTHS ago H. while on shore leave stood in the street in Mexico City just passing the time and wondering what to do next. He took his tobacco pouch from his pocket and tore a cigarette paper from its moorings in his little book preparatory to "rolling his own". But the pouch was empty.

A seemingly friendly Mexican close by saw his predicament and offered him some tobacco. H. accepted gratefully but before he could get his cigarette made, an officer took him firmly by the arm. The tobacco offered by the hospitable stranger was alleged to contain a forbidden drug. All his protestations of innocence were of no avail. He was sentenced to four years in an unsavory jail.

His first thought was of the Institute, and he wrote us. We immediately put the facts before the American consul in Mexico. To our delight H. descended upon us the other day, a happy, grateful boy with four more years of life to look forward to than he had been counting upon recently down in that Mexican jail.



IT WILL BE RECALLED that during the early part of this year the Seamen's Church Institute of America converted an old paint shop into a most beautiful chapel which is now being used for the religious work among our tubercular seamen at Fort Stanton, New Mexico. Be-

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ginning June 17th, the Right Reverend Frederick B. Howden, D. D., Bishop of New Mexico, conducted a four-day preaching mission in our chapel. He was assisted in the services by the chaplain, the Reverend Milton J. Swift. A class of ten was confirmed. The services were well attended; special music was given each evening and many visitors were present.

The Girls' Friendly Society in America

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
15 E. 40th Street, New York, N. Y.

DURING THE TIME of General Convention the Girls' Friendly Society will establish headquarters in one of the State rooms at the D. A. R. Hall. The officers of the Society and secretaries of the national staff will be available at these headquarters for consultation concerning organization, branch problems, and questions of program planning.

The Society is to be well-represented in the "School of Religion" of the Training Institute and feels that in *Problems of Everyday Living*, by Mrs. Harrison Elliott, and *Mutual Problems of Experience and Youth*, by Miss Bertha Condé, are two courses for which those who are working with youth in any capacity will want to register.

The so-called "missionary luncheons" which have been a delightful feature of G.F.S. activities at past conventions will be repeated this year. The first luncheon will consider *The G.F.S. On Far Horizons* when the work in Japan, Alaska, Mexico and Porto Rico will be portrayed and the Society's interest in Africa for the coming year will be discussed. The topic of the second luncheon is *The Contribution Being Made to the Various Organizations of the Church Toward the Character Development of Young People*. The third luncheon will consider *Work in Urban and Rural Communities*.

The most important event occurs on October nineteenth when the G.F.S.A. Washington National Center, which was opened last April, will be dedicated by

the Right Rev. John Gardner Murray, D. D. The Service of Dedication will be followed by a tea. Owing to the limited accommodations of the house, admission to these two events will be by invitation; but on every other afternoon of the Convention, except Saturdays and Sundays, tea will be served at the Center and a cordial invitation is extended to delegates and visitors. The address is 1533 New Hampshire Avenue.



MANY PEOPLE FEEL that Christmas, with its truly spiritual and religious significance, is lost sight of in these busy days of ours. For some years it has been the aim of The Girls' Friendly Society to carry a full and comprehensive line of religious cards which express not only the personal sentiments of the sender, but also the real message of the Christmas season. The efforts of the Society have met with such appreciation that it is now equipped, better than ever before, to present appropriate greetings for the selection of those who wish them in 1928. There are cards, large and small, with a large range in prices. Although emphasis is put on the sale of religious cards, secular ones are included in the choice. These greetings are sure to be a delight to purchasers and recipients alike because of their beauty, coloring, and workmanship.

At the National Headquarters, 15 East Fortieth Street, New York City, there will be a sales and display room for those who are able to be in New York and make their own selection direct. In addition, however, there are sample books and sample boxes, embracing the complete line of cards, which will be sent to those who wish to resell for their own benefit, or to those who wish to assist their local branches of The Girls' Friendly Society, or their Church bazaars, etc., by having a Christmas card sale. Circulars containing full information regarding these methods of distribution and sale will be gladly sent to those who are interested and who will write to the National Headquarters.

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Daughters of the King

MISS JULIA N. McLEAN, *Publicity Chairman*
Portland, Connecticut

THE DAUGHTERS OF THE KING will hold their Triennial Convention in Washington, October 5-9, prior to the meeting of General Convention and coincident with the Convention of the Brotherhood of St. Andrew. The very full program which has been prepared shows a great advance in the work and scope of the society.

Headquarters will be maintained at the Parish House of the Church of the Epiphany, where, through the courtesy of the rector, the Rev. Z. B. T. Phillips, D. D., all meetings will be held unless otherwise noted. An office will be open for registration at 9 a. m. Friday, October 5th. There will be a Fellowship Meeting at 4 p. m. and the opening session will be held at 8 p. m. on the same day, with greetings from the diocese of Washington, a memorial service and addresses by Mrs. W. J. Loaring Clark and the Presiding Bishop.

On Saturday, October 6 at 10 a. m., Bishop Freeman, the Rev. G. Warfield Hobbs, Editor of *THE SPIRIT OF MISSIONS*, and the Rev. W. J. Loaring Clark, D. D., will address the Convention, followed by a business session. In the afternoon of the same day there will be a Junior Program and Bishop and Mrs. Freeman will give a reception to the delegates in the Bishop's Garden.

On Sunday afternoon, October 7, at an open air service in the Amphitheatre of the Cathedral Bishop Freeman will preside and addresses will be made by Senator Pepper and Bishop Roots of Hankow. The Presiding Bishop will give the Benediction.

On Monday, October 8, group conferences on *Evangelism* will be led by Miss Laura Boyer, Mrs. James Maxon, Mrs. John Glenn, and Mrs. John Wheeler, with addresses by the Rev. G. Warfield Hobbs and the Rev. H. W. Foreman; and on the evening of the same day there will be a Mass Meeting with the Brotherhood of St. Andrew in Epiphany Church.

On Tuesday, October 9, Bishop Ferris will address the delegates on *Daily Bible Study*, after which the final business session will be held. At one o'clock there will be a program luncheon at the City Club, for which cards are required, and the Convention will close with the Quiet Hour at St. John's Church, 16th and H Streets at 4 p. m.

Holy Communion will be celebrated every morning in Epiphany Church at 7:30 except on Sunday, when there will be a Corporate Communion at 8 a. m. for which Bishop Rhinelander will hold a preparation service at 8 p. m. on Saturday evening. For further information address Daughters of the King, Room 305, 150 Fifth Avenue, New York City.

Brotherhood of St. Andrew

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

FOR SEVERAL YEARS the Brotherhood of St. Andrew, in coöperation with the Daughters of the King, has published a *Manual of Prayers for Family Devotions*, to be used in connection with the Churchman's Kalendar of Daily Bible Readings. For the coming year, while this is still being supplied by the Brotherhood, an alternative and still simpler plan is being provided. A small but very attractive pamphlet, printed in two colors, has been issued, giving for each day of the week a brief Scripture selection chosen with special care for its devotional and inspirational value, followed by a form of grace, a special collect for the day (one for morning and one for evening) a children's prayer for use in families with young children, and alternative special collects for particular occasions or uses. Thus one page of one booklet includes everything needed for family devotions, instead of having a book of prayers, a booklet of Scripture references, and a Bible.

The booklet may be obtained at the rate of five cents per copy from the national headquarters of the Brotherhood of St. Andrew, 202 South 19th Street, Philadelphia.

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
1006 Temple Building, Rochester, N. Y.

Serving the Present Age

"To serve the present age,
My calling to fulfill,
O, may it all my powers engage,
To do the Master's will."

—New Hymnal.

THE PRESENT AGE! What a picture the words paint of hurry and bustle and progress; of great navies of the air, of music passing unseen, unheard, through space, of fast, luxurious travel where of old hopes were defeated and lives were lost in weary months of slow, uneventful plodding. And to him of foresight the present age is but the shadow of a better one, when peace and understanding and brotherly love will prevail in place of war and friction and hatred. We call that new day the Kingdom of God on earth, and daily pray for its coming. Little by little we are learning that as well as praying for it we can talk for it and work for it; it is one of the privileges of us who are young that we may share in these beginnings of new paths through old problems.

Of late years the pioneer spirit has lost its grey beard in portraits and has taken on the clear, keen face of youth. Great are the opportunities for pioneering in the field of young people's work in religious education. Both in these pages and in the National Handbook innumerable suggestions are made for these experiments, but as the fall season starts program committees to work, we make four added ones to act as guides.

Almost every young people's group celebrates the various holidays of the year. Let us consider the program committee's responsibility in getting a program for Armistice Day. Instantly one thinks of the war, and various persons

more or less intimately or eminently associated with it. One brings such a person to speak, and the horrors and bitterness of war are again revived for the evening. Perhaps the humor of army life or the glory of battle enliven the story. One sings the National Anthem and goes home. Then the committee on evaluation may enquire what has been accomplished by such a program. The fostering of patriotism, the commemoration of a great historic event, one may say. But is there not abroad a new spirit for Armistice Day? How much more of the "high road" there is for those who choose the day as an opportunity for a peace pageant, or for a discussion of the pathways that are opening to world peace! How great the satisfaction in having taken the unpopular step, bringing down criticism of lack of patriotism perhaps, but pointing the way to the time of "peace on earth, good will to men".

Every program committee must correlate its work with that of the service committee. It is a lamentable fact that many of our young people's groups are still filling baskets for families of whom they had not heard before Thanksgiving, and to whom they will pay no attention after Christmas. For years this has been recognized as at most a lesser good, if not actually an evil. There are in place of such work the coöperative efforts with recognized charity organizations, the studies of our cities and of our rural conditions, the actual visiting of places that

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have been only names, the careful attempt through speakers and leaders to get an intelligent view of the whole social problem that engenders poverty and suffering. Such work gets to the heart of prevention, rather than trying to apply an ineffective cure after the harm is done. It is the high road that leads to understanding and makes brothers of men.

Young people annually raise thousands of dollars for the maintenance of Church Schools, hospitals, and missions in foreign lands. Most of that money goes toward payment of the parish or diocesan share of the General Church budget. All groups are aware that it is difficult to raise the quota, but few apparently realize that the fundamental cause of the difficulty lies in the ignorance of conditions in the mission field. Lenten study classes have done much to improve this state, and to create a better knowledge of the peoples for whom our missionaries work, but there is a vast field for the establishment of a better understanding of those peoples and of the ideas which motivate their lives. The whole subject of the missionary enterprise must be based on a firm belief that the faith of Christ is a better way of life than those which for centuries have held mission lands in what we choose to call "heathen" sway. Several excellent books are at present being published, dealing with the faiths of other peoples and their relation to the work of our missionaries. If knowledge begets understanding, we must indeed search in our programs for this more fundamental character of missions, that teaches the newest way of the Master's "Go ye therefore."

Far from the least of the problems of the good program committee is that of

recreation. The giving of a party at which every one shall have "a good time" is at best an aimless policy. Christian recreation involves fellowship, and much more than a good time is necessary if true fellowship is to prevail. Surely the party that the group gives should be above par both in its conduct and in its spirit of friendliness. Great dances for the purpose of raising large funds are less and less looked upon as an expression of recreation within the group, and they lack the value of friendliness that the group finds in a smaller, more homogeneous gathering. The group which does not face this problem is not doing its full task in Christian recreation.

Many groups are considering their choice of programs by asking themselves three questions: Does this program have general appeal within our group? Will it carry over to the group in a helpful, constructive way? Will it help either directly or indirectly to make us better citizens of the Kingdom? Perhaps the use of these as a measuring stick may help the program committee in its work of choosing an up-to-date, challenging program for the year's work.

BOOK LIST

For the Group:

Fishers of Men. Glenn Clark, Atlantic Monthly Press, 1928.

Attitudes Toward Other Faiths. D. J. Fleming, New York, 1928.

This Believing World. Lewis Browne, New York, 1927.

For Individuals:

The Graphic Bible. Lewis Browne, New York, 1928.

The Son of Man. Emil Ludwig, New York, 1928.

Don't Miss the General Convention Issues

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will have the services of the following staff and special correspondents in reporting the sessions of GENERAL CONVENTION, the WOMAN'S AUXILIARY, and other events of interest held in Washington at the same time.

RT. REV. HUGH LATIMER BURLESON, D.D., Bishop of South Dakota, will report the sessions of the House of Bishops.

REV. HARRISON ROCKWELL, New York correspondent of *The Living Church*, will report the sessions of the House of Deputies and joint sessions of the two Houses.

MRS. W. J. LOARING-CLARK will report the Woman's Auxiliary sessions and other women's activities.

REV. RAYMOND L. WOLVEN, Washington correspondent of *The Living Church*, will report the many mass meetings, special services, etc.

THE EDITOR will send weekly signed editorial correspondence from Washington.

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Important Information Concerning GENERAL CONVENTION

WASHINGTON, D. C., OCTOBER 10-27, 1928



SALE OF TICKETS:

Rail carriers have authorized the sale of round-trip tickets to Washington, D. C., and return under the "One-Way Certificate Plan at One and One-Half Tariff Rates." This means you pay full fare going, and upon Certificate Plan one-half fare returning by the same route.

DATES OF TICKET SALES:

Tickets at the regular one-way tariff fares will be on sale from all points from October 4th to 10th, inclusive, except as indicated below:

From Utah—October 2nd to 8th, inclusive.

From Arizona, British Columbia, Idaho, Nevada, Oregon, California and Washington—September 30th to October 6th, inclusive.

From Colorado, Montana, Wyoming, Oklahoma, New Mexico and Texas—October 3rd to 9th, inclusive.

All Certificates will be honored in Washington up to and including October 31st, for the return trip.

GENERAL INSTRUCTIONS:

1. Certificates are not restricted to delegates—but are available to any one connected with the Convention, as well as agencies or auxiliary bodies thereof.
2. Tickets will be sold for the going trip at regular one way tariff rates.
3. Upon purchase of ticket you must obtain from the selling agent a CERTIFICATE duly signed by ticket agent and the purchaser. **DO NOT ACCEPT A RECEIPT.**

4. **CERTIFICATES ARE NOT KEPT AT ALL STATIONS.** If you inquire at your home station, you can ascertain whether Certificates and through tickets can be obtained to place of meeting. If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has Certificates in stock, where you can purchase a through ticket and at the same time ask for and obtain a Certificate to place of meeting.

5. Just as soon as practicable after your arrival in Washington, present your Certificate to the endorsing officer, the Rev. James G. Glass, Assistant Secretary of the House of Deputies, as the reduced fares for return trip will not apply unless you are properly identified as provided for by the Certificate.

6. It has been arranged that a special agent of the Railway Carriers will be in attendance on October 10th to 13th, 15th to 20th, and 22nd to 27th, from 8:30 A. M. to 5:30 P. M., at the Willard Hotel, and also the House of Deputies, to validate Certificates. If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than October 27th after the special agent has left, you cannot have your Certificate validated, and consequently you will not obtain the benefit of reduced rate for your return ticket.

Washington has but one Railway Station. All trains arrive and depart from the Union Station.

M. O. CHANCE,

CHAIRMAN TRANSPORTATION COMMITTEE.

All inquiries regarding the General Convention should be addressed to the General Secretary, Mr. Hugh T. Nelson, 927 15th Street, N. W., Washington, D. C.