

Title: *The Spirit of Missions*, 1929

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The Spirit of Missions

A MISSIONARY MAGAZINE

PUBLISHED MONTHLY BY

THE NATIONAL COUNCIL

OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

ARCHIVES OF THE
GENERAL CONVENTION

VOLUME XCIV

1929

ONE DOLLAR A YEAR

Published monthly since 1836 by the
DOMESTIC AND FOREIGN MISSIONARY SOCIETY
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA
281 FOURTH AVENUE, NEW YORK

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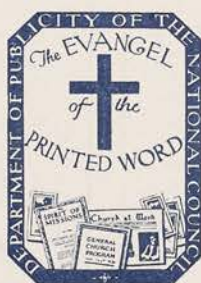
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Vol. XCIV

APRIL, 1929

No. 4

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THE LOST SHEEP

ALFRED U. SOORD

THE SPIRIT OF MISSIONS

VOLUME 94

APRIL, 1929

NUMBER 4

The Bishop Goes on Wings to Eden

Flying ninety miles from Honolulu enabled the Bishop to visit a mission otherwise out of reach in the short time at his disposal

By the Right Rev. Hugh L. Burluson, D. D.

Bishop of South Dakota, and Bishop in charge of Honolulu

A GREAT TRI-MOTORED Fokker monoplane stands ready on the flying-field at Schofield Barracks, Honolulu. It is named "Bird of Paradise" (fitting conveyance for a Bishop!) and it is the same which, in June, 1927, carried Hegenberger and Maitland on the first successful flight from the mainland to Honolulu.

Through the courtesy of the United States Army I am to fly, on this Saturday morning, from Oahu to Kauai, in order that on Sunday I may consecrate a church and confirm a class. The inter-island steamer would not arrive in time.

My friends in Honolulu, including the Dean who arranged my schedule, seem more concerned for my safety than I am myself. For some reason they are doubtful about shipping bishops by air. But looking at the stalwart plane, its capable pilot, and the seven army officers who were going over "just for the ride," I could not feel any qualms. The only question in my mind was whether I was making void my life insurance—which I probably was.

There was, I admit, a moment of serious thought when they adjusted the parachute and instructed me in its proper use, also calling my attention to the life preservers placed over the backs of the ten wicker chairs which line the sides of the little cabin. Broad straps, fastened to the floor and passing over your lap, attach you and your chair securely to the

floor of the cabin. "Merely to comply with regulations,"—so why take any of this too seriously?

The mechanics tune up the motors. One is missing slightly, and corrections are made. We have stuffed our ears with cotton, and the roar is considerably dulled. A signal is given, the blocks before the wheels are drawn aside, and we are off on our journey. Taxiing for a take-off is the least comfortable experience of the trip, a bit jolty, and increasingly so until, with a slight upward movement, the ground drops away and we sail out over the fertile plantations and frowning coast cliffs of Oahu.

The first impression is that we are moving very slowly, in spite of the humming propellers. The squares of plantation land 2,000 feet below drift quietly to the rear; there is no sense of rapid flight. But a pencilled note to the major opposite, inquiring our speed, brings the reply, "about 100 miles."

Now we are out over the ocean at an elevation of 3,500 feet. We can see far down, and the dark lava and white coral formations, shelving away into blue and purple deeps, lie like a relief map at the foot of the shore cliffs. A steamship passing below looks about six inches long. A vagrant shower to the northward arches our way with rainbows, and a darker cloud a thousand feet below us furnishes the background for a wonderful display.

THE SPIRIT OF MISSIONS



THE "BIRD OF PARADISE"
Bishop Burleson between Dean and Mrs. Ault

The sun is above us, and as we pass over the cloud there springs into being a brilliant rainbow circle upon which is superimposed the dark shadow of our plane. It is gone in a moment, but it remains glowing in my memory.

On we go, scarcely conscious of going, and shortly Kauai, with its central mountain peak, appears on the horizon and draws rapidly nearer. It was 9:27 when our wheels left the ground at Schofield, and at 10:22 we are passing over the beach at Nawiliwili, having flown about ninety miles.

Before embarking, the pilot had asked me if I had an immediate engagement on Kauai, and on my replying that I had none he said that if the wind and clouds were right he would circle north around the island and return to the landing-field on the south. Evidently they were right, for on crossing the beach we turned north and skirted the edge of the island between the mountains and the sea. It was a lovely picture that lay smiling below us, Lihue, Kapaa (where we passed over the church I was to consecrate next day), Kiluea, and—most beautiful of all—lovely Hanalei, with a bright river meandering through its brilliant valley shut in by frowning mountains.

Then suddenly, the end of human habitation, and we are sweeping over the Napali coast, approachable only by water, with its gorges thousands of feet deep leading up to the mountain which made the island—weeping Waialeale. It wept

as we passed, spattering us a little. There were 600 inches (fifty feet) of rainfall on its summit last year, and to maintain this record it has to attend strictly to business. Occasional air currents lifted or lowered the plane, not more noticeable than inequalities in pavement when traveling in a swift car.

Leaving Waialeale on our left we circled toward the south and soon were passing above Waimea Canyon, which runs from the peak to the ocean. In all my travels I have not seen its equal—but of that later on. We approach the southern coast of the island, where the Port Allen flying-field lies on the edge of the ocean; we circle the field four times, swinging out a little over the sea and dropping lower with each circuit; we drift in over the land and touch the ground so lightly that one is not conscious of having landed until we are taxiing to a halt. One hour and thirty-eight minutes since we made our start, and the distance approximately 150 miles!

It was my first adventure into the air, and I enjoyed every moment of it. The motion was more comfortable than that of the average automobile, and as for danger, I'm sure my peril has been greater traveling about South Dakota in the cars of some of my clergy who drive with eager enthusiasm. It was a wonderful experience, which I should like to repeat, and I was the envy of many friends, for I had seen the Garden Island of Kauai as those born there have not yet

THE BISHOP GOES ON WINGS TO EDEN

seen it. I am told no other civilian not connected with the Government has made such a trip in an Army plane.

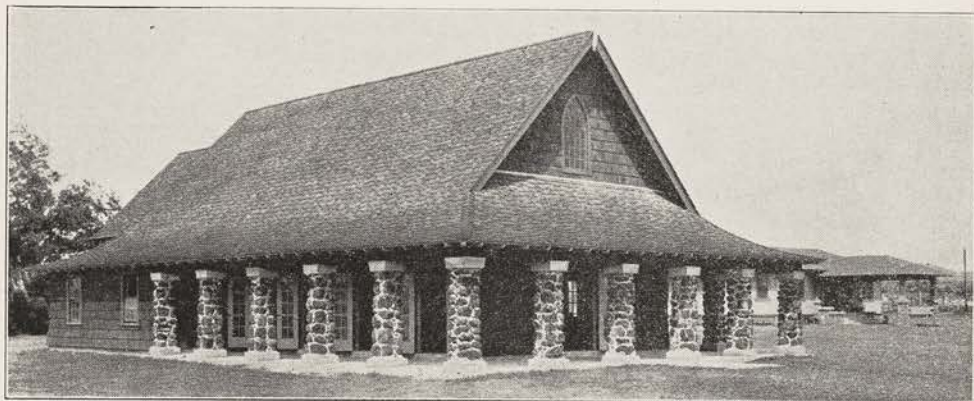
Our two clergy at work on the Island, the Rev. H. A. Willey and the Rev. J. L. Martin, and Messrs. Sloggett and Horner, wardens of the church at Kapaa, were on the field to greet me. They had been taking moving pictures of the plane as it descended, and they continued to "snap" the Bishop on various occasions until my steamer left for Honolulu on Tuesday afternoon.

We had landed in the mission field of Mr. Martin, the south shore of the island, but I was to begin my work with Mr. Willey on the east coast, so I said a temporary good-bye to the former and motored with the latter and the two laymen some twenty-five miles to Lihue, where we had lunch in Mr. Sloggett's delightful home, and from there went on nine miles to Kapaa, with its new church and comfortable rectory, near the beach where the waves are constantly breaking upon the coral reef.

Thus began three days filled with delightful experiences. Lack of space compels me to select only two or three of these, but I must first tell a little about the island itself. It is the westernmost of the Hawaiian group, if one excepts little Niuhau, which rises out of the sea seven miles beyond it, and is given over to the raising of cattle, with a few people to care for them. It is the oldest of the Islands, by untold ages, and the processes of ero-

sion have so far advanced that there is rich and deep soil, chiefly red in color. It also has a single central mountain, whose extinct crater catches the tremendous rainfall from the northeast and distributes it by rivers which radiate in all directions like the spokes of a wheel. It is, roughly speaking, a circle about thirty miles in diameter, and the land rises from the sea level to 5,000 feet at the mountain top. Lesser mountain masses, cinder cones and extinct craters diversify the slopes of the mother mountain and produce an amazing variety of landscape; gorges, canyons, waterfalls, rock masses, fertile valleys are everywhere; the verdure of Ireland with the brilliant luxuriance of the tropics. It is a Garden of Eden in the midst of the Pacific, but I am told there are no snakes.

On Sunday morning, January 19th, I consecrated All Saints' Church, Kapaa. Five years ago, when Mr. Willey began work, there was no church property. Now the congregation owns six acres of land, a new and comfortable rectory, and a commodious and beautiful church. The total value cannot be less than \$20,000. The church is an unusual one, built somewhat on the old Hawaiian style and admirably adapted to the climate. It has a gallery, or arcade, running all the way around, upon which glass doors open, so that in warm weather the entire nave can be thrown open to the cooling trade-winds which never fail. The construction is of the very best, the woodwork of the chan-



ALL SAINTS CHURCH, KAPAA, KAUAI
Consecrated January 19th, 1929. The Rev. H. A. Willey, rector

THE SPIRIT OF MISSIONS



"LOVELY HANALEI," ON THE ISLAND OF KAUAI

"Most beautiful of all, with a bright river meandering through its brilliant valley"

cel and the altar being of *koa*, the Hawaiian mahogany.

It was a beautiful bright morning, and the worshipers who crowded the church came from an area extending for many miles, for Mr. Willey's parish is the whole eastern side of the island. A well trained choir rendered the musical portion of the service most acceptably and reverently, and there was a confirmation class of eight, five being Japanese, of whom three had been Buddhists.

The astonishing mixture of races is typical of all the Islands. With the very marked decrease of the number of native Hawaiians and the rise of the sugar and pineapple industries, other races have come in, attracted by the opportunities presented. Chinese, Koreans, Portuguese, Filipinos, and, most of all, Japanese, are everywhere present. Orientals and their descendants comprise probably eighty per cent of the population, and their children are American citizens. It is a great responsibility, and a great opportunity. Buddhists are actively at work; you find their shrines and temples

everywhere; they are spending large sums of money and modernizing their methods and their message. They hold the older ones fairly well. But in the atmosphere of the American public school the religion of their forefathers is losing its hold on the younger generation; Christianity or agnosticism, these are the alternatives of the future. What shall we do about it?

Sunday afternoon saw us on our way to the south side of the island, for a visit to the field of Mr. Martin.

We reached Waimea, where the Martin's live, just in time to dine with a delightful old Scandinavian couple, Judge and Mrs. Hofgaard, who are old residents. It was at Waimea that Captain Cook landed in 1778.

At seven-thirty I preached to an excellent congregation in the old Hawaiian Church at Kakaha. All over the Islands one sees these Hawaiian churches, built in the early missionary days when the native population was six times its present number, now abandoned or turned to other uses. In addition to this congregation, and outlying camps where he serves,

THE BISHOP GOES ON WINGS TO EDEN

Mr. Martin is also pastor of the foreign (white) church at Waimea. It is Congregational in theory, but glad to make this arrangement with our clergyman, and to pay a part of his salary.

Monday morning Mr. and Mrs. Willey and Mr. and Mrs. Martin took the Bishop up the mountain. Our objective was a summer camp about 4,000 feet up, and we carried luncheon. The chief purpose, however, was to see the Waimea Canyon, and that we accomplished, though the rain which prevented our completing the journey was already gathering. Veiled somewhat in the fine mist of a summer shower, through which the sunshine shimmered, the Canyon was a dream of beauty as we looked down 2,000 feet into its fascinating depths. My hosts were disappointed that I could not see it in its utmost brilliance, but I was not. It was a lovely pastel, full of soft tones and blending beauties. Erosion has acted upon it as in the Grand Canyon; there are fantastic cliffs, castles and escarpments, and the same brilliant coloring; but where the Grand Canyon is a blazing poster that awes with its immensity and

its desolation, Waimea is a watercolor, clothed in green and silver verdure, appealing and inspiring in its shining beauty. Both have like features, but the Grand Canyon is a gigantic warrior, glowing with barbaric colors; Waimea is a lovely and appealing woman, adorned as a bride for her husband. Perhaps even a Bishop may be excused for preferring Waimea.

But if this article goes on to greater lengths I shall find no one to publish it, and so shall be prevented from proving that I flew into Eden. So I must forego telling of the Barking Sands, which would not bark for the Bishop because of the dampness. Also of the trip through luxuriant plantations to Hanalei.

I should like to tell of my embarkation for Honolulu (a twelve-hour journey across the channel over which I had flown in one); of the farewells and the garlands of leis which made me wish I had a longer neck. They soon faded, but they were not the only flowers which I carried out of this Eden. I had accumulated memories which will blossom and breathe forth fragrance for many a day.



LAWAI, WHERE THE BLUE SEA IS SEEN THROUGH GRACEFUL PALMS
"Hark, the Eden trees are stirring, soft and solemn in your hearing"

National Conference on Social Service

Is there a technique for the cure of souls?
Who should be directors of institutions?
How should the Church care for its aged?

THE DEPARTMENT OF Christian Social Service of the National Council is organized primarily for the promotion of social service and the social gospel, through the eighty-seven dioceses of the Church, into the parishes. It provides annually, at the same time as the meeting of the National Conference of Social Work, opportunity for an exchange of methods and of suggestions dealing specifically with a religious approach to social problems, through addresses by experts in their particular fields, at its Conference on Social Service.

This year in San Francisco, from June 26th to 30th, at its ninth annual Conference on Social Service, the Department plans to take up the relation of the Church to family life. It will consider that very necessary element in the success of any undertaking, publicity and social service, under the leadership of the Rev. G. Warfield Hobbs, executive secretary of the Department of Publicity.

Mrs. John M. Glenn will outline the plan and purpose of the organization of which she is national president, the Church Mission of Help. Completing the series of programs for social service in the various types of parishes, the Rev. Harold Kaulfuss will present a program of social service in a rural parish.

A timely discussion is being prepared on the possible coöperation between clergymen, psychiatrists and social workers. Dr. H. VanNorman Emory, Director of the Child Guidance Clinic, Los Angeles, will discuss another angle of the question, which the Rev. C. Rankin Barnes of South Pasadena will treat, on "Is There a Technique for the Cure of Souls?" The Conference feels that we must begin to develop a deeper understanding between the clergy and the psychiatrist, and of the

part of each in pastoral work as it deals with the spiritual and mental abnormalities which frequently precede the breakdown of the individual or the home. The Rev. Mr. Barnes will deal with the thesis that religion is a force for the rehabilitation of the individual and the family, while Dr. Emory will deal with the same subject from the viewpoint of the psychiatrist, each pointing out means by which the other may be helpful to him in his work.

The subject of the care of the aged is very much on the hearts and minds of many social workers in and out of the Church. We are now angling for a person peculiarly fitted to undertake a discussion of this problem. In addition, the Rev. Harold Holt, assistant secretary of the Department, will reveal the results of a survey by questionnaire of the heads of our Church's old people's homes, made for presentation at this Conference.

The constructive use of leisure time becomes increasingly a problem with the development of the movement to shorten working hours. A plan for the part the Church must play in a recreation program will be carefully outlined.

Everyone familiar with the influence exerted by the board of directors on the operation of an institution realizes the need of judgment in the selection of its members. Mrs. W. A. Holt, president of the Board of Managers of the Home for the Aged in California, will give us her ideas on "Who Should be Directors of Institutions?"

The Hotel Whitcomb offers rates (European plan) of \$5.00 per room per day in double rooms with twin beds and bath, and \$3.50 for single rooms. The reservations should be made early through the Department of Christian Social Service, 281 Fourth Ave., New York.

Building on the New Frontier*

We are in the West not chiefly to build self-supporting parishes but to build the Kingdom of God with the great resources of our Church

By the Right Rev. Middleton S. Barnwell, D. D.

Missionary Bishop of Idaho

"I'M GOING WEST THIS summer," remarks the traveler as he packs his bag and boards the Overland Limited for San Francisco. The Coast is his objective. He passes through Omaha and lapses into a state of coma as one by one the little towns of Nebraska fly by. They grow smaller and smaller as he travels westward. There is a break in the journey at the thriving little city of Cheyenne. The traveler dozes again until he makes Ogden. He looks with curious interest out of the window as the great train crosses the Lucin cut-off, at times almost out of sight of land with the salt sea stretching away on either side. Then there comes a dreary stretch with desert and sagebrush alternating, with here and there a straggling little town. Next come Reno and the high Sierras, and then a dizzy drop down into an earthly paradise!

It may be a summer trip or it may be a winter one, but in any case the climate becomes mild, the tang of salt air strikes one in the face, flowers of a thousand varieties are breaking forth in beauty. Palaces glisten in the sunlight. Great flashing cars roll by. Great ocean steamships come and go with their happy, prosperous thousands.

"So this is the West," exclaims the traveler. He passes up and down the coast; visits Seattle and Portland. Goes down to Monterey and the Seventeen Mile Drive. Sees Pebble Beach. Drops down to Santa Barbara and marvels at the wealth and the wonders of Montecito. On down to Los Angeles with its far-flung horizons of splendor; San Diego, Coronado, Pasadena, and a hundred more.

*Reprinted by permission, from "The Missionary Review of the World," January, 1929.

"So this is the West," he exclaims, "the West to which my missionary gifts have gone. This is the West of which we have heard so long and so pitifully! Where is the frontier? Where are the hardships? Where is the need for the church which these people of their wealth cannot supply?"

So he boards the "Sunset Limited" and journeys back home, surrounded, even through the deserts, with barbers and valets, a disillusioned Christian! Perhaps there is yet need for a mission in China, he thinks, but he is through with helping to support the western mission work. Those people out there have more money than he. Let them finance their own work! Those of us who are working in the West hear a lot of this, and we grow somewhat impatient.

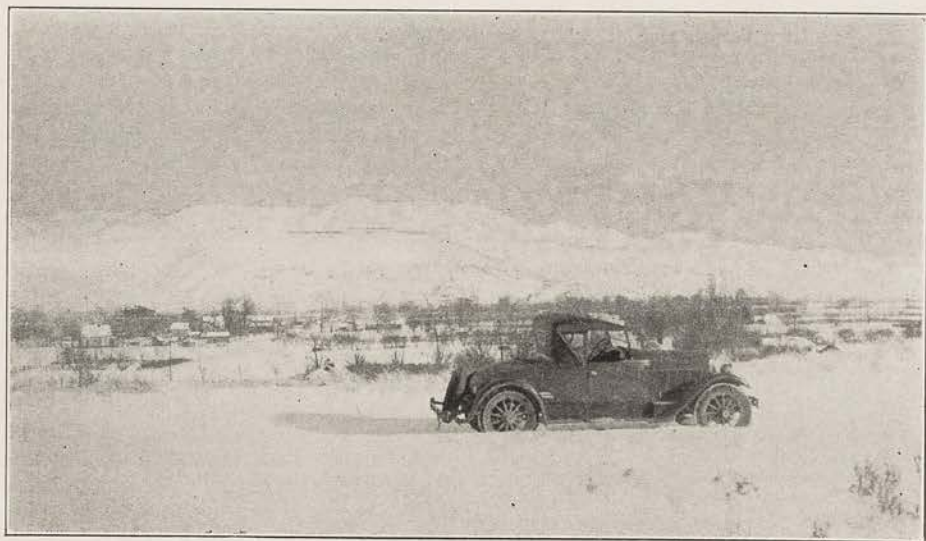
For the simple truth is that this traveler has not seen the West at all. Perhaps he has passed through the worst of it at night. Perhaps he has gazed languidly out of the window at some little place, desperately hot in the summer sun or desperately cold in the grasp of a winter blizzard and has murmured devoutly, "Thank God I don't have to live there!" Perhaps he has seen a little home established in the midst of the sagebrush desert, with some precious little well of water, which is here today, but which may be dried up tomorrow, where a man and a woman and a few little children are all working hard to hold back the sand and the sagebrush and the desolation; perhaps he has thought vaguely of the hardships of such pioneer life, but that is all. He goes back home, remembering only the few prosperous little cities through which he passed. He remembers the wealth and the beauty of the Pacific

THE SPIRIT OF MISSIONS

Coast. He takes back the memories of soft music and luxurious hotels and scenery of staggering beauty. He thinks that he knows the West. But does he?

On that very journey, for a thousand miles, he has passed within a few miles of conditions as hard as any pioneer ever knew. Back from the railroad, across fifty or a hundred or two hundred miles of desert trail are ranches and mining camps where men and women live and work. Off in the hills are the sheep herders wandering for months, cut off from all of their kind. What has this traveler seen of lumber camps, of pack trains, of little villages deep in the mountain gorges, threatened in the summer with flood and in the winter with snow-slides? The West of missionary parlance is not the Coast at all. It is that vast inland empire which stretches from the Rockies to the Sierras, from Mexico to Canada, a section comprising nearly one-third of the United States in area, almost a million square miles, and with a population about equal to that of the state of Arkansas! In this vast western land the people for the most part are poor and scattered. It is due to this condition that for many years to come religious work must be supported by the churches of more prosperous sections through their mission boards.

Consider a few things taken from my own experience. Idaho is a state with 84,000 square miles and a population about equal to that of the city of Cincinnati. Last winter I traveled 1,300 miles to confirm one young woman. I am leaving tomorrow for a little trip of 400 miles to confirm one deaf and dumb child. Next week I leave for a week's trip into the mountains to visit a chain of missions which are almost inaccessible in the winter months. The first day I drive across 200 miles of desert to the little mining town of Hailey, where in the evening I shall confirm a class of perhaps fifteen. The next day I drive across 150 miles of desert and lava beds to the little mining town of Mackay with service again at night. The next day up along the Continental Divide, and down through a long and winding canyon, perhaps another 150 miles will bring me to Salmon City. This last place is very difficult of access. It can be reached with difficulty by rail, but from Boise, where I live, to Salmon and return by rail would take me about as long as the trip from Boise to New York and back. These conditions are not exceptional. They are similar to those that every missionary faces who strives to carry the Gospel to people in these far-flung reaches of desert and mountain.



STARTING ON A 400-MILE MISSIONARY JOURNEY IN IDAHO

BUILDING ON THE NEW FRONTIER

I wish that I could picture the Bruneau valley. It is a little farming settlement about forty miles south of the Union Pacific Railroad where it passes through the deserts of southern Idaho. The little white church backs up against a group of trees which have been planted for a wind-break and shelter. In the summer the dust-storms sweep, and in the winter the blizzards. We have had to cross-brace the church building recently to keep it from blowing down. The missionary in charge of Bruneau lives a hundred miles away. He is an elderly man—perhaps sixty-three or four—and works up and down a parish 200 miles long, by railroad and Ford. He drives into Bruneau, reaching there during the afternoon and, after visiting in the town and starting a fire in the church stove, starts out into the sagebrush with a Ford touring car to bring in his congregation. I have known him to bring as many as ten persons into town on one trip, having picked them up along the scattered ranches which stretch out into the sagebrush. Having gathered his outlying members he rings his church bell for the local people. He plays the organ and leads in the singing. After the church service he takes his ranchers back into the desert through the starlight, or the snow, and stays over night with the last one delivered.

Last spring I went down there to hold a Confirmation class that consisted of an old man and his wife, they being past seventy, their granddaughter, and a young man who had been dying for two years with tuberculosis. This young man was so weak he could not stand or kneel. The missionary had gone into the country after him, bathed him, shaved him and dressed him and brought him in.



BISHOP BARNWELL

I wish you could go with me into the Boise Basin country. This is a valley of abandoned gold mines, peopled largely by old timers, left there as a sort of deposit by the tides of frenzied gold-seekers who came and went forty years ago. It lies in the mountains fifty miles back of Boise. We have a young, unmarried clergyman who is the only minister of the Gospel in that country. The Roman priest goes in occasionally for Mass. This is one of the districts allocated to the Episcopal Church by the Idaho Home Missions Council. It will never be self-supporting unless there is another great gold strike, and the possibility of that becomes increasingly remote. There are a few little mining camps where men are at work, and a few scattered children. In

a country the size of the state of Rhode Island, there are perhaps 500 people; a handful here and another handful across fifteen miles of mountain. There are trails which for the most part a car can navigate if the driver does not mind a one-way road with a thousand feet above him and three thousand feet below. When the trails are ended or blocked with snow it is always possible to travel by pack horse or dog team. This sort of work is expensive from the point of view of the mission board, but there are five hundred souls there, and what are they worth to God?

And so it goes. I could describe much of the mission work of Idaho very much as I have described the places mentioned. And what is true of Idaho is likewise true of Wyoming, Utah, Nevada, Arizona, New Mexico, Eastern Oregon and Eastern Washington, Montana, Western Colorado, parts of Kansas, Nebraska, and the Dakotas. This is the sort of territory and this the sort of work which consti-

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tute the challenge of the West. Here and there is a prosperous little city. But for the most part these are self-supporting points. The little cities have their Chambers of Commerce and you read of the prosperity of towns like Twin Falls, and Idaho Falls, Reno, Phoenix, Prescott, and many others, and are apt to think they constitute the mission field of the West. Nothing could be further from the truth. These little towns, which in many cases are prosperous, are oases in the desert. They may be one hundred, or five hundred, or a thousand miles apart. But there are men and women and children living in all the country that lies between.

Sometimes we are asked, "Why spend the Church's money and men on these scattered folk, when there is so much to be done where people may be more easily reached—and in greater numbers?" So speaks the practical business man from the pew, or in the councils of the Church.

The first thing I wish to say is that there is a new West coming into existence. In the old days the West was a land of roving herds, roving prospectors, roving lumbermen; no community and no Church could be built on such a migratory population as that. To a large extent the migratory character of the people still persists, for there are years when the snow is light, and the reservoirs stand empty, and crops fail and farms are lost and the bankrupt farmer moves on. But on the whole the farmer is a stable factor in the life of a country, and in the West is becoming more so as irrigation projects are developed, reservoirs enlarged, and new sources of water tapped.

This is a process which has been going on for one generation only. In two or three more generations, we shall have in the West stable communities which in size and number will compare with older farming towns farther east. What of the Kingdom of God when that day comes? Will these cities of the future be built with God having been left out? That is the question we are asking today. Since the West was first opened up missionary work has been done there, but then it was largely a question of preaching the Gospel to those who passed through on their

way to a quick and easy fortune. Today we are laying foundations of a more permanent character for the life of tomorrow. With proper methods of timber conservation and the mining of low-grade ores, lumbering and mining tend to become permanent industries rather than the easy road to wealth for a "fly-by-night" population. Agriculture is today the largest money producer in a vast territory which formerly raised almost nothing. There is going to be an empire here in another generation or two, and it will be God's empire if we are faithful now in the day of new beginnings.

So I believe that the maintenance of the Church in these weak places is sound strategy. But it is more than that. It is good religion. If the practical business man still doubts the strategy of the situation, I would remind him of a little story I once read about a lost sheep. There was a Shepherd who did not stay in the sheepfold with the ninety and nine, but who went into the wilderness after that which was lost—and alone. Maybe that seemed a foolish thing to do, and yet the strategy was sound—for today that Shepherd is the King of Life.

The difficulty with most of our "practical business men" is that they are thinking and talking in terms of Church extension, when as a matter of fact we ought to be thinking in terms of human need and unsaved souls. We are not out in the West chiefly for the purpose of building up self-supporting churches with the resources of our scattered people, but to build up the Kingdom of God among the scattered people with the resources of our great national churches. Until we get this point of view, we are mistaking the means for the end.

In the long run, this ideal of unselfish service is the surest way to self-support, for when the West comes into its own it will give its loyalty and its love to those Churches who in the name of Christ ministered to it in its weakness. It is a new interpretation of the old message—"If you would save your life you must lose it." Or of this—"seek ye first the Kingdom of God. . . . and all these things shall be added unto you."

The Bishop as Missionary and Mediator

The missionary emphasis as it was revived in the American episcopate was discussed in the sermon at the consecration of Bishop Jenkins

By the Right Rev. Louis Childs Sanford, D. D.

Bishop of San Joaquin

IT HAS BEEN the fortune of the American Church to develop or rather to revive the missionary episcopate. Many of the European bishops, both of the earlier and later middle ages, were great builders and administrators. In these labors the practical bent of the Western mind delighted. Few of them have been missionaries. For the most part, the evangelization of Europe was the work of the religious orders. The civil and social prominence of the English bishops in the period preceding the settlement of this country had values of its own, but it was a tremendous handicap in carrying the Gospel to a new land. One need not dwell on the animus against the Church which influenced the puritan colonization of New England. In Rhode Island and New York, in Pennsylvania and Virginia, the Carolinas and Georgia, bishops would have been more than welcome in the seventeenth century. The chief obstacle to the equipment of the weak colonial Church was the supposed incongruity of a bishop in the wilderness. Where was the palace to shelter his venerable head? Where the roads to facilitate the progress of his coach? Where the endowment to support the dignity of



THE RIGHT REV. LOUIS CHILDS SANFORD, D.D.
Bishop of San Joaquin

his position? A bishop on horseback, sleeping on the soft side of a log slab, was unthinkable.

Even after the Revolution, when the historic sanction was unwillingly conferred upon the heads of a few American leaders, how feeble was the conception of the apostolic commission! Bishop White was the rector of a parish, seldom straying beyond the limits of Philadelphia, never crossing the mountains. Bishop Provoost of New York, after his consecration, shut himself up in his library to translate Tasso and study botany. But when Hobart and

Griswold were set apart in the beginning of the nineteenth century, dignity and wigs were exchanged for ubiquity and saddle bags. The story of their travels is a catalogue of the hamlets of New York and New England. They were the pioneers of a long line of rugged characters who preached, baptized, confirmed, and ordained in the spacious sections just opening to settlement. Otey, Kemper, Kip, Scott, Tuttle, Hare, are but a few of the names we honor. By the middle of the century this conception of the episcopal office had crossed the Atlantic and the mother Church of England began

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to send bishops overseas. Evangelization abroad became a characteristic note of the Anglican communion, and the adjective "missionary" is now the proudest title of the Anglican episcopate.

In this country, the most spectacular social change has occurred within the past twenty-five years. The frontier has vanished. Much of the romance that gathered like a halo around the head of the missionary bishop has disappeared with the physical hardships he was glad to endure. The saddle and the stage coach are anachronisms. We talk in terms of gasoline. Another decade may familiarize us with episcopal airplanes. These things are good if they bring us in contact with more people.

When Hannington, as a young man, came to the Bishop for ordination, he did not distinguish himself in the examinations. He almost failed. But the Bishop, looking at his sturdy physique, said, "You have stout legs; mind you trot about your parish." He did trot about his parish to such good purpose that he was bidden to walk the martyr's road, and was sent as the first missionary bishop to Uganda. It is of the essence of the apostle and missionary that he trot about his field, on foot if he must, on wings, if possible.

But the bishop must continue to be peripatetic if he is to retain his apostolic character. There will always be scattered sheep in village and mountain and forest, and the voice of the chief pastor must not become to them the voice of the stranger.

MEDIATOR BETWEEN CHURCH AND WORLD

The origin of the episcopate is veiled in mystery. There are theories about it, but the statements in the New Testament and other early Christian documents are so vague and conflicting that, while abundant testimony to the existence of the office exists, sufficient to justify the cautious assertion in the Preface to the Ordinal, its beginning cannot be traced. The theory which seems to find most favor with modern scholarship is

that the bishop was the administrative agent of the first century congregation; that while the teaching and disciplinary functions were assumed by apostles and elders, prophets and evangelists, the bishops, assisted by the deacons, presided at the common eucharistic meal and apportioned the offerings of the saints among the needy.

However it came about, the second century reveals the bishop firmly seated in the chair of authority with at least two recognized responsibilities: he presides at the Eucharist, and administers the temporalities of the congregation. From the time of Ignatius, the changes in the office are reasonably clear. The plural episcopate gives way to the single local bishop. The city bishop grows into the diocesan executive. In the East, the dioceses range themselves on lines of nationality under one bishop exalted as the patriarch. In the West, where national consciousness was late in appearing, and where the dream of universal empire swayed the imagination, the papacy took the place of the patriarch and soon subjected the bishops to itself. It is impossible not to see in the progressive consolidation of the Christian forces, whether East or West, the Roman genius for organization appropriated by the Church for its own uses, until it became an institution not only sustaining its own life, but supporting and even dominating the political order.

But the episcopate has a larger meaning than that which it derives from its relation to the hierarchy. Two forces, inherent in humanity, but released by Christ with a new and spiritual quality, have struggled for expression in the Church's life, and both have helped to shape the episcopate. One was the principle of solidarity; the concept of a common relationship of men to each other in Christ; the social ideal of Augustine's *City of God*, of Royce's *Beloved Society*. The other was the principle of individualism; the belief in the infinite worth of a single soul; the conviction that God reveals Himself immediately to one who seeks Him; that he who will may know

THE BISHOP AS MISSIONARY AND MEDIATOR

God without any human intervention. It was the first principle which drew the early disciples together in that communistic brotherhood described in the Acts of the Apostles, and created the Catholic Church with its articulated system. The second principle has ever nourished prophets and mystics. In the realm of thought it produced the great heresies of Montanus and Arius. When the standardization of the Catholic Church became an intolerable tyranny, individualism burst forth in monasticism, and finally, when monasticism failed, escaped control altogether in the upheaval known as the Protestant Reformation.

The episcopate and the religious orders have always been in conflict, for the one was busied with temporalities which the other affected to despise. Neither was strong enough to obtain the mastery, and the result was a compromise. In the East, where monasticism was contemplative in character, according to the bent of the Eastern mind, the bishops obtained control but at the expense of becoming monks themselves; since the Council of Chalcedon, the bishops have all been chosen from the monasteries. This fact explains the inactivity of the Eastern Church. Its bishops have been out of touch with common life. In Europe, monasticism, taking its color from the Western temperament, was practical and dynamic. It evangelized the barbarians, initiated schools and hospitals, and, invading the parishes, assumed pastoral oversight of the people. The religious orders, patronized by the pope, freed themselves from episcopal control. Only in England and Sweden, where monasticism was relatively weak, did the reformed Churches retain the episcopate. Nor is it remarkable that the bishops of the middle ages, shorn of their ecclesiastical importance by the papacy on the one hand and the religious orders on the other, turned for relief to secular pursuits, becoming magistrates, sitting in councils of state, and even leading armies to battle.

That day is happily gone. But their quasi-secular position confirms the fact that there has always been, in the epis-

copal office, a sympathy with human society as a whole, a conciliatory attitude toward the non-ecclesiastical world. This has sometimes brought the office into disrepute. It has subjected it to temptations of worldliness and laid it open to charges of compromise. In compensation it has developed a judicial temper and a breadth of human understanding not available to any other figure in the Church. Not to the pastor, engrossed with the interests of a limited circle; not to the prophet, aflame with indignation against a particular injustice; not to the mystic, straining his eyes after the beatific vision. In the words of the late Dean Church, "The episcopate represents the Christianity of history; it represents, further, the Christianity of the general Church as distinguished from the special opinions and views of doctrine which assert their claim in it. Its long lines tie together the Christian body in time; they are scarcely less a bond connecting the infinite moral and religious differences which must always be in the body of the Church. The bishop's office protects the large public idea of religion, the common belief and understanding."

We need pastors and prophets and mystics. We need also the inclusive and conciliatory aspect of Christianity; the sweet reasonableness and broad sympathy with humanity in all its varieties and activities, that the whole of life may be vitalized and sanctified by the Spirit of Christ. For this mediatory contact between the Church and the world, the episcopate has shown a historic aptitude. It subtracts nothing from the responsibility of the bishop as the pastor of the sheep within the fold, and it adds tremendously to his opportunity as an evangelist, to have the privilege of approach to varied interests; that many who regard the message of religion as a matter of indifference, whose lives are full of the pursuits of wealth or pleasure, but empty of the resources of eternal life, may learn to know his voice as the voice of a friend, and may, by the favor of God, come to recognize through its accents the loving tones of the great Shepherd of the sheep.

Progress in the Diocese of Tokyo

The Bishop of Tokyo, addressing his clergy and lay delegates at the sixth diocesan Synod, in November, 1928, outlines their problems

By the Right Rev. P. Yonetaro Matsui

Bishop of Tokyo

THROUGH THE LOSS of Bishop Motoda, the Diocese of Tokyo sustained materially and spiritually a heavy blow from which it will not easily recover. What are we to do with this diocese, a great inheritance? How are we to maintain and continue its progress? As we ask these questions, we recognize that the diocese is God's and it must be carried on by God Himself; therefore every policy must be given the deepest thought, and must be adopted only in entire reliance upon the Holy Spirit.

Clearly our aim must be the perfecting of the diocese. How can this be effected? There are, I think, five points which are of the greatest importance.

In the first place we need an awakening of our spiritual life, that the Holy Spirit's power may control our activities. While we hold firmly to the doctrine and Church rules which have been handed down to us for over nineteen hundred years, and of course respect the services of the Church, we need also find a deeply spiritual reality in these religious services. That is, we want a burning love for our Lord and a simple faith in His Cross and Resurrection and in the work of the Holy Spirit. This faith will be shown both in offering beautiful services and in our being constrained to do evangelistic work and realizing our call to live holy lives.

As a diocese we are happy in being well



THE RT. REV. P. YONETARO MATSUI
Bishop of Tokyo

founded and organized, our churches are united in spirit, they hold the true faith, and the worship in them is reverent. We are very thankful for this, but we must not rest content with it. Rather, we must seek to receive still richer blessings in our spiritual life, in order that the work of the diocese may progress steadily and smoothly. In teaching the Christians of your churches this is a point which I would have all workers emphasize.

Therefore, too, it is advisable sometimes to arrange special meetings for the deepening of the spiritual life of your congregations.

Secondly, I feel that there is a lack of workers in charge of the churches of the diocese. This need for various reasons cannot be met at once, but as opportunity offers I hope we may be able to remedy the matter. In my own experience there is not much hope of progress in a church which is without a regular worker. . . . At present five out of our twenty-five churches have no pastor, and I regret to see their progress retarded on this account. I am hoping as soon as possible to supply this lack.

The third point we must consider is diocesan self-support. As you are aware, the Diocesan Pastoral Fund is still receiving help regularly from England and America. But this support will not go on forever. After a certain number of

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years it will cease, and as a diocese we want to be in a position to decline it as soon as possible. At our present rate of progress, however, we are not in a position to be independent if the support from abroad should cease. Hence it is important not only to urge the importance of self-support for your churches, but that the churches should plan to help each other in the matter. The financially strong churches should consider ways in which they would help the weaker ones, and thus prepare for the time when outside help ceases. A glance over the last five years shows that the diocese has made progress in unity. During the next five years we hope that the spirit of mutual help will develop.

This thought leads on to our fourth point, the need of completing the diocesan funds. Prior to the establishment of the diocese an appeal was made for an Endowment Fund of \$25,000. Up to the present not \$15,000 has been received, and I must ask you all to work for the completion of this sum.

We must next consider the Building Fund for the cathedral. The amount already received exceeds \$7,500. Most of this sum has been used in buying the site on which the bishop's house and offices stand, and in erecting the buildings. Bishop Motoda considered this to be a good way of investing the money, because of the steady rise in the price of land. The building of the cathedral was Bishop Motoda's most earnest desire to the last. We have inherited his hopes and we must work to the utmost to fulfill them.

With regard to the perfecting of the diocese, there is one more thing to which I should like to call your attention. It is that no less than seven out of twenty-five churches are built on rented land. This involves a certain expenditure in rents every month. How far better it would be if the land could be owned by the churches. I want to try to achieve this.

So far we have talked only of perfecting the diocese by supplying what is lacking. If that alone is our aim, if we are going to be satisfied with retaining things as they are, the diocese will get blocked and fossilized and progress will cease. Pro-

vided we keep within the area of greater Tokyo, we must be prepared to seize opportunities and to plant ourselves in fresh districts without waiting until we have perfected all our existing work. . . .

Next, with regard to my tour in Manchuria with the Rev. S. Sakaki. The Japanese population there amounts to about 200,000. Of these 100,000 live in what is called "Kantoshu," that is in Dalny and Port Arthur, while the remaining 100,000 are scattered in the vicinity of the South Manchurian railways. Among those people there are 275 Christians of the Nippon Sei Kokwai, and at the request of the Bishop of Peking, I now have the responsibility of these congregations and of the missionary work connected with them. Mukden is earnestly asking for a worker and a certain amount of support seems to be available. I want, if possible, to meet the wishes of these Mukden Christians and I would ask you all to remember them in prayer.

In April we shall have the General Synod in Tokyo.

Japanese Prince Commends St. Luke's Hospital

UNIQUE ENDORSEMENT OF St. Luke's Hospital, Tokyo, was given recently by Prince Chichibu, brother of the Emperor and heir presumptive to the ancient throne of Japan, speaking at a dinner in the American colony in Tokyo. His father, the late Emperor, made a gift of \$25,000 in the early days of the hospital, but the Prince's dinner speech is the first known instance of a member of the Imperial family publicly endorsing a "foreign institution" in Japan. His speech, as reported in the *New York Times*, dealt with the need for increasing direct intercourse between the people of the two nations, and for the continuance of the traditional American interest in "peace and good understanding." It concluded with the words, "Our people owe you a great debt of gratitude for your latest gifts—the Rockefeller Library and the new St. Luke's Hospital now being built in Tokyo—and we must be prepared wisely to develop the fruit anticipated by your philanthropists."

St. Agnes Hospital Training School

The last United Thank Offering appropriated
\$30,000 toward a nurses' home very much
needed by the well known hospital at Raleigh

By *Frances A. Worrall*

Superintendent, St. Agnes Hospital; United Thank Offering Worker

ONE WHO knows St. Agnes Hospital well never disassociates it from Mrs. Sarah L. Hunter whose vision it was, the child of whose heart it is. Founded in a small way in an unoccupied house on the campus of St. Augustine's School, it grew, as children have a way of doing, and new and larger garments had to be provided for it. This was done, not by calling in outside help but by utilizing the things and people at hand, for the stone for its walls was quarried on the grounds and the work was largely done by campus people, so, today, St. Agnes' stands, a lovely old gray stone building in a setting of North Carolina oaks and pines.

Started primarily as a place in which to train young colored women for a much needed work among their own people, it is today functioning for the dual purpose of affording care for a group for whom hospitalization is still inadequate, as well as to train nurses to give this care. Of the two first graduates of the school in 1898, one is still working as visiting nurse in Raleigh.

The accounts of the early days of the hospital are amusing to us now. The one water faucet and that in the kitchen, the probationer who sat outside the operating room door to bring hot water when needed, water that had been heated on wood stoves in the wards, and to empty buckets as they were passed out to her,

MRS. WORRALL'S own contribution to the work of St. Agnes Hospital is omitted from this article written by her. Among many problems, she has been trying to meet the requirements for the official accrediting of the training school. An adequate home for the nurses, when secured, will go far toward making this possible.

the trips to the spring for cold water for typhoid baths, ice not being available, these all sound extremely primitive. In addition to such tasks, the cooking and laundry were done by the nurses, so it is not much wonder that they lost weight as they gained wisdom. One recently told me that she weighed forty-five

pounds less when graduating than she did when she entered.

Today while the nurses are taught chemistry and psychology they are also taught sewing, as they are expected to make all of their uniforms with the aid and under the supervision of the matron, and cooking is a part of every nurse's training.

The hospital now has one hundred beds, ranks as a general hospital approved for interne training and one of the accredited hospitals of the American College of Surgeons, designated by a star as trying hard to meet minimum standards. Here thirty young women are preparing for their life work as nurses. Even though they marry they usually continue in the work.

The course is for three years, including a six months' probationary period during which we decide upon the fitness of the candidate for the work. The entrance requirements are a complete high school education or its equivalent. One student now in training has had two years of college work also, and some day we hope

ST. AGNES HOSPITAL TRAINING SCHOOL



Peden's Studios

NURSING STAFF AND INTERNS, ST. AGNES' HOSPITAL, RALEIGH, N. C.

Mrs. Worrall, second from left, third row; Marion Bodey, assistant, first in fourth row. Only the night supervisor is missing. Edith Steele, fourth from left in second row, enters Tuttle Church Training School next fall

to have more of this type for we are eager to turn out leaders in the profession. We try never to let our nurses lose sight of the fact that, to quote Florence Nightingale, "Nursing is God's work."

I believe that from the time of its inception the school has had for its motto, "I serve," and it is the spirit of service that actuates the nurses in their work today as it did in those first days when a valiant little group under the leadership of Mrs. Hunter struggled to give adequate care to a few of the neighborhood sick.

Work in a Christian country is necessarily less picturesque than in a heathen land. One is thrilled by the story of the thousands seeking aid at the Holy Cross Mission in Liberia, but in a lesser degree our work here is as necessary. Within a radius of many miles, sometimes including several counties, a colored person can receive treatment only in a doctor's office.

Times will change as hospitals or wards in hospitals are opened for colored patients, yet one cannot conceive of St. Agnes' as ever ceasing to be necessary.

We have a certain reputation in the community because of the personnel of our staff, headed by Dr. H. A. Royster,

nationally known as surgeon and writer, ably seconded by our own Dr. Lemuel T. Delany, son of the late Bishop Delany, who grew up on the campus, was educated at St. Augustine's School, returned to St. Agnes' as an intern, after graduating from medical school, and is now assistant surgeon to the hospital.

Someone may wish to know if there is nothing of a religious nature in our work for the sick, since this is *per se* a Church hospital. So far as conversion goes, our patients are in the main already members of churches, with a most child-like faith in God. We have Gideon Bibles in every room and ward, and I often wonder if any other Bibles are so much read, for it is not uncommon to find a nurse who has leisure reading to one group while a convalescent patient reads to another.

Our little chapel is so situated that all of the patients can hear the morning hymn that, at seven, marks the beginning of the working day as the nurses are assembled for prayers. At night we join with the school for service in the college chapel, so terminating the day if we are day workers, for after chapel the night nurses take up their watch.

I have left to the last any mention of

the nurses' home, and yet that is the *raison d'être* of this article. At present the nurses are quartered in the old house, once the hospital, now older and said to be fit only for "scrapping." Here in over-crowded rooms and dormitories with inadequate bathing facilities, they yet are a gay and contented group, making the best of things as they are, pleased with a few yards of material for a curtain, or some little thing to make their rooms more attractive, but now keenly interested in that new home that we hear will require \$50,000 to build and equip if it is to contain the necessary class and demonstration rooms to put us officially in Class A as a training school.

We are very happy over the \$30,000 already given and believe that the additional amount will come, for faith like ours always brings results, so we are eagerly awaiting the day when the first spade of earth shall be lifted and we shall see growing a real home for the nurses, thus making our vision a reality.

Nursing as a Profession

NURSING, ONE OF THE greatest needs of humanity, is based on the ideal of service. Its object is not only to alleviate suffering but to minister to all who are helpless or handicapped. Not only is the nurse interested in the care of the individual but in the welfare of all.

The result of her work is being felt far and wide for there is no profession that touches more closely the life of the individual. One doctor has said that it is one of the three great professions, and that not the least. Dr. Osler says, "There is no higher mission in life than nursing God's poor."

Nursing is a profession and not a trade, and to enter it the applicant should be a woman of sterling character with a genuine love for people and a sympathetic understanding of human needs, ready to put herself, all that she is, all that she has, into the study.—EDITH STEELE, *Junior, St. Agnes Hospital Training School.*

News from St. John's in the Wilderness

A DISASTER THAT came near being fatal took place at St. John's in the Wilderness, Allakaket, Alaska, on January 13th, when a gasoline lamp exploded and Miss Helen Lambert, the nurse, was severely burned on her face, neck and one hand. Miss Kathleen Thompson, her companion in the house, quickly put the flames out, and extinguished the fire in the kitchen, which was not seriously damaged. Miss Lambert suffered intense pain for a day and a night, while Miss Thompson kept sterile dressings on the burns. After a week's discomfort with pain and shock, Miss Lambert wrote the bishop, "I am fine now"! Then an airplane, bringing supplies for men mining up the Alatna, appeared and carried Miss Lambert and Miss Thompson off at once to Fairbanks, where Miss Lambert was immediately cared for in St. Joseph's Hospital. Later reports from Fairbanks said she was doing well, and would come out

with little if any scar from the burn.

Miss Lambert's accident was a climax to a season that had evidently been none too cheerful, though the letters have little to say of this. The little blind girl, Eunice, died just before Christmas. The village people did not do well with their trapping. There were no rabbits and not many fish, which meant hard living for those who live from the land. Apparently the mail service was not so good as they hope it will be another year, and supplies had not come satisfactorily.

The mission, however, sent its usual Christmas offering, amounting this year to over \$66, for the general work of the Church. It should be noted that if every communicant of the Church gave at the same rate as our two missionary women at Allakaket, on their salaries of \$975 a year, the annual income for the missionary work of the Church would be well over \$10,000,000.

North American Indians and the Church

The Indian population numbers 350,000 and is slightly increasing. The Church has many faithful and generous Indian communicants

By Kathleen Hore

Assistant Editor, THE SPIRIT OF MISSIONS

AT THE PRESENT time the Church makes appropriation for Indian work in four dioceses, Duluth, Fond du Lac, Nebraska Sacramento, and in nine missionary districts, Arizona, Idaho, Nevada, New Mexico, North Dakota, Oklahoma, South Dakota, Utah and Wyoming.

Responsibility for the welfare of the Indian must always press heavily on the consciences of any thoughtful American. Pushed ever and ever further back before the advancing march of the white man, it was inevitable that the red man should resent his coming. The tragedies of the frontier, the trail of blood and fire which marked the slow recession of the First Americans, lingered long in the minds of our pioneers, and traces are occasionally found to this day.

A later tragedy, which no doubt seemed at the time a necessity, was the herding of the Indians into reservations, where, deprived of their natural means of livelihood and sustained by a dole from the Government, they could not help but deteriorate. That they did not all become hopelessly demoralized speaks well for the virile character of the race. The evils of the reservation system roused the Christian bodies of the nation to action, and before long little chapels, schools, and sometimes hospitals, sprang up at each Indian agency, manned by devoted servants of the Master. The reservation system has now been abandoned, in the main, but its evils have left their mark on its victims.

It was the recognition of the Indian as an individual which opened the way for better things. That our Church today can look with some measure of pride on her Indian work, is due to the wise lead-

ership of such men as Bishop Whipple and Bishop Hare, who spent their lives in bringing home to the white man the truth that the red man was his brother in the sight of God, and that his ignorance, his errors and his weaknesses were the responsibility of the stronger race.

South Dakota.—Our largest Indian work is in what is known as "The Niobrara Deanery," comprising the Cheyenne River, Crow Creek, Flandreau, Lower Brule, Pine Ridge, Rosebud, Sisseton, Standing Rock and Yankton Missions in South Dakota, and the Santee Mission in northwestern Nebraska, containing in all some 16,000 Indians. The ratio of communicants of our Church to the population is much larger among the Indians of South Dakota than among white people in any state of the Union. Nearly one hundred little churches and chapels are scattered over the Indian field, ministered to by some score of Indian clergy and more than sixty Indian lay helpers.

When Bishop Hare held his first service on the prairie, one lone Indian stood by him and braved the scowling faces of those who thought Custer's soldiers represented the message of the white man.

In 1929, Bishop Burleson writes, "I am the bishop of some 10,000 Sioux Indians who are baptized members of the Episcopal Church."

North Dakota.—Here the Church has work among some 8,000 Indians on four reservations, Standing Rock, Fort Berthold, Fort Totten and Turtle Mountain. There are seven mission stations in all, and Bishop Tyler tries to cover the ground with the aid of an archdeacon, and a few Indian clergy and lay readers. The North Dakota Indians are not homogen-

THE SPIRIT OF MISSIONS



MELISSA BAD-MOCCASIN
*She and her grandmother are South
Dakota Indians*

eous like those of South Dakota, but are of varied types. On the Standing Rock Reservation they are principally Dakotas. In the Mission Home at Cannon Ball, Indian girls are given Christian training and practical instruction in home-making. The Home is also a center to which the Indians can come for advice and help of every kind.

In 1892 some Church people at Fort Totten asked for a missionary, and services were held in the fort. A Dakota Indian named Iyayukamani (He-follows-walking) offered the use of a house where the Indians might hear the Word of God, and from that time the work has been continued by those brought up under his influence.

The Turtle Mountain Mission was largely made possible by the devotion of Wellington Salt, a Chippewa Indian who, first as lay reader and then as deacon, was in charge of the work for many years. He died in 1920.

Wyoming.—The Wind River Reservation in Wyoming is on an elevated plateau in the center of the state. Two widely

differing tribes occupy it, the Shoshones and the Arapahos. One of the heroes of the mission field, the Rev. John Roberts, has been at work among them since 1883. A man of culture and refinement, he left his old-world home to plunge into the hardest missionary task he could find, and was sent to open work among the Indians of Wyoming, where both Shoshones and Arapahos were under his care. He learned both languages, and his translations of the Gospel and parts of the Prayer Book have been invaluable.

Old Chief Washakie gave the Church one hundred and sixty acres of land on which to build a school for Shoshone girls. This, and the Government school, of which Mr. Roberts was principal for many years, have been, with the Church of the Redeemer, centers of the Church's influence. Mr. Roberts has retired from the work, but Mrs. Roberts, who has been his helpmeet from the beginning, is carrying on in his place.

St. Michael's Mission at Ethete is well known, with its church as a center, dormitories for boys and cottages for girls, and schoolrooms where various trades are taught, for St. Michael's is an industrial mission, and since the Indian can no longer hunt the buffalo, he must be taught more prosaic ways of earning his living. Religious teaching, of course, goes hand in hand with industrial training, and the experiment, which is under the able care of the Rev. and Mrs. A. A. Hastings, is being watched with much interest.

Utah.—In the heart of the Uintah Mountains, in Mormon country, is the reservation which the Government has set apart for the Ute Indians, numbering now about 1,200. They are a primitive people, desperately poor, and the problem of how best to minister to them is a serious one.

We have missions at Whiterocks and at Randlett, nineteen miles apart. St. Elizabeth's Mission at Whiterocks consists of a church and mission home, the latter being a residence for the missionary, a dispensary, social hall and general welfare center, all in one. Seventy or more Indians were recently confirmed. There is a Government boarding school at White-

NORTH AMERICAN INDIANS AND THE CHURCH

rocks with nearly two hundred children in residence, and the mission makes itself responsible for their religious teaching. For the five hundred adult Indians, almost every service imaginable is rendered. The mission Ford goes about the reservation, carrying comfort to the sick, counsel to the ignorant, clothing to the naked, or answering any of the hundred calls which come to the ever ready missionary. In the Mission of the Holy Spirit at Randlett, the same service is given.

The annual "Bishop's Day," which sometimes prolongs itself into three days, is a festival instituted by Bishop Moulton, looked forward to by all those living in the Indian country. An outdoor altar is erected and Indian and white man alike join in the highest act of Christian worship. Last year, after the service, the Pipe of Peace, which had been hanging by the side of the altar, was passed around the circle. "It was a solemn compact," said Bishop Moulton, "and I tried to tell them afterward that the Church has only one aim in her enterprise among them, to help them to live better and to minister to them like the Good Shepherd."

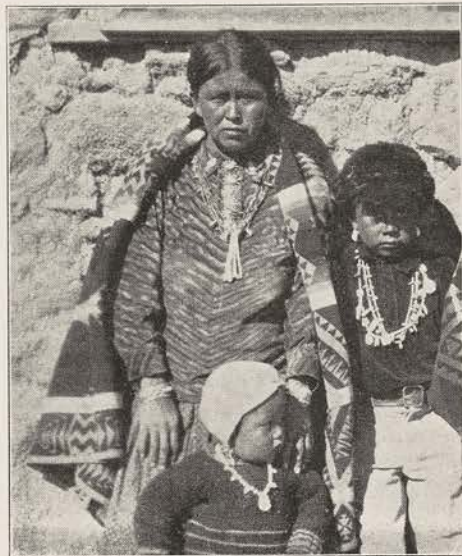
Arizona.—The Indians of the Southwest, in Arizona and New Mexico, are among the most primitive and at the same time the most interesting of the native Americans. Some of them are still cliff dwellers; others live in pueblos of two or three stories in height, built of adobe; still others, in hogans or houses made of turf and stones on the desert. They are artistic, as the blankets, pottery and silver ornaments made by them show; but they resist the march of civilization and cling to their ancient customs and superstitions. The Church has as yet only touched the fringe of these "People of the Painted Desert."

Almost fifty years ago an army officer stationed at Fort Defiance, Arizona, appealed for medical help to cope with the awful ravages of trachoma among the Navajos, and a young woman named Eliza Thackara responded. There is no nobler name in the story of Indian missions. For nearly thirty-five years Miss Thackara maintained her post in the Hos-

pital of the Good Shepherd she had built on the edge of the desert, often single-handed, battling with ignorance and superstition in the attempt to stem the flood of suffering that poured in. The Government has now taken up the fight against trachoma, and Bishop Mitchell has perfected plans for beginning educational work at Fort Defiance, and increasing the emphasis on religious work. Welfare work among women and children is also planned. This will open a new era for these neglected children of the desert.

New Mexico.—New Mexico also has a hospital for Navajo Indians at the San Juan Mission in Farmington. The same conditions prevail as in Arizona and the same aid is given. The equipment is good, a satisfactory system for water and light having been installed. A beautiful chapel, in memory of Miss Mary Hart, is the center of evangelistic work, which here, as in the Arizona hospital, goes hand in hand with the ministry of healing.

Nevada.—Fifty miles from Reno, on the western border of Nevada, is the Pyramid Lake Reservation, where we have a mission among 250 Pah-Ute Indians. Bishop Moulton of Utah was in charge from the death of Bishop Hunting,



NAVAJO FRIENDS IN NEW MEXICO
At San Juan Mission, Farmington. Miss L. D. Wilcox, who sent the photograph, is a field missionary there

THE SPIRIT OF MISSIONS

in 1924, until the consecration of Bishop Jenkins, in January, 1929.

Until recently Deaconess Lucy N. Carter carried on gallantly here alone for seven years. It is but seldom that a priest can visit the mission. The Government maintains a primary school for children. The mission has neither school nor hospital but in the Mission House is a large room in which the Indian women gather for sewing classes and guild work and the children for Church school and recreation. Conditions on the reservation are hard and there are many sick calls to make.

At the Moapa Reservation in the extreme southeastern corner of the state, bordering on the Mojave desert in Arizona, we have a little chapel and mission house, where similar work is done among another small group of Indians.

Some may ask, "Is it worth while?" Miss Ruth D. Harmon, the United Thank Offering missionary now in charge at Pyramid Lake, says, "I never attempt to answer such a question. I know I have within me a knowledge of the love of Jesus Christ, and what He means to me I would that others might know."

Sacramento.—There are in the diocese of Sacramento some 12,000 Indians, 10,000 of whom have never heard the Gospel message. The problem of these unevangelized Indians in his district has always pressed heavily on Bishop Moreland. In 1912 he established a mission one hundred miles from a railroad, among the Karoks, on the Klamath River, in a wild mountainous country. The Church of the Holy Spirit at Orleans, in charge of a priest and a deaconess, reaches out to twelve other stations and cares for more than five hundred adults and children.

Bishop Moreland has journeyed three hundred and fifty miles by rail and stage and then motored over the passes at an elevation of six thousand feet, in the teeth of a fierce gale, to meet his Indians, preaching to a congregation of full-blooded Indians, young people of mixed breed, school teachers, ranchers and others who came from far and near to meet him.

Fond du Lac.—The Oneidas at Green Bay in Wisconsin were originally one of

the Five Nations of the Iroquois. Their home was in the county now named after them in the State of New York, and Bishop Hobart sent the first missionary of our Church to them in 1816, before they were moved to Wisconsin. They ever held him in grateful remembrance and named their little log church after him. It has been replaced more than once but the fine stone church of today, built by the Indians themselves, still bears for them the name, "Hobart Church."

The Oneidas have always been self-supporting. They have never been the recipients of aid from the Government, with the exception of fifty cents per capita annually, which they receive for services rendered during the war of the Revolution! Twice their church has been destroyed by fire, and twice they have rebuilt it. The Sisters of the Holy Nativity have worked among them since 1898, teaching and ministering to the sick and sorrowful all over the reservation.

Duluth.—On the Cass Lake, Leech Lake, Red Lake and White Earth Reservations, 14,000 Chippewas are concentrated, only thirty per cent of them as yet Christian.

Work is carried on in eighteen mission stations under the direction of fifteen or twenty clergy and lay readers, all Indians. There are churches at nearly all the mission stations.

The day is at hand when the Government will cease providing, even in part, for these Indians, and Bishop Bennett is wisely planning for an industrial school for youth of both sexes, to train girls in nursing, dressmaking and domestic science, and the boys as carpenters, mechanics, etc. This is one of the seven buildings to be erected from a portion of the last United Thank Offering.

Oklahoma.—A curious condition exists in Oklahoma. In 1906 an area of nearly sixteen million acres of land in Indian territory was allotted to members of the Cherokee, Creek, Choctaw, Chickasaw and Seminole tribes, somewhat misleadingly called the "Five Civilized Tribes." Our Church did work among them then, and afterward when the territory became



ALTAR FOR OUTDOOR SERVICE OF UTAH INDIANS
Bishop's Day is a great annual Church event on the Reservations

a part of the State of Oklahoma. The discovery of oil on their land enriched some of these Indians, but most of them are far from being even comfortably off. Their number has decreased to about 16,000 and their land has shrunk to one-eighth of its original size. They have been shamefully exploited. In 1931, unless Congress intervenes, Government oversight of these 16,000 Indians will cease. Bishop Casady's work has a small appropriation.

Idaho.—Work among the Shoshone, Bannock and Lemhi Indians, on the Fort Hall Reservation in the southeastern part of Idaho, began in 1900. An irrigation project now gives fertility to the land, and nearly all the Indians are farming their own small allotments.

The only Christianizing influence is the boarding school for girls which has been maintained by the help of our United Thank Offering missionaries. There is no church except a Mormon one for the white people at the Agency. The school has capacity for thirty pupils. The whole atmosphere is Christian in the Mission of the Good Shepherd, and the girls who are trained there help to supply what is

said to be the greatest need of these Indians, better homes.

Nebraska.—We have small missions in Nebraska on the Ponca and Winnebago Reservations, where Church schools are maintained and visits paid to the widely scattered families. The most satisfactory work is that done at the large Government boarding school at Genoa, where one hundred and seventy-five of the five hundred and fifty children are under our religious care. On a recent visit, Bishop Shayler confirmed a large class and found that practically the whole school gave correct answers to sixty questions about God, the Bible and Christian life, a record which speaks volumes for their instructor!

THE NAMES OF the two young women who made the colored posters in use during Lent were transposed when they were announced. Miss Ethel Hughes made the poster called "The Brotherhood of Man" and Miss Simone Strasser, the one which says, "Christ the Light of the World."

Maryland Nichols Dies in Liberia

Thirty-one years of age, and just entering her fifth year of service in Africa, Miss Nichols died on January 24th, after a brief illness

DEEP TRAGEDY visited the staff of the Liberian mission, late in January, when one of the newest and youngest of its staff, Miss Maryland B. Nichols, a teacher at the House of Bethany, Cape Mount, died from fever, in Grand Bassa where most of the staff had gathered for Convocation. The Bishop's cable, received on January 29, could give so little detail that THE SPIRIT OF MISSIONS has waited until letters could be received.

Now that letters have come, there is little more to be said. Miss Nichols had helped with most of the Christmas preparations for the children at the House of Bethany, leaving there to spend Christmas with Miss Keith at Cape Palmas, who otherwise would have had no other one of the mission staff with her. From Cape Palmas Miss Nichols went to Monrovia and then to Grand Bassa, and while she was not altogether well, there was no reason to expect the rapid and fatal development of a fever. The shock and grief to all her friends gathered at Grand Bassa go without saying. Miss Olive Meacham, the newest recruit, had barely arrived in Liberia and had this for almost her first experience.

News of Miss Nichols' death, spreading quickly among her friends in America, at once inspired them to provide memorials which should to some degree express their regard for her. At least three scholarships for children at the House of Bethany have already been provided.

Miss Nichols' girlhood was spent in



MARYLAND BENSON NICHOLS
1897-1929

Bloomfield, New Jersey. At the time of her appointment, she was a member of St. Luke's Church, Rossville, Staten Island, New York. In preparation for her work she had studied at Columbia, the New York School of Social Work and the Philadelphia Deaconess School.

Her mother, Mrs. H. B. Nichols, who is already known to many as the American representative of *The Liberian Churchman*, has been made chairman

of the Liberia Committee of the New York diocesan Woman's Auxiliary, her spirit and her work on behalf of Liberia providing the most beautiful possible living memorial to her daughter.

Coming at the close of an intensive study of Africa on the part of many groups of people during the past winter, this death may bring home to hundreds the great reality of Africa and its need.

Miss Margaretta S. Ridgely, who first went to Liberia in 1904 and returns there this spring, writes: "It was indeed a shock and grief to me to learn that Maryland Nichols had died in Bassa. We shall miss her sorely. She was such a faithful and cheerful helper. She was much beloved by the girls and had such a good influence over them, but this of course will live on in their lives, I feel sure. We can but believe that God, who called her to Liberia, needed her for yet higher service. May her joyful gift of life and service be an inspiration to many others to dedicate their lives to God in this most needy field."

The College Girl and the Church

Surely irresistible to every one of us must be
the appeal in the changing tide of thought,
the new wistful expectancy among college girls

By Winifred Kirkland

Author of "The Inescapable Galilean," a series now in The Century Magazine

THE COLLEGE GIRL NEEDS the Church, and the Church needs the college girl, but neither one is doing much about it. The two great streams of spiritual energy represented by the college girl and the Church are two mighty currents flowing in channels that grow steadily further apart. More and more the girl student has come to feel that the Church does not express her type of religion in its creed, nor permit her to express her type of idealism in its activities. Now the college girl's religious emotion and her religious action are today forces still largely blind, yet so strong that they are bound to turn somewhere for their outlet. But where? To whom?

If the girl student has become alien, if not hostile, to the Church, whose fault is it? The Church is only now waking to the fact that there is such a thing as the college girl, a girl who is capable of becoming a yeasty power for the future. The Church as a whole is not only indifferent to, but profoundly ignorant of the woman student. The first step toward sympathy must be the humble effort toward information.

What are the characteristics of the college girl of today? It is no easy task to say, and I am still hesitant about forming my conclusions, and humble about presenting them. One's first impression of them is hubbub, girls pulsing with mental and physical energy, hubbub of activities social, athletic, musical, intellectual, religious, hubbub of discussions entered into as gaily as one would enter a game of marbles, discussions of race and nation and man and God, problems high as Heaven, deep as Hell. Humility before mystery—it is not a virtue much

in evidence either in the curricula or the religious conferences now being served to the girl student by those in authority over her. The Church might well make a note of this fact.

The first thing to note about the college girl is her splendid physical health. She has behind her a generation or two of bodily comfort. The clearness of her eyes and cheeks is matched by the clearness of her head; she and her parents have both benefited by athletic exercise. There is nothing neurotic about the present-day student. Let the Church remember that she is physically vigorous enough to be sent out on any pioneer adventure, geographic or economic or spiritual. Let the Church make a foot-note also of this closely related fact: the college girl of today is well to do. We are accustomed to read of the mounting cost of a college education, and to hear apprehensive people regret the future class division this may cause, but the discussion ceases to be a negligible one when we sit by and hear and see the college girl of today. No casual observer can escape feeling that the average student in our women's colleges is both hopelessly and hopefully prosperous. In any program of approach which the Church may formulate it should bear in mind that it will be dealing with a young person whose background has never been menaced by poverty. We might at the same time recall that Jesus was once singularly attracted by the capacities latent in a rich young man.

Any approach to the college student must take into account not only her economic but her educational background. It is heartless to blame her for her heart-

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AT THE UNIVERSITY OF ARIZONA
*One of the girls' dormitories. The University
has about 1,600 students*

lessly scientific attitude toward life, when she has never been permitted any other attitude. She is some twenty years old, and this means that science has dominated her training ever since she was in her basinet. The college girl is now also old enough to be the first adult exemplar of what is known as progressive education. For this system which seeks to train a child's intelligence always by encouragement of natural impulses, and never by discipline of those impulses, we can have, on the whole, only praise, but I myself venture here one small note of adverse criticism. It is a criticism that has come to me by watching boys and girls who are products of a system that always makes things pleasant for the pupil. To my view it appears that progressive education develops, quite marvelously, creative expression in younger children, but that these same children in their teen age, have rather formed the habit of expecting all grown-up instruction to be entertaining. The pupil under this system exhibits far more power of initiative at ten than at twenty. I may be mistaken but it is to the manner of her early instruction that I attribute two characteristics of the contemporary collegian to which otherwise I frankly have no clue, for she is at the same time intensely individualistic and singularly lacking in initiative. All her educational training from babyhood has had as basic motive the pleasure of the individual pupil. The tiny child profits by this method, but the older one

comes either subconsciously or cannily to expect all subjects presented to him to be made attractive by some grown-up specially provided for this purpose. The result of the method is individuality in a child, often degenerating into mere individualism in the adolescent. The college girl of the present is a confirmed individualist. Self-government, the dream of my own college day, is now an accomplished fact, but to the average student it has become sheer boredom. I have heard many a student official bewail the self-absorbed indifference to all community responsibility among the rank and file of students. It is almost impossible, they said, to rally a quorum for any voting. With this regrettable individualism goes an equally regrettable passivity. The contemporary college girl little dreams that to an alumna of a generation ago she appears unbelievably passive.

In spite of all her apparent independence and self-assertiveness she is really utterly dependent on leadership—leadership skilful and devoted, but leadership just the same.

The college girl is so accustomed to laboratory technique that she is incapable of any but a scientific, intellectual approach to any subject. Anyone dealing with her must defer to the scientific habit of her mind, but let it be clear that it is no longer the matter of science but its method that is now coercive upon the thought-processes of all young people. But the Church possesses among its men and women, teachers who can defend their faith as fearlessly and as logically as the student's college professor defends his thesis. Undoubtedly the college girl is a hard-headed young person, harder-headed than her brother on the men's campus. She is not easily convinced by any argument about anything, but as I watch her, I believe her reluctance to accept any authority without proof is due to her self-knowledge. She knows that if convinced she will act on conviction.

The college girl as I see her has a deep sympathy and understanding of her elders. I never saw such comradeship between youth and age as I saw, for exam-

THE COLLEGE GIRL AND THE CHURCH

ple, at Silver Bay in the student conference last June. Never in history were youth and age so close together as now, provided only that age makes no claim to the pedestal, but relies solely on the personal. Youngsters and oldsters are drawing closer today because each perceives the other a little blind, a little hungry.

A wistful expectancy is the chief impression one carries away from the campus. I believe that the college girl is hungry, hungrier than she realizes, hungry for what the Church alone can give her. In the long years during which the Church has neglected her, others have bravely stepped forward to help. One hesitates to conceive what might have happened to the spiritual life of the girl student if there had been no national council of the Y. W. C. A. to direct her. But in this hour, both the girl in college and the world at large have reached a spot where an experimental, intellectualized religion can no longer direct or satisfy. Here lies an opportunity for the Church, and for the Church alone. Will the Church accept the responsibility?

The Student Council of the Y. W. C. A. ceaselessly laboring for years has achieved such conspicuous results as the great gatherings in June at Silver Bay and throughout the country. Giving itself to the student in a devotion such as the Church has nowhere exhibited, the Student Council has become unable to appraise this devotion in a self-critical humility. In a sympathy with the stu-

dent such as the Church has never manifested, the Student Council has become too much absorbed in the immediate and the contemporary to be sensitive to the great changes in the tides of thought now occurring in the world at large. The religion offered to the students in this movement is itself too much influenced by the tendencies of the day to be able to point a path to the days to come. It emphasizes the proudly scientific rather than the humbly spiritual approach to all subjects; God and prayer are exposed to precisely the same debonair investigation as sex relations or industry. The attitude reflects the popular belief in magic; the magic of size, which believes that the bigger a religious conference, the better; the magic of talk, which believes that a thing talked about is a thing accomplished; the magic of organization, which becomes so absorbed in its own skilful functioning as to forget the aim for which it was organized.

Now there are those who watch the skies and the tides of the new age and fancy they see an increasing reaction against many tendencies still proudly current. There is evidence that even at this moment the scientific attitude is being superseded by a yearning for intelligent mysticism, that the magic of numbers and of discussion is being superseded by a longing for silence and for littleness, and the efficiency of organization being measured against spontaneity and personality. This turning of the tides of current



KINGS COLLEGE, NEW YORK, IN 1768

From this grew Columbia University, where the women now outnumber the men. In 1927-28, in the undergraduate, graduate and professional schools there were 7,440 men and 7,722 women

THE SPIRIT OF MISSIONS

thought is still invisible to all experimental religion but it is a subtle crisis, a vital moment of which the Church must take advantage. At this hour of hesitant dawn let the Church receive youth into its keeping. All their busy science has at last led our young people to a veiled altar, before which they stand baffled and yearning, for science cannot teach them how to kneel.

Now the only people who can teach others to kneel are people who kneel themselves, humbly and openly and honestly, for anyone to see. Such people are to be found in the Church. This is a fact that I think the college girl everywhere is beginning to observe. Girl students pay very beautiful and spontaneous homage to the avowed faith of Church men and women who frankly live their creative creed without apology.

The college girl has wandered so far from the Church that she is beginning to think, or perhaps to feel, her way back to it. When she is urged to seek a "new technique of worship," or to compose, as I have heard her urged, a "new ritual," something deep within her suggests that possibly worship is something that forever eludes all "technique," and ritual something that rings thin unless accompanied by the reverence of the past ages. The keen-witted young person may herself detect the perilous tendency of present-day religious education to copy one characteristic of secular education, namely, pleasing the pupil. Even now she is capable of turning to a religious sustenance that makes no pretence of pleasing her palate. She herself may question whether that immature palate of hers is a safe criterion of the kind of educational nutriment she should receive. Youth itself is today canny enough to observe that much religious education is too close to contemporary needs to be authoritative. The college girl herself is coming to see that no experimental religious organization can ever take the place of the Church, which by definition is a body that combines experiment with tradition and organization with mysticism. The Church must rise to the leadership of youth because youth is now perceiving

that the function of the Church is to shed without compromise the light of eternity upon the contemporary.

But let the Church give full credit to the leadership that has so far directed the girl student, for this leadership has attained two conspicuous results. Nothing in the Y. W. C. A. councils is more impressive than the unqualified emphasis upon a boldly ethical religion. Not a girl leaves their conferences without the conviction that one's faith must permeate one's life if it is to be faith at all. The second accomplishment of the Student Council is the statement of student purpose with all that this statement implies. While no experimental religion can satisfy spiritual hunger, it may create this hunger, and it may make it articulate in such words as these:

"We, the members of the Young Women's Christian Association, unite in the desire to realize full and creative life through a growing knowledge of God.

"We determine to have a part in making this life possible for all people.

"In this task we seek to understand Jesus and follow Him."

Let the Church take this student statement of aspiration and on it base both the principles of its leadership of youth, and the details of its action. Let the Church examine the type of religious education now popular with the college girl, and then either humbly copy or boldly discard certain of its principles and practices. Let the Church humbly recognize that it is on the defensive and justly so. The college girl is openly critical of the Church, though secretly hungry for it. Therefore let there be no religious high-hatting of those keen young analysts within college walls. At the same time, let there be no undue propitiation of them. Let the Church be courteous but not apologetic. Let the keystone of approach be conciliation without compromise or concession, and on that principle let the Church proceed humbly to examine what the college girl needs, and then humbly attempt to give her the leadership she wants, the mysticism and the adventure she wants, the Jesus Whom she wants.

(To be continued)

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures from the Field



MARTHA BOYNTON AT HOOKER SCHOOL

In the festival dress of a Mexican girl. The skirt, three yards of red flannel, is covered with about 50,000 sequins. In the center is a gold eagle of sequins. The skirt was made by the sixth-grade children of Hooker School, who worked on it from April to September, as a gift to Miss Boynton



ARCHDEACON WATSON OF MEXICO
*With a Mexican godchild, on the way to
San Pedro Martir*



GIL, HOOKER SCHOOL'S GATEKEEPER
*With Teresa his wife and Margarita,
their child*



BISHOP CREIGHTON WITH THE CONGREGATION AT XOLOX (HOLOS)
*The Bishop is almost submerged at the right. The other clergyman is the
Rev. J. A. Carrion*



ST. THOMAS' MISSION, TIGARA (POINT HOPE), ALASKA

Showing the new chancel, built by Archdeacon Goodman, at the right, and a much needed extension at the left. See last month's issue (page 151) for details



OCTOBER SNOWDRIFTS AROUND THE HOSPITAL AT POINT HOPE

*The hospital was built by Archdeacon Goodman and the Eskimos, on his arrival in 1925.
He has no doctor or nurse*



DRAMATIC CLUB, SOUTHERN CROSS SCHOOL, PORTO ALEGRE, BRAZIL
Dressed as gauchos or herdsmen (cowboys). This was taken a few years ago. The man at the left is to be ordained in April, and the fifth is now a Seminary student.



AT ST. JOHN'S CHURCH, GRIFTON, EASTERN NORTH CAROLINA
The faith and effort of one Churchwoman, Mrs. Polly Smith, school teacher, mother and grandmother, started St. John's Church, which has since started four other rural churches and sent four men into the ministry.



SOUTHERN BISHOPS MEETING FOR CONFERENCE ON NEGRO WORK, ATLANTA, FEBRUARY 26TH AND 27TH
From the left, seated: Bishops Darst, Reese (Ga.), Mikell, Tucker (S. Va.), Cheshire, Horner, Tucker (Va.). Standing: Bishops Green, Jett, Penick, Capers, Finlay, Juhan, Wing, Mr. Hobbs, Bishop Maxon, Dr. Davis. Bishops Brutton, Thomas and Thomson also attended



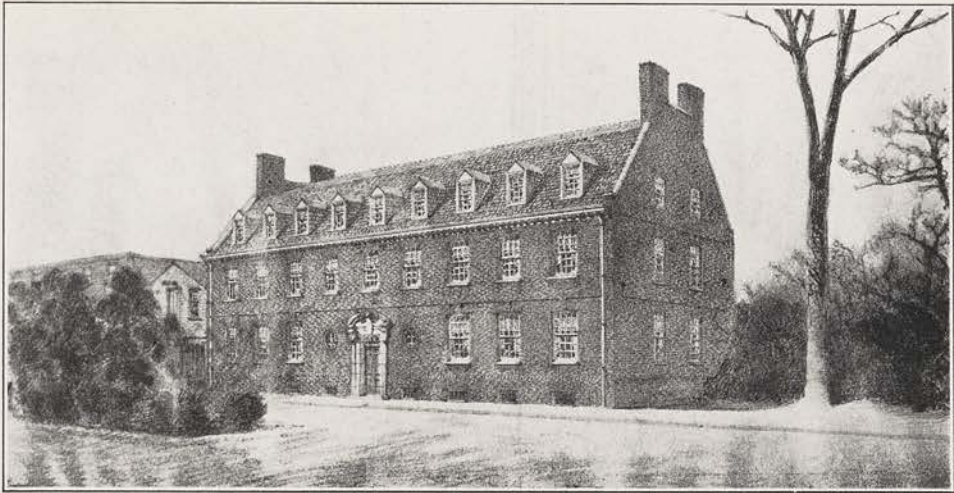
MAIN STREET, LOS CANOS, CUBA

An estate of the Guantanamo Sugar Company, where we have a preaching station visited as often as may be by the rector at Guantanamo, the Rev. J. H. Townsend, jr.



MORO GIRLS DORMITORY, ZAMBOANGA, P. I.

Built by the Girls' Friendly Society in America. Miss Frances G. Barlter, sending the photograph, writes, "The house is such a joy to us all." (See also page 254)



Cut loaned by Diocesan Record

SEAMEN'S CHURCH INSTITUTE, NEWPORT, RHODE ISLAND

Frederic Rhinelanders King, architect. Construction to begin shortly. The building is the gift of two Churchwomen, the Misses Edith and Maude Wetmore, in memory of their parents. One chief aim was to make it look hospitable, and the success attained is shown in a sailor's remark on viewing the plans: "Boy, that is a home!"

At the University of Virginia there are 2,000 students and 200 instructors; one instructor for every ten students. Our student rector has 800 students to minister to. This shows the difficulty of the task which he and many others in college centers are carrying on so splendidly



ST. PAUL'S MEMORIAL CHAPEL, UNIVERSITY OF VIRGINIA

This chapel, where the Rev. Noble C. Powell is student rector, ministers effectively to college students



Photo by Brown, Richmond
DR. RUSSELL RECEIVING THE HARMON AWARD FROM DR. JOHN STEWART BRYAN
Dr. Russell, now seventy-one years of age, founded St. Paul's in July, 1888

Harmon Award to Dr. James S. Russell

Founder and head of St. Paul's Normal and Industrial School, Lawrenceville, Va., receives national recognition for distinguished service

By Mabel Lee Davis

The writer of the following report, which has been much condensed, is a student in the Normal Department of St. Paul's School.

THE SPIRIT OF ST. PAUL'S was aroused when the students got the message that the Venerable Archdeacon James S. Russell, principal and founder of the School, had been considered by the Honorary Committee on awards of the Harmon Foundation and had received an honorarium of \$400 and a gold medal for his wonderful progress in spreading Christ's gospel.

The late William E. Harmon, founder of the Harmon Foundation, had a twofold purpose in view in organizing it: to stimulate achievements among the Americans of African descent for the distinguished service to their race in literature, fine arts, industry, education, science, invention and religion. The achievement must be national in character and scope. Twelve Negroes were honored this year.

On February 12th, 1929, at 8 p. m., students, members of the faculty and over 1,200 people, both white and colored, including visitors from many Virginia towns and even large cities such as Pitts-

burgh, Pa., assembled in the large and beautiful Kirby Auditorium, which was not elaborately, but simply and beautifully decorated with national colors and flowers and ferns which added the desired solemnity to the occasion. The auditorium was crowded to its capacity, while the rostrum was occupied by renowned men, both white and colored. The program began with a short prayer offered by the Rev. Junius L. Taylor, a former graduate of the school and now rector of a church in Richmond. This was followed by a hearty response of the audience in singing "America." The program included much beautiful music.

The opening remarks by the Master of Ceremonies, Dr. Charles L. Palmer, a well known dentist of Lawrenceville, were very appropriate. He expressed his opinion of the Archdeacon and of his great privilege and pleasure of being with him in the presentation exercises. He also mentioned the respect and honor he had for the man who is yet alive and is still

From the Norfolk Journal and Guide

ONE of the most impressive examples of interracial amity that it is possible to conceive in our bi-racial situation was witnessed at Lawrenceville, Virginia, when Archdeacon James S. Russell was formally presented the Harmon Award in the field of religion. Dr. Russell's citation could just as well have been for constructive achievements in the field of race relations. His contribution to this department of our general welfare has been equally if not more important than in the field of religion. And with just as much appropriateness the committee could have cited him for achievement in the field of education. Certainly the Archdeacon has combined his activities in two fields of endeavor—religion and education—in an environment pregnant with difficulties, to mold a structure of racial accord that is a model.

Because of his labors Virginia is richer in substantial citizenship, in real and personal property values and in higher moral standards. He has proved that where the races are in accord there is more social and economic progress among whites as well as blacks than obtains where misunderstanding and isolation prevail.

From the Richmond News Leader

GOING to Lawrenceville, Brunswick County, with no assets but faith and intellect, which became dynamic in prayer and wise effort, Archdeacon Russell made "bricks without straw." In the heart of the "black belt," where all the old misunderstandings might have been supposed to linger, he built up a school remarkable in every way, but in none more than in the good opinion it enjoys among the very people who might be expected to be prejudiced against it. To procure good will for Negro schools in the South has been more difficult, at times, than to get money for them. Archdeacon Russell has done both.

Through the corridors of the Virginia schools, in the footsteps of men like Archdeacon Russell, the way out of the shadows opens for the Negro. There is no other way for any race than that of education and religion.

doing a great work for his race.

He then introduced Mr. Benjamin Hicks, a loved citizen of Lawrenceville, who briefly but emphatically gave the needed knowledge which showed Archdeacon Russell's value to the farmers of southside Virginia. This man came forward in a persuasive way and left his impressions with the audience. He told how Archdeacon Russell had given his aid to the people in organizing a Farmers' Conference and other agencies to cultivate better farming methods, to promote better schools and build better homes among the colored people of this vicinity. He asked that God might bless the Archdeacon and his co-workers and at last crown their efforts with glory and with honor.

The Rev. Junius L. Taylor of Richmond was introduced. Dr. Taylor, a native of Norfolk, came to St. Paul's an illiterate adult. He worked his way through school and graduated in 1901. After finishing his trade and education at St. Paul's, he entered Bishop Payne Divinity School for his theological training and there he was ordained. Through the Archdeacon's manner of conducting service and his clean life, this man was led

into the Sunday school, Church, and finally into the ministry. Dr. Taylor said that when times were dark and cloudy, no food at meal time, no money when wages were due, that the Principal still smiled and prayed that God would open a way. The Archdeacon therefore became an inspiration for men and women.

Mr. H. L. Giles and Miss Geneva Byrd spoke for the faculty.

The next speaker was a little boy about eight years old from the practice school or elementary department of the school, Master Harrison Claiborne. He emphasized what the Archdeacon's life means to each community child. He told, in his innocent and childish way, how they said their prayers daily and worked and studied to be like their beloved principal, so that they might some day receive a Harmon Award. Then turning to the Venerable Archdeacon he said: "Kind sir, may you live on and on forever."

The Rev. Dr. Scott Wood and the Hon. E. P. Buford also paid glowing tributes.

It was a matter of much regret that the Rev. Robert W. Patton, D.D., director of the American Church Institute for Negroes, who has done so much during the last few years to help St. Paul's, was unable to be present because of a trip to Liberia to investigate the practicability of establishing there an industrial school similar to St. Paul's and other Institute schools.

The present Commonwealth's Attorney of Brunswick County, the Honorable B. A. Lewis, was afforded the honor and privilege of presenting to that vast and attentive audience the main speaker of the occasion, Dr. John Stewart Bryan of Richmond, Virginia. Dr. Bryan, who is publisher of one of the most widely known and popular newspapers of the country, the *Richmond News Leader*, is a man of liberal and enlightened views, and a prominent figure in interracial matters. He presented a multitude of invaluable gems, beginning his tribute in this manner: "The people who give him medals honor themselves."

Then he presented the \$400 check and gold medal to the Venerable Archdeacon

Porto Rico and South Florida

NOBODY MEANS to do it. But the fact remains, most of us are forgetting South Florida and Porto Rico. The hurricane of September 13th is not even a memory. As for the Porto Rico and South Florida Emergency Fund, how many of us have ever heard of it? How many of us have given to it?

When Bishops Mann, Wing and Colmore told the General Convention in Washington last October the heart-gripping story of mission residences wrecked, churches unroofed, and of St. Luke's Hospital, Ponce (it is our only hospital in the West Indies), so badly damaged that it must be rebuilt or abandoned, the Convention unanimously sent a message to the Church asking that \$202,800 be given at once.

The use of every dollar was clearly indicated in schedules carefully prepared by the bishops.

To March 18th, the National Council has available \$148,700.

Surely we are not willing to admit that our great Church cannot give \$202,800 to meet an emergency that touches the lives of thousands of our own people, English-speaking and Spanish-speaking, white and black.

To complete the Porto Rico and South Florida Emergency Fund \$54,100 is needed.

We can give it if we will.

Suppose we discard that word "if" and say "we can give and we will." Moreover we'll do it quickly.

JOHN W. WOOD,
Secretary, Department of Missions,
281 Fourth Avenue, New York.

Russell, wishing him a long and prosperous life. The Archdeacon was filled with ecstasy. He expressed his overwhelming thanks. He said that his success was due to the coöperation of his friends and that he wished to thank each of them.

Mr. W. E. Elmore, Clerk of the County, and Chairman of the Committee on Appreciation and Award, presented beautiful and costly flowers from the citizens' committee of Lawrenceville, composed of white citizens; and from the Officers Corps of the school, the faculty, Parent Teachers Association and the Archdeacon's own children.

Letters and telegrams came in great numbers, wishing him long life and commending his great efforts and work.

Archdeacon Russell in responding to the many good things said of him during the evening brought about a climax when he read a telegram from a friend of the school, who desired her name to be concealed for the present, pledging \$50,000

for the building and equipment of a girls' domestic science building at St. Paul's. The building is to be erected in memory of her mother.

Of all things needed at St. Paul's a domestic science building is the one thing most needed. It means that the students interested in domestic art will be more completely equipped, capable of giving better efficiency in their work, and being more beneficial on entering their world's mission. In the hearts of every student of the school as well as the Archdeacon was gratitude and thanks which could not be expressed.

Even though the auditorium was overcrowded and the program was about three hours long, the people were most attentive and showed no signs of wanting to leave when it ended. I actually believe that if the program had lasted three hours longer the people would have been equally interested and attentive when the end came.

Rogation Days Renew Their Blessing

Town and country unite in work and prayer
to extend the Church's life to all men, women
and children in rural districts in every land

CONSCIOUS, AS PERHAPS never before, of the spiritual, intellectual and social needs of the people who live in village and country, on farm and ranch, General Convention, at its meeting in Washington, suggested that the Joint Commission on Rural Work urge the Church to observe the Rogation Days with new and deeper vision.

In effect, Convention said, "We have prayed for God's blessings on the farms and field for centuries past; now let us broaden our petitions and pray for the farmer himself, his soul as well as his soil, his children as well as his crops." To this searching appeal, the Church is making, and will make, cordial response.

When the suggestion was made by the Division for Rural Work that Rogation Sunday might be developed into a national, even an international, "Rural Life Sunday," with Christians of every name and land observing one and the same day, the idea was accepted immediately. The Home Missions Council, representing twenty-six different denominations, and the Foreign Missions Conference of North America endorsed the movement by adopting the following resolution:

"Resolved, that the Home Missions Council approve the suggestion that the constituent denominations of the Home Missions Council observe, where possible, the fifth Sunday after Easter as 'Rural Life Sunday,' this to be done in such ways and by such means as the various church organizations and local conditions permit."

Dr. C. J. Galpin, of the United States Department of Agriculture, a Churchman and member of the Joint Commission on Rural Work, voiced his own and the opinion of many others when he said:

"What a vital thing to do! Should the national government, through its Department of Agriculture, or otherwise, the state government, the agricultural colleges and schools and farm organizations unite with the churches in keeping an annual 'Rural Life Sunday,' no one can estimate the results of such observance."

For the guidance of those who may wish to "know what to do," the Commission on Rural Work has suggested the following ways of observing Rogation Sunday:

The supplementing of the regular Rogation Day prayers (*Prayer Book*, page 41) with special prayers for God's blessing upon farm people, their problems, life and children. The prayers suggested for such use on the next page might well be used from time to time throughout the year, not only in the services of the Church but in Church schools, organization meetings and throughout the year.

The preaching of a sermon on "The Importance of Rural Life" or on some phase of the Church's work in village and country.

An address to Church schools on "Jesus, the Good Shepherd," or "The Parable of the Sower," bringing out in either case lessons based upon the theme suggested. The frontispiece in this issue is intended for use in this connection.

A debate by young people's groups on "Resolved, that the country church is more important than the country school," or other similar subjects.

The presentation of a pageant on some phase of rural life and work on some one of the Rogation Days or the Sunday itself.

The invitation to farm organizations and farm people, especially farm boys and girls, to attend church on Rogation Sunday.

SANCTUARY

Prayers for the Countryside

For Rogation and Other Days

O UR LORD said, "Lift up your eyes and look on the fields: for they are white already to harvest." How truly He spoke! There are millions of people living in the rural areas of the world who have never heard the Gospel message. Countless children in the country districts of our own America are without Church privileges. Souls deprived of the ministrations of the Church are on every side. The "laborers" are few. In response to our Lord's command and the world's need, let us pray:

FOR THOSE WHO SOW AND REAP

O ETERNAL GOD, thou Lord of springtime and harvest, bless, we beseech thee, those who sow the seed and reap the harvests of the world. Grant that they may receive the due reward of their labors and enjoy not only the fruits of the earth but those of the Spirit as well, love and joy and peace, through the merits of thy Son, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

FOR THE CHILDREN OF THE COUNTRYSIDE

O SAVIOUR of the world, who didst say, "Suffer little children to come unto me and forbid them not," bless, we beseech thee, all children and young people at work and play in the country districts of the world. Raise up friends, we pray thee, who will seek them out and bring them within the blessed influence of thy Church, that so they may know and follow thee, who art with the Father and the Holy Ghost, ever one God, world without end. Amen.

FOR THE ISOLATED

O GRACIOUS FATHER, thou companion of all men everywhere, bless, we beseech thee, all those who by reason of distance, illness or neglect, are deprived of the ministrations of thy Church. Encourage them in their loneliness and grant that, by the power and presence of thy Holy Spirit, they may have part with thee in the building up of thy Kingdom, through Jesus Christ our Lord. Amen.

PRAYER OF THE RURAL FELLOWSHIP FOR THE LABORERS IN HIS HARVEST

O LORD, the great Shepherd of the sheep, whose flocks are upon a thousand hills, and who hast put into our hearts the hope of a better country, even a heavenly; bless all those who search for thy sheep in scattered places, that they may bring them home to thee, who art with the Father, and the Holy Ghost, ever one God, world without end. Amen.

First Moro Girls Graduate at Zamboanga

School building overcrowded and not far from collapse makes admission of first high school class next term a puzzle difficult to solve

A FEW YEARS AGO the school for Moro (Moslem) girls in Zamboanga, P. I., was in much need of three buildings, a house for Miss Frances Bartter, in charge of the school, a dormitory for the girls and a school building. The house for Miss Bartter has been provided by the gift of one Churchwoman; the dormitory has been built by the national Girls' Friendly Society; and now only the school building is lacking, but the need for that is very serious as the present one is overcrowded and about to collapse.

A great event was to take place at the school late in March, when the first class was to graduate. This means that next year there will be a new first-year high school class. The first Moro girl was confirmed last year.

Miss Georgie M. Brown, Miss Bartter's assistant, was to leave on furlough in April. She, as well as Miss Bartter, was most anxious to know what possible arrangement could be made for the school, for next year. She writes, "The school building is so old and shaky that we are afraid it will fall down if anyone moves quickly in it, or if too many people get inside. The walls of split bamboo have

holes large enough for a child to crawl through. The building has been patched and repaired until there is nothing left but patches. The carpenter says the floor is 'like the waves of the sea.' There is no use putting new boards in the floor for the timbers underneath are no good. One door is off the hinges. We have tried to put it back but the hinges won't hold. I was sitting at my desk this afternoon when suddenly one leg of my chair went down through the floor. These surprises are rather distracting when you are trying to teach.

"Three grades are taught in the room under Miss Bartter's little house. The place is small and hot but it is much better to use it than to crowd five grades and two teachers into the room of the old building. As it is, there are two grades inside that building, two on the side porch and the kindergarten on the end porch.

"What we need is the piece of land which lies between our land and the road that runs along the beach. The Bishop approves of buying it and it could be had for a reasonable price." The amount needed is \$2,000.

To Discover Gloria Maria Cheong

THERE ARE MANY Chinese living in Cuba. A certain little Gloria Maria Cheong of Canton, whose father had a toy store and importing house here in Guantanamo, came to All Saints' School and in the course of time Bishop Hulse baptized her and later confirmed her. Soon Gloria's family went back to China to live and are now in Shanghai. When her godparents write they must write in Spanish for Gloria speaks no English and they do not write Chinese.

Gloria's godparents are anxious about

her Church connections in Shanghai. Efforts to have her transferred have not succeeded and now it is learned that she is married, but of her husband nothing is known.

Perhaps if some of our people in Shanghai read this they may be able to find her. Gloria's address is Woo Hing, Kiangsu Road 137, Shanghai. It would be splendid to learn that the seeds sown in Cuba were bearing fruit in far Cathay. —(REV.) J. H. TOWNSEND, *All Saints' Church, Guantanamo, Cuba.*

University of the South, Sewanee, Tenn.

Twenty-two dioceses now share the ownership of this school. Of its 350 students about sixty per cent belong to the Episcopal Church

A CULTURAL EDUCATION in an environment where the grandeur of nature is the inspiring background of everyday life—that is what Sewanee, the University of the South, has been working to provide ever since its foundation.

At no time in its history has there been more interest in the unusual work of this school, the only institution of higher learning in the South owned by the Episcopal Church, than there is today when, from the high plateau on which Sewanee stands in the Cumberland Mountains of Tennessee, there goes forth an appeal to continue Sewanee's expansion.

The reasons? Well, first of all, Sewanee not only stands for the development of the whole man in a healthy environment, where students and teachers work as friends, but as a small college it proposes that no amount of expansion shall rob it of the definite small-college atmosphere. It is definitely opposed to the purely technical and highly specialized education in urban institutions of great size. Such education has its place; but such education can only supplement, it can never supplant, the development of culture, intelligence and Christian character which is Sewanee's object.

Secondly, there is something about Sewanee which it has developed out of itself, and which has become rather famous throughout the South. It has no name more definite than "the Sewanee spirit" and its manifestations can be noted more easily than its origins can be analyzed. This "spirit" appears to be the result of the fusion of various elements in Sewanee's history. The bishops who founded the University of the South, Polk of Louisiana, Otey of Tennessee, and Elliott of Georgia, deliberately placed the school on a mountain, in the midst of a 10,000-acre domain more than

sixty miles away from the nearest community of any real size. That was just before the War between the States. During that struggle Sewanee's buildings were destroyed, the very cornerstone of the University was blown to pieces, and the original endowment entirely wiped out. There remained the land, one log cabin, and the faith of Charles Todd Quintard, succeeding Bishop Otey as Bishop of Tennessee. Bishop Quintard climbed the mountain with a few friends, put up a wooden cross where the chapel of the new Sewanee was to go, sang the *Gloria in Excelsis* with his companions, and descended the mountain determined to rebuild Sewanee.

He did. England gave money. In 1868 Sewanee reopened with nine students, two log cabins, two frame buildings, and a chapel 32 by 24 feet in size. But after that there were years of struggle. Students and teachers alike endured hardships unbelievable in these days of comfort. Professors sometimes returned their meager salaries to help the University fight through another term. Out of it all there has grown a tradition and a spirit that are uniquely Sewanee's; and out of it also there have come men prepared and qualified to take their part as leaders in the affairs of the world and of the Church.

Another contributing factor, which is at the same time the really unique thing about Sewanee, is the fact that on "the Mountain" there lies a purely cultural community. The University owns all of the land, 10,000 acres. It gives employment to all who are neither professors nor students, and rents land only to desirable tenants. For its buildings it quarries its own stone on its own domain. It operates all local industries, waterworks, laundry, hotel, printing press.

THE SPIRIT OF MISSIONS



SEWANEE'S FAMOUS TOWER

Breslin Tower, adjoining the college library, is like one at Magdalen College, Oxford

The Vice-Chancellor, who administers the affairs of the University, administers also the affairs of the town. In a word, Sewanee controls its own environment and approximates a small principality.

Anyone will see at a glance that this is no ordinary place. That it does its work well is attested by Sewanee's record. Sewanee's contribution to the Episcopal Church has been particularly notable; from its Theological School nearly 400 men have passed into the ministry, twenty-three of whom have become bishops. The University has a larger number of graduates mentioned in *Who's Who*, in proportion to its size, than any other university in this country. It has also produced six Rhodes scholars, a very large number in proportion to its size. Sewanee men throughout the country are to be found in positions of responsibility, and doing their work so well that a president of the United States was once moved to remark that he knew of no university of the same size, "in any part of the country, which has done

more for the cause of good citizenship than Sewanee has done. It is called the University of the South, but it is much more than that. Its welfare should be dear to all Americans who are both patriotic and far sighted."

There is another thing about Sewanee which is not only unusual but testifies to the wisdom and vision of the founders. Sewanee belongs to the Episcopal Church, and it serves as a bond of unity among the twenty-two dioceses in the South which share in its ownership, but it is in no sense a sectarian school. About forty per cent of the students in the College belong to other religious bodies. Owned by the Church, and with a tradition which in its religious aspect has been described as "reverently progressive," Sewanee makes its own Episcopal Church affiliations not a barrier to the admission of members of other communions, but the background of its welcome. Nor does this diminish the importance of Sewanee's function as a centralizing factor in Church life. That Sewanee has

UNIVERSITY OF THE SOUTH, SEWANEE, TENN.

given its own name to the Fourth Province of the Church is no small sign of its prominence in Church affairs.

Sewanee is the fountain head of Christian education for the Church in the South. Here is held annually the Summer Training School which brings together approximately 500 of the Church's leaders and workers. In rapidly increasing measure Sewanee is becoming the accepted place for the gathering of its leaders and the planning of its work. All of these conferences and gatherings are held where stands "a towered city, set within a wood," where the chimes in the tower ring by day and by night a song of faith, where there stands on the mountain's brow a great cross that gleams white against the green trees by day and shines with unwavering radiance all the night.

Here is the natural meeting place of the Church leaders from the Province of the southeast (from which it takes its official name, the Province of Sewanee) and here on its domain of ten thousand acres, situated 2,000 feet above the sea level, Church men and Church women in increasing numbers are building their summer homes under the shadow of the University. Here on its domain the Church in the South is working out, as in a laboratory, many social problems.

The Theological School at Sewanee is free from partisanship, and it avoids the standardization and convention that stamp many educational centers. Sewanee has never stood for any stereotyped expression of Churchmanship. It is no mill; there is no attempt to mold men into a type. The intimate association of the Theological School with the larger college of the University gives the theological students a breadth of outlook that is desirable. This relationship enables students and teachers to avoid any paralyzing groove, it aids flexibility of teaching in every way, so that men are made versatile, adaptable, and non-partisan. Men of most divergent types come to Sewanee, but the individual always is cultivated, and the men, as a body, are dominated only by a common spirit.

But because the graduates of the University are to be found in all parts of the country, ministering to the needs of their fellow men, it follows that the responsibility for the maintenance of Sewanee does not lie with the South alone, but is a duty resting on the whole Church.

Sewanee needs to expand. Ten years ago the University's enrolment was 170; today it is 350. There has been a 54 per cent increase in enrolment since 1922. It is now necessary to limit the freshman class to 125, and hundreds of applicants have been disappointed because there was no room for them. To look after the increased number of students now enrolled, Sewanee has to make use of temporary wooden buildings which must be replaced. Two more dormitories, a dining hall, a classroom and library for the Theological School, a swimming pool and the completion of the gymnasium, these and other items to complete the fabric of the present College are imperative needs.

To look after the whole number of students who want to go there, Sewanee needs another unit. Another unit means a new, individual college, expansion according to the plan of the founders whereby Sewanee was to grow as "the Oxford of America." It is in this way that the genuine character of Sewanee may be preserved in the face of necessary expansion. It is significant that the educational world today is turning towards this ideal which the founders set up for Sewanee seventy years ago. Harvard University has recently received a gift of \$11,000,000 for the creation of a group of small colleges linked to that university.

In the future, the greater Sewanee would not be transformed into a single vast university, with all the old flavor lost, but would be a group of small units working in harmony, according to the Oxford system. The working out of this plan, with the next unit to cost one million dollars to build—the second of the two millions now sought in the Sewanee Expansion Fund effort—would indeed make Sewanee more than ever a center of usefulness in education, and a source of pride to the entire Church.

The National Council

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

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

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

Appointments of the Presiding Bishop

April 1—Naval Academy, Annapolis, Maryland.

April 14—Tome School, Port Deposit, Maryland.

April 23—Address at dinner of the Missionary Society of the General Theological Seminary, New York.

Department of Missions and Church Extension

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

Across the Secretary's Desk

I HAD ONE CHILD very sick of pleurisy, some time ago," writes Miss Henrietta Barlow of St. Timothy's Hospital, Cape Mount, Liberia, West Africa, "but the mother took her home because she said I did not know how to treat the case. The mother said, 'The pain is like the poke of a goat's horn, so you should kill a goat, make medicine by boiling the horns, then wear one on the sore side. If both sides are sore you wear two horns.' People who claim to be civilized believe in such treatment, and often employ native medicine men."

Last October the good news reached the General Convention that St. Paul's Church, Nanking, had been returned to the mission. The people of the congregation turned to at once, fumigated, scrubbed and generally cleaned house. The men shared in this labor as well as the women. Now there comes a letter from the Chinese deacon connected with St. Paul's Church. He says:

"Our Church work is on the way to recover. The average attendance on Sundays is fifty persons or more. According to our estimate which is newly

made, we have a little over 150 baptized members and a little over 100 communicants. I believe that we have to rebuild our membership for according to our old records we have 500 baptized members and 300 communicants. Most of the members are missing.

"We are able to raise a fund of \$168 for redecorating the altar and the chancel. The chancel certainly looks prettier and more dignified."

To the great joy of a faithful congregation in the Panama Canal Zone, Bishop Morris, on February 3rd, consecrated St. George's Church, Gatun. (See February issue, page 86, for picture.) The Bishop says:

"The capacity of the church was taxed by the congregation, which seemed to include the whole community, and the service was dignified and impressive.

"I wish I could tell you how happy these people are at this realization of their dream. It certainly was a great day in the life of the faithful lay reader, Joseph O. Laurie, who has ministered there ever since coming to the Isthmus many years ago.

"Members of the congregation have made the font, pulpit, clergy stalls, Bishop's chair, and a concrete walk nearly fifty yards long."

Alaska has yielded another interesting instance of the value of the radio. The

THE SPIRIT OF MISSIONS

statement recently reached the East that the radio equipment of our Anvik mission in Alaska, operated by the Rev. John W. Chapman, D. D., had been destroyed. A friend of the Anvik mission wrote the doctor and expressed sympathy and asked for details. The letter made its long and slow journey to Anvik. The answer came back by radio through Berkeley, California, station W6BSP. From out of the air that station picked up the following:

"The following received via amateur radio 1-26-29 from K7MN, Nenana, Alaska, forwarded from K7TE Anvik: 'Mrs. Betticher mistaken radio set still in commission. Delco plant burned thanks for your letter. Please tell Ada all well.' (Signed) J. W. Chapman."

It finally reached the Church Missions House on a postcard addressed to the Secretary. "Ada" is Dr. Chapman's daughter, who is now secretary to Mr. Parson.

The National Council on February 6th faced the necessity of reducing the appropriations made by the General Convention in October, 1928, in the amount of \$194,077. This was the case because so many of the dioceses informed the Council that they did not expect to give their full quotas for the current year. (See the March issue, pages 183-5.) A cut in the budget can be made only by reducing the appropriation to each of the departments through which the work of the Council is carried on. This in turn means that practically every diocese and missionary district receiving aid from the Church at home must have its appropriation reduced. One can easily imagine the regret with which our youngest foreign bishop, the Rt. Rev. Norman S. Binsted, D. D., of Tohoku, received the message of the reduction, just as he was starting back to Japan. He wrote:

"It is depressing to think that the advance of the Kingdom of God in distant lands must be held up because so many of our Church people at home seem not to understand their relation to and responsibility for the Church's work."

But then his fighting spirit came to the

front and he continued: "I think it was General Jackson who sent a message to General Early who was being hard pushed to hold the line if he could. To which Early replied, 'We will hold it whether we can or not.' That will be our attitude no matter what happens."

Arrivals and Sailings of Missionaries

ALASKA

The Rev. and Mrs. Leicester F. Kent, coming home, left Nenana March 2.

BRAZIL

The Rev. and Mrs. C. H. C. Sergel, returning to the field after furlough, sailed from Lisbon February 25 and were due in Rio de Janeiro March 12.

CHINA—SHANGHAI

Miss Gladys M. Ross arrived in Shanghai February 16.

Mrs. Edward R. Dyer and two children arrived in Shanghai February 22.

CHINA—ANKING

Miss Alice Gregg arrived in Shanghai March 11.

JAPAN—KYOTO

Bishop Nichols and family sailed from San Francisco February 27.

The Rev. P. A. Smith and family sailed from San Francisco March 1.

Miss Caroline Schereschewsky sailed from San Francisco March 8.

Miss Etta S. McGrath sailed from San Francisco March 13.

JAPAN—TOHOKU

Bishop and Mrs. Binsted arrived in Yokohama March 4.

JAPAN—NORTH TOKYO

Dr. Mabel E. Elliott, coming home on furlough, sailed from Yokohama February 21 and arrived in Victoria March 2.

The Rev. and Mrs. C. H. Evans, coming home on furlough, via Europe, sailed from Yokohama January 28.

LIBERIA

The Rev. H. A. Donovan sailed from Monrovia for the United States February 24.

PHILIPPINE ISLANDS

The Rev. W. L. Ziadie sailed from Seattle February 24.

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Miss Dorothea Taverner, Miss E. J. Ridgway and Miss E. M. Haslam arrived in Manila February 14.

Miss Dorothy Latham arrived in Manila February 18.

The Rev. W. H. Bierck and family arrived in Manila February 28.

Sister Mary Michael of the Community of St. Mary, Sagada, returning home on sick leave, sailed from Manila February 16, accompanied by Sister Mary Cuthbert.

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary.*

THE FAMOUS SERBIAN Bishop Nicolai a few years ago was saying good-bye at our office just before leaving America. I asked him, "What is the best thing our Church can do for your scattered and unsheltered Serbian people?" His reply was, "Give the Serbians New Testaments."

Our parish clergy, hospital chaplains, and all in touch, by "ordinary" or extraordinary ways, with the foreign-born and their children, have scarcely begun to realize the possibilities of the use of the Scriptures in foreign languages. Testaments, Gospels and complete Bibles are easily available and cheap in almost every language.

The American Bible Society is a widespread and wonderful missionary organization. It has issued 194,000,000 volumes of Holy Scripture in more than 250 languages and dialects, and also in 17 languages and systems for the blind. In 1928 it issued over 11,000,000 volumes.

Especially important for us to give our friends and neighbors of foreign race and language are the diglot or bilingual Scriptures. These are now available in thirty of the languages most commonly spoken in the United States. The English text is in columns parallel with the other language. A number of these diglot Testaments or Gospels are priced at less than ten cents. Orders should be sent to the American Bible Society direct, or if any prefer, as a matter of conveni-

ence, through the Foreign-Born Americans Division.

We strongly recommend all clergy who might have use for these—and that means most of the clergy—to write to the address below, or to me, for a catalogue of the Society and especially for the new advertisement of their diglot Scriptures: The American Bible Society, Bible House, Astor Place, New York City.

Volunteer Voyage Chaplains

A NEW DEPARTURE is about to be made in the follow-up work of Anglican immigrants. We have gone into the matter carefully in England and Canada. For some years the Canadian Church has provided Volunteer Voyage Chaplains on the boats coming from England, who have proven invaluable in getting in touch with immigrants during the voyage so that on arrival they could promptly be followed up by the Port Chaplains to the parishes of destination. We have a most efficient Port Chaplain under our New York City Mission Society who meets the boats coming from England. What is needed are Voyage Chaplains on the boats who can obtain the names and destinations of Anglican immigrants during the voyage from England and be able to hand over these details to the Port Chaplain on arrival. Such work would take but little time and would be most interesting and useful. By his personal touch such a chaplain would show the immigrants that our Church in America is the same as their own and desires to continue to care for them in their new home.

Last year 33,597 English people came to the United States to live. The majority of these were members of the Church of England. They should have found their Church home with us, but have not, partly because the present system of follow-up can reach at the most only one or two thousand a year. With volunteer Voyage Chaplains a far larger number can be kept loyal. Through the cooperation of Church societies in England we are also hoping shortly to have the English parishes circularized.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

THE CONFERENCE OF Diocesan Executive Secretaries, meeting at Racine, Wis., January 29th to February 1st, 1929, adopted each of the following resolutions, the whole number constituting the Findings of the Conference. There were over sixty diocesan representatives present. It will be seen that a number of very important phases of work were considered.

YOUR COMMITTEE ON Findings recommend the adoption of the following resolutions:

Be it resolved, that we urge the publication by the Publicity Department of the National Council of the paper read at this Conference by the Rev. C. E. Snowden, and that the same be given the widest possible distribution.

Be it resolved, that we recommend an annual Conference of clergy and laity in every diocese to consider the Church's Program, and in the event it is impossible to hold such at another time that a day be set aside at the time of the annual Convention of the Diocese for that purpose.

Be it resolved, that we believe it is conducive to efficient performance of the Church's work to require regular reports of their activities from all clergy in receipt of missionary stipends.

Be it resolved, that we recommend that some provision be made in every diocese and missionary district for the payment of necessary expenses incurred by the Field Department or its members in the prosecution of its work.

Be it resolved, that the Conference of Executive Secretaries deploras any further reduction in the budget of the general Church and recommends that extra effort be made immediately on the part of those dioceses and districts which have not pledged their Quotas in full to increase the amount of their pledges for the year 1929.

Be it resolved, that we recommend to the dioceses a plan of apportionment to the parishes which takes into account not only the communicant strength and current expenses, but also their giving ability.

Be it resolved, that we highly commend the movement for the completion of St. Luke's Hospital, Tokyo, and believe the work in its behalf should be prosecuted vigorously in every part of the Church, and should be definitely ended by the first day of September, 1929.

Be it resolved, that we concur in the following statement made before the Conference by the Rev. Leslie Glenn: "The major objective is to get placed, in effective positions, clergymen and women workers who can give pastoral care to the students coming from all parts of the Church to strategic college centers."

Be it resolved, that we recommend that in every diocese and missionary district a person be appointed to cooperate as correspondent with the national News Bureau of the Church.

Be it resolved, that we endorse the principle and practice of the Diocesan Survey as described by the Rev. F. B. Bartlett, and recommend that in every diocese a survey be made by some qualified person not a resident thereof.

Be it resolved, that we urge upon the consideration of the whole Church the need of an immediate revival of personal religion and the practice of personal evangelism; the need of an evangelistic pulpit and the enlistment of laymen in evangelistic effort and preaching; and the establishment or strengthening of diocesan commissions on evangelism for inaugurating the work.

Be it resolved, that we recommend:

(a) That every parish and mission throughout the Church endeavor to make, as of primary importance, a thorough-going Every Member Canvass;

(b) That the motives of such campaign be kept clear, namely, to bring information to our entire group of communicants, to deepen the spiritual life, and to produce adequate financial support for the parish, the diocese, and the general Church Program;

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(c) We believe there is no adequate substitute for the Every Member Canvass, of which the essential features are

- Thorough education.
- Stimulation of the highest motives for giving.
- Emphasis on prayer.
- Enlistment for service.
- Good organization.
- Adequate follow-up.

While improvements in detail are continuously being made, any change or omission of these essentials is highly dangerous.

Be it resolved, that we urge upon the authorities of the Church the importance of taking up the program for Advance Work at the earliest possible moment. We recommend that this be made the order of business for the Church throughout the United States beginning next September.

Be it resolved, that for the Advance Work Program some provision be made by the National Council for the restoration of the contacts which existed in the days before the Nation Wide Campaign began, between those in charge of missionary work and the givers in the dioceses, and the allocation either of advance work projects or of missionary fields to the various dioceses.

Be it resolved, that we recommend a policy whereby the Field Department of the National Council may come into more immediate contact with the parishes of the Church for helpful service in cooperation with rectors and vestries in their work for the Church's Program, and that with this end in view the number of General Secretaries be maintained as provided in the program adopted by the National Council for this triennium.

The foregoing fifteen resolutions were adopted separately and the report containing them was then adopted as a whole by the Annual Conference of Executive Secretaries at Taylor Hall, Racine, Wisconsin, on Friday, February 1, 1929.

(Signed) HENRY N. HYDE,
Secretary of Committee.

Christian Social Service

THE REV. CHARLES N. LATHROP,
Executive Secretary

THE DEPARTMENT HAS had reprinted in pamphlet form, which is now available, at five cents a copy, the articles which recently appeared in *THE SPIRIT OF MISSIONS* on "Carrying Comfort to Women in Jails." These articles were very suggestive as to a method of approach and work that can be done by any parish group or individual in bettering jail conditions. A recent report of the National Crime Commission on city lock-ups is along the lines on which this Department has been working for the last eight years. They incorporated in their report a call to the churches to take a greater interest in the city lock-ups. In this connection they say, "A Church which tolerates the conditions which have been found to exist in the local jail is not worthy the name 'Christian.'" We take great pride in the fact that our Church almost alone among the Christian bodies of this country has for eight years been carrying as a principal project on its program the betterment of the local jail situation. Now, in the face of this challenge from the National Crime Commission, which is representative of the whole country, it behooves us to increase our activities, and to demonstrate that we, as parishes, are ready to accept the challenge in wiping out one of the sore spots of our society today.

VERY INTERESTING joint conference was held, early in March, between the Child Welfare Committee of the Social Service Commission of the Federal Council of Churches, and the Child Welfare League of America, at which arrangements were made for a joint supervision of the work of Mr. H. W. Hopkirk of the League, a highly qualified technician in child welfare institutions. The Protestant churches of this country (as distinguished from Roman Catholic and Jewish) care for approximately 22,000 children in about 400 orphanages.

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Our Church has 72 such orphanages, while the Methodist Church, which is the next highest in number, has 33. As this is the greatest number of children under any one group in the country, it is very important that these homes be of the very highest standard in their work. Mr. Hopkirk will be available for surveys or inspections of institutions and is ready to give advice and help to them in improving their standards of care.

A committee of three from each organization was appointed to supervise this work. The assistant secretary of this department was appointed as one of the three from the Federal Council. It is hoped that next year or the year after, it will be possible to have a conference of all the heads of these institutions to consider their common problems.

THE DIVISION OF Rural Work has issued a very interesting booklet on clerical salaries. The secretary has made a detailed study of salaries in the Church, and the conditions under which the clergy work. This booklet ought to be in the hands of every senior warden in the Church, so that he may realize what conditions actually exist. There is a charge of 25 cents for the publication to help defray the expenses of printing.

The following information on Summer Schools for Rural Clergy is now announced by the Division:

SUMMER SCHOOLS FOR RURAL CLERGY (Fostered by the Division for Rural Work of the National Council)

Vanderbilt Rural Church School, Vanderbilt University, Nashville, Tenn. Group leaders, Rev. F. D. Goodwin, Warsaw, Va., Ven. V. G. Lowery, Ensley, Ala., April 1-12.

California Ministers' Summer Institute, Pacific School of Religion, Berkeley, Calif. Group leader, Rt. Rev. William P. Remington, D.D., Pendleton, Ore., May.

School of Community Leadership, Kansas State Agricultural College, Manhattan, Kansas. Group leader, Ven. L. W. Smith, 917 Polk Street, Topeka, Kansas, June 10-20.

School for Rural Pastors, State College of Washington, Pullman, Wash. Group leader, Rt. Rev. William P. Remington, D.D., Pendleton, Ore., June 17-28.

Wisconsin Rural Leadership Summer School, University of Wisconsin, Madison, Wis. Group leader, Rev. H. W. Foreman, 281 Fourth Ave-

nue, New York. Leader of women's group, Miss Edna B. Beardsley, 281 Fourth Avenue, New York; Miss Anna M. Clark, assistant, 600 Lexington Avenue, New York, July 1-12.

Summer School for Town and Country Ministers, Cornell University, Ithaca, N. Y. Group leader, Rev. C. R. Allison, Warsaw, N. Y., July 22-August 3.

Summer Conference for Town and Country Ministers, Washington College, Chestertown, Md. Group leader, Rt. Rev. G. W. Davenport, D.D., Easton, Md., Sept. 9-14.

AN INTERESTING BOOK which has lately come out is the *Proceedings* of the last session of the Parent Education Association, called *Building Character*. It contains papers summarizing the best knowledge in the field of educational psychology. As is always the case with the annual proceedings of this Association, the material is the best thought of leaders in their fields, with helpful and concrete examples of their discoveries. The book may be secured through the lending library, 281 Fourth Ave., New York, although it is so inexpensive (\$1.00) that everyone interested in the education of children, either in Church school or in the home, should own a copy.

Religious Education

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

IT IS ALWAYS a pleasure to come across passages which confirm and emphasize one's own "pet ideas." Within a few weeks I have encountered three such passages, each developing a point set forth in *The Center of Gravity in Religious Education*. The first quotation is from *Suggested Principles of Character Education*, by Ross N. Young, principal of a high school in Minneapolis.

Mr. Young writes as follows: "Education consists of changes. It consists of changing people from what they are as far as possible into what they ought to be. These changes can come only from within the person, and a person is changed only by what he does. A parent or a teacher does not change a child. Only the child can change himself by what he chooses to do."

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The second quotation is from Dr. Bowie's *The Master, a Life of Jesus Christ*: "As he loved God, so also Jesus loved people. When at a later time he said to his disciples that all the law and the prophets were summed up in these two commandments: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself,—he was passing on to them what he already had experienced. His relationship to God made him related to all his Father's sons. People appealed to him not only for what they were but for what they were not,—and might be. His attitude was not sentimental and indiscriminating. He saw men's faults, and helped them to see them; but he saw also the promise in them which they had not begun to see. Instinctively he measured every institution of society and of religion, by this test,—what does it do for human souls? What does it do to bring men nearer God?"

Finally, the following paragraph is taken from *Religious Education*, by Theodore G. Soares:

"How is the boy or girl who is the subject of all these programs to achieve any unitary experience? How are they to get any sense of proportion, any appreciation of the hierarchy of values? Confusion is only made worse confounded when it is supposed that the different stimuli appeal to different sides of human nature, as the physical, social, mental, and religious sides. We cannot split ourselves up into such constituent elements. Education would be very much simplified if we could send a child's body to the gymnasium, his mind to school, his social nature into the amusement hall, and his soul to church. But the whole child is always present; his whole personality is affected in each partial reaction of the organism. One experience carries into another, all tending to some sort of integration or disintegration of the self. It is a spiritual personality that joins the games and responds to all the social and mental stimuli of the players; it is a psy-

Read a Book

FOREIGN MISSIONS UNDER FIRE.
By C. H. Patton. Pilgrim, 1928.
\$1.00.

Recent days have been an open season for criticisms of the Christian missionary enterprise. Mr. Patton, in sprightly conversation with a lawyer, a corporation president and others, demonstrates the shallow basis of most of the objections, and presents concrete graphic data on the missionary enterprise of today. Each conversation is supplemented with carefully chosen passages from recent popular books on Missions such as McAfee's *Changing Foreign Missions* and Seldon's *Are Missions a Failure?* Any one who has been troubled by the current criticisms of the Church's work will find this small volume of real value. It should also be helpful in answering effectively the criticisms of our friends.

cho-physical organism that spends five hours at school, nerves and muscle tingling to be active; it is an alert mind that goes to church to ask questions about accepted doctrine; it is a fun-loving social creature who is set to study the Sunday-school lesson."

Adult Division

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

DO YOU EVER think? Many who read this will say to themselves: "The writer is either insulting or a fool. Of course I think! One cannot live in the midst of this highly competitive age without thinking." The casual conversation heard on the street car, in the restaurant, and in the places where men mingle would seem to bear out the claim of thoughtfulness. Listen in on the conversation of almost any group. About every third sentence will begin: "Well, now I think—"

Isn't it rather an insult to ask Americans whether they ever think? Recall for a moment the tremendous emphasis we Americans have put upon popular education. We have so pinned our faith to general education that we have come to believe that any defect in community living will be remedied by our children in the next generation.

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If this is so, then why are we confronted with certain facts in our community life? Why should trade unionism be obliged to set its standard at what the lazy man will do? With all of the general education that is current, plus the education for workers which is increasing, why is it that the standards both of quality and quantity of work are not more rapidly advanced?

What is at the basis of this situation? Here is one significant fact. The average schooling process in this land of ours stops when the pupil is in the sixth grade and is about twelve years of age. Add to this another fact which can be proven from your own experience. In spite of assertions to the contrary by orators of the occasion, Commencement Day is the end of thinking for the majority. True, we may attend classes thereafter, but we attend as auditors and not as creators.

As President Lowell has said: "All true education above rudimentary, mechanical training is in the main self education with assistance, under guidance and stimulation. A tutor can help, but he cannot supply the place of effort on the part of the student. Massage is not equivalent to exercise in developing strength—a truth that applies not only to the learning of a definite subject, but still more to preparation for the battle of life. So far has this been forgotten that to the public, and probably to most members of the teaching profession, the words education and instruction are synonymous; whereas in fact instruction is a means, and only one means, to education. For that reason there has been a tendency to teach too much and study too little. What we need is personal thought as compared with receptivity.

But can we *think* after twenty-five? Did not William James say: "Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they will have in their lives"? He did, but other scholars have found otherwise since his day. And even if we take his dictum as final, we need to scrutinize his wording, "Outside of their own business." There is the loop-

hole in his flat statement. Men *can* continue to learn and to think in connection with that which they *make* the chief activity of their lives.

But a more recent scholar opens the door much wider. After extensive tests with many groups of adults Professor Thorndike concludes: "In general, nobody under forty-five should restrain himself from trying to learn anything because of a belief or fear that he is too old to be able to learn it. Nor should he use that fear as an excuse for not learning anything which he ought to learn." His tests show that from twenty-five to forty-five we are better able to learn than in childhood, and at least as well able to learn as during early adolescence, if not better able.

The interesting results of his experiments indicate that we *can* learn certain things *better* in mature years. Are we doing so? Generally, no. Except from the standpoint of science we have lost the sense of a God who is still eager to reveal new truth. And without that sense, we go on accumulating material means, the opinions of others and an increasing determination to maintain the *status quo*. We turn to physical stimuli to produce the thrill of life for no door of adventurous hope appears to our anxious eyes. But the door is there in the God-given ability to think. Do you ever think?

AFTER YOUR STUDY class—what?

Hundreds upon hundreds of Church people have been reading and studying and thinking about Africa, her people and problems, and our own relation to them, as followers of the Master. Most of this group study is now over. What has it all amounted to?

Has it been a dreary task, the completion of which you marked with a sigh of relief?

Has it been an interesting vicarious experience of far away folk and customs soon to be forgotten?

Has it aroused a continuing active interest in an underprivileged people for whom you have a new sense of responsibility?

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Does your new interest compel you to spread to others what you yourself have just received?

Have you considered what your group or your parish might do *now* and during the coming months to help these Africans, especially in Liberia, with their problems?

Unless everyone who has thought of Africa during these recent days faces these questions squarely, that study will have been in vain.

Many, it is true, have studied Africa. Many, many more, however, have been completely untouched. To everyone who has experienced the joy of knowing Africa there stands open an unique opportunity. What would it mean to the individual, the parish, the Episcopal Church, Africa, the Kingdom of God, if every member of

every study group took it upon himself or herself to gather a small group with whom to share the newly discovered knowledge and interest in Africa? Two months—April and May—lie ahead. To what better purpose could they be put than for every one of us to do this very thing?

The Book Store and Library have been deluged with orders for material on Africa for several months past. The regular season is over, however, and those who wish to utilize this "post season" period will find both ready to give prompt and satisfactory service. The opportunity is at hand. Will you grasp it?

Ask The Book Store to send you a copy of *The New Africa in My Parish* (25 cents) which tells you how to go about this venture.—W. E. L.

The National Federation of Episcopal Young People

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

DURING THE PROVINCIAL convention of the Young People's Service League of the Province of Sewanee in August, 1928, a committee on recommendations made, among other suggestions, the following:

The Y.P.S.L. of the Province of Sewanee has heard the challenge of the Bishops' Crusade to renewed allegiance to our Lord and His Church.

We have realized more clearly that in Baptism and Confirmation we solemnly promise "to continue Christ's faithful soldiers and servants unto our life's end."

We recognize that our Lord called us to His service and that His service means always witnessing to Him and His saving power.

We know that "individual work for individuals is the simplest, surest and most fruitful method of spreading the Gospel and winning the world for Christ."

Therefore, *be it resolved* that the Y.P.S.L. of the Province of Sewanee mobilize its membership to the duties and privileges of Personal Evangelism and that it accept as one of its supreme objectives the responsibility of bringing others to Christ through Baptism and Confirmation.

Be it further resolved that this work be unitedly and effectively undertaken and sustained as a vital part of every League's program.

Be it further resolved that the President appoint a commission to further the work of Personal Evangelism, and that the chairman be sent to Washington to attend the convention of the Brotherhood of St. Andrew, where evangelism will be the predominant thought and idea."

The above resolution was passed unanimously and the president, Miss Cecil Burroughs, appointed such a commission with Morton O. Nace of Miami, Florida, as the chairman. The members of the commission met at Sewanee and there, with Bishop Juhan of the Diocese of Florida, made some tentative plans and offered suggestions as to the best ways of developing a real program for the Leagues in the various dioceses. Lent was decided upon as the most logical time for undertaking this program. Each member of the commission was asked to help a certain diocese with its program, some

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of the members having two dioceses for which they were to be responsible.

As suggested, the chairman was sent to Washington at the expense of the province. Soon after the convention, three members of the commission met with Bishop Juhan and after careful consideration put the suggestions approved into this outlined form for either large or small Leagues to use as a basis for their programs.

1. Sexagesima Sunday. Discuss the whole program with your rector. Appoint League committee. Announce the program to the congregation. Appoint speakers for the following Sunday.

2. Quinquagesima Sunday. Have speaker for the morning service on personal evangelism and its program. Announce the following Sunday the pageant, "Bringing Others to the Master."

3. First Sunday in Lent. Ask rector to preach on personal evangelism. Present the pageant.

4. Each Sunday night during Lent at League meeting. Stress personal evangelism in the program. Have special prayers for one of the following Church fields each Sunday: China, Japan, Mexico, Porto Rico and Liberia. One Sunday have the members of the League answer roll call with a Scripture reading relating to evangelism.

5. Special young people's Confirmation class. Try to have the class presented as soon after Easter as possible.

6. Visitation Sunday. The purpose of this is to have the League divided into teams going out one Sunday afternoon to visit homes of the members of the congregation and interest them in the work of the League and its program of personal evangelism, seeking to obtain members for the Y.P.S.L. and to assist the rector with Baptismal and Confirmation candidates.

7. Corporate Communion. Make a special effort to have every member of the League attend, and as many others as possible.

8. Lenten service. If possible conduct or help with one Lenten service each week.

9. Family devotions. Each member

make an effort to renew the use of family prayer and grace at meals.

10. Carry out the entire program all during Lent.

In order to help the individual Leagues with their program the diocesan president of the Y.P.S.L. appointed one person to act as chairman of the Committee on Evangelism for that diocese. Working with this chairman was a committee of three members from each parish league, which was responsible for the actual working out of the plans. To aid the League committee in the parish, the following suggestions were made:

1. Confirmation classes. Assist in the preparation of a class for Confirmation by: Interesting those members of the League who are not confirmed; encouraging as many members of the League as possible to attend the classes; creating among the members of the League an interest in the beliefs and services of the Church.

2. Family devotions. Stressing the use of grace at meals in the homes of League members and others. Explain and introduce family prayers. Arrange for a visitation committee.

3. Special services. Be responsible wherever possible for one weekly Lenten service. Conduct services where possible in jails, institutions, children's homes.

These suggestions, together with the foregoing Resolution on Personal Evangelism, the pageant, "Bringing Others to the Master," and a list of provincial commission members with the diocese of which they had charge, were printed in a booklet with the theme, "Go, Tell."

The provincial president of the Y.P.S.L. and the Provincial Commission on Evangelism sent copies of all letters, programs and publicity to diocesan presidents and counsellors and chairmen, who in turn communicated with every League. Articles were written for diocesan papers and talks were given by League members to congregations and meetings so that when Lent approached nearly all the Leagues were ready to share in the program.

In carrying out the program on Evangelism an endeavor has been made to co-

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operate with other organizations in the Church, active in the same work, especially the Brotherhood of St. Andrew and the Daughters of the King, from whom help and encouragement have been received.

Just what the definite results will be it is too early to say. When the reports are given at the Provincial Convention at Sewanee next summer we shall know better what this program on Personal Evangelism has meant to the Leagues and

its members. We do know that there is quite a bit of enthusiasm and that a majority of the Leagues are concentrating on this program. We feel we are just at the beginning of this work, the result of which we hope will be that each League will sense its responsibility, duty and privilege of personally witnessing and working for Christ and His Church.—MORTON O. NACE, *Chairman, Provincial Commission on Evangelism, Province of Sewanee.*

National Student Council

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

ANY PROJECTS FOR buildings or purchase of land for student work on the Advance Work Program for 1931, should be presented at once through the bishop of the diocese to Bishop Cook of Delaware, who is chairman of the Advance Work Commission. Copies of all askings should also be sent to the Secretary for College Work.

1900

ONE OF THE things that will puzzle historians who study, in future years, the strategy of the American Church, will be the way in which plans were made for distributing churches around a city without any regard for the presence of the universities and colleges. Parishes are assigned according to convenience and density of the homes, and the presence of five hundred Church boys and girls in a nearby college never materially affects the calculations.

Bishop Kinsolving of Texas saw this as long ago as 1900 and when the church nearest one of the educational institutions in his diocese was unable to do anything for the students, he started a mission right at the students' front doors. The local church protested, "The mission will weaken us. There are not enough people in that section of the city."

The Bishop believed that students were people, and built the mission. Today both the local church and the chapel are working with students in complete harmony.

SALUTATION

Christ, I have read, did to His Chaplains
say,
Sending them forth, *Salute no man by the way:*

Not that He taught His Ministers to be
Unsmooth or sowre, to all civilitie;
But to instruct them, to avoid all snares
Of tardidation in the Lord's Affaires.
Manners are good: but till his errand
ends,
Salute we must, nor Strangers, Kin, or
Friends.

—Robert Herrick.

A REAL OPPORTUNITY

Student groups everywhere are looking for something to do. Here is a specific job whose results may be far reaching in terms of human experience. It is the task of working up the delegations for the student conferences this June. The conferences will mean a rich experience for all who go. There may be some students on the campus who have never shown any interest in religion. Get them to the June conference and they may be awakened.

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The simple task of going around from room to room, calling on the prospects, will do much to cement contacts between Church students. Another practical step is to raise money to send delegates from the Church Club.

At Middlebury College, Middlebury, Vermont, a student committee called the Northfield Committee is making up a delegation under the leadership of the Rev. Edric Weld for the Northfield Conference which Bishop Dallas is leading.

Communicate with the Church Missions House, 281 Fourth Ave., New York, if you are interested in detailed plans or want help, financial or otherwise, mostly otherwise.

NEXT YEAR

At this time, college men and women are trying to decide on their vocation. Christianity ought to have something to say about this. God's Will ought to come into the picture. Many men ought frankly to be challenged with the ministry and like vocations. The best way to do this in many cases is to send the undergraduate on a visit to one of the Church Seminaries or to have some of the Seminary professors or students come to the campus for a visit. This Department is prepared to help financially with this.

A man ought not to have to decide to enter the ministry in order to enter a Seminary. He ought to have no sense of turning back if he leaves after one or two years to take up another work. He will be all the better layman for having had a year or two of Theology.

PROVINCE OF THE PACIFIC

At Montecito, California, May 14th to 18th, the Synod of the Province of the Pacific meets, and at this time it is planned to gather all of those interested in student work for conference with the Rev. Leslie Glenn and others who will be there. The Rev. Hoyt E. Henriques of Salt Lake City is in general charge of this, and he or the Rev. Penrose Hirst, 2429 Haste St., Berkeley, Cal., should be addressed for particulars.

The recent report made by the Rev. Perry Austin shows that 90 per cent of the clergy in this Province came from out-

side the Province. They are trying to raise up a native ministry, and the place to begin this is in the colleges.

BOOKS

The new *Prayer Book*. 25 cents. The immediate opportunity should not be missed to pass this book on to students, who will perhaps read it with new interest because of the changes.

Francois Coillard, by James Thayer Addison. Church Missions Publishing Co., Hartford, Conn. 35 cents. A short biographical sketch of a great missionary.

Real Life in the Ministry. Bishop Lawrence. Obtainable at Church Missions House. 5 cents. An intimate address, intensely interesting.

The Inescapable Galilean, by Winifred Kirkland, is now appearing serially in *The Century Magazine*, beginning in March. It will be published in book form this June. Miss Kirkland's article on college women and religion appears elsewhere in THE SPIRIT OF MISSIONS.

Everyone should be poor from having given money to the South Dakota student fund. That's why we don't suggest expensive books this month. We shall be glad to send the first three mentioned above to anyone who will send a dollar, and then we know a man who, big-hearted like, will make it possible to give the dollar to South Dakota.

INTERSEMINARY MEETING

The fourth annual meeting of New England Seminaries had as its theme, "Toward a More United Church." It met at Newton Theological Institution. Among the speakers were Dean Washburn of the Episcopal School at Cambridge, and Mr. Sherrill of Trinity Church, Boston. Dr. Sullivan of Trinity Church, Newton Center, led the worship.

EAGLESMERE CONFERENCE

At the Conference for Colleges and Seminaries of the Middle Atlantic States, to be held at Eaglesmere June 12th to 22nd, the Rev. Pitney Van Dusen is to give a course on "The Personality of Jesus."

ORIENTAL STUDENTS AT TAYLOR HALL

It is not too soon to start now to plan

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for this annual meeting of Oriental Students held at Taylor Hall, Racine, Wis., September 5th to 12th this year.

Mrs. Edna Biller creates the atmosphere of a Christian home that is more important than all of the discussion and speech-making. She asks that those who know Oriental students who ought to be invited to this will send their names to her at once, in order that she may have them on hand for the Executive Committee meeting on April 6th.

SOUTH DAKOTA STUDENT FUND

Someone asks whether the \$5,000 goal set by Iowa students for the Lenten offering for South Dakota is all to be used in one year, and if so, is it all to be in salary? The answer is NO to both counts. The fund will be used to get the work started over a period of several years, in the expectation that local support will be rallied to carry on the enterprise.

A report on the results of the fund will be made by Robert Gradert next month. It is urged that all contributions be made as soon as possible to him at Iowa City.

AMHERST

A new type of quiet mission was held here under the leadership of the Rev. Arthur Kinsolving, during the week of February 11th. The Rev. Messrs. Ernest

Stires, Brooke Stabler, and Leslie Glenn spoke on successive mornings in chapel, lived in fraternity houses, and met with various individuals and small groups. There was no effort made for large meetings, but the unobtrusive impact upon the college had great value.

CLERICAL CLUB

One of the most vital parts of Mr. Kinsolving's work at Amherst is the Clerical Club which meets once a month at dinner to hear a clergyman tell of his experiences in the ministry and to study the problems and opportunities of the ministry. About forty students belong to it, and in the few years of its existence, it has helped many men to find a vocation.

MISSION IN IOWA

The Rev. George R. Wood, a novice in the Society of St. John the Evangelist, conducted an eight-day mission at the Iowa State College, at Ames, in the chapel where the Rev. LeRoy S. Burroughs is student rector. Mr. Burroughs has been carrying on the student work at Ames for ten years and is now about to see the fruition of one of his dreams when the new church is completed. He and his wife have been a splendid influence over a long time on the Ames campus.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

OFFICERS' CONFERENCE

A CONFERENCE FOR diocesan officers will be held at Taylor Hall, Racine, Wis., April 26th to 30th, on the subject, "The Women of the Parish in the Life of the Church." At a similar conference last May, plans for the triennial meeting in Washington were discussed. This meeting will offer an opportunity for discussion of the work dealt with at the Triennial. Applications should be made to Mrs. George Biller, at Taylor Hall. The charge will be \$3.50 per day. The con-

ference will begin with lunch on April 26th, and close on April 30th.

FIELD WORK, A BY-PRODUCT OF THE UNITED THANK OFFERING

FIELD WORK is an important part of the program of any organization. This is especially true of the work of the Church. Here it is essential that those engaged in any part of the work shall understand and cooperate in the work of the whole. The Church needs complete coordination of its component parts, in

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the same way that a business organization or a football team needs it. That is why we have field workers.

The field work of the Woman's Auxiliary is directed from headquarters through a Field Committee of the National Board and a headquarters secretary, and carried out by a staff of U. T. O. field workers in the field. The object of the Auxiliary field work is to bring to every woman and girl in the Church the knowledge of the entire work of the Church and an opportunity to share in it.

There are at present two secretaries on the field staff, Mrs. Augusta Taber and Mrs. Arthur Gammack. The salaries and expenses of these secretaries are paid from the United Thank Offering. That is why they are called "U. T. O. Field Workers." It has sometimes been found that this term is confusing and many think the field workers are simply for the purpose of extending the United Thank Offering. This is of course only one small part of their work.

It may be interesting to know how the contact is made between the field and the worker. It originates in different ways. Sometimes an officer, or the Board of the diocesan Auxiliary, feels the need of having an intensive piece of work carried on in the diocese. They in turn go to the bishop, who, may, after carefully considering the matter, request from headquarters the loan of a U. T. O. field worker. The field worker may remain in the diocese from one to six months, depending on the nature of the work to be done. Sometimes the request for the field worker may originate with the clergy or the bishop himself.

The approach of the field worker varies according to the diocese. Sometimes she is fortunate enough to begin her work immediately after a diocesan council or annual meeting of the Auxiliary. She has attended this meeting, learned much of the work of the diocese and met those in charge. At other times she may have met first with the Auxiliary officers and discussed with them the needs of the diocese and the plan of work. Again she may have met first with the bishop, arch-

deacon or executive secretary, together with a representative from the women of the diocese, and formulated plans. The plans and methods used are varied. The important fact is that there should be such a definite plan and a definite diocesan responsibility for the field worker while she is in the diocese. In the few instances where the field work has had to be carried on without the careful planning of the diocese it has been greatly handicapped and much less accomplished than had been hoped.

After this preliminary meeting the field worker starts out to visit the parishes and missions of the diocese. But long before she ever came to the diocese, the diocese itself has been planning her schedule, writing and talking to the various places she will visit, and arranging for her coming. So finally the field worker begins with a carefully worked out schedule, a plan of action for the diocese, and the enthusiasm and help of the diocese strongly behind her.

"But what does the field worker *do* when she visits the parishes and missions?" First of all she does "case work" with the Auxiliaries and guilds she visits. She helps them with their programs for the year, helps to plan their service work and their various activities, helps them with their problems whenever they will let her, and finally helps them try to find and interest that elusive "younger woman."

Then she helps with the Church school, planning better methods or new courses of study, and starting the teachers on a training course. She may help start a young people's society or a girls' or boys' club or even a men's club. She is sometimes asked to take the sermon time on Sunday, which is a very difficult thing to do. She visits institutions of all kinds, and the sick, and the shut-ins, and cheers the discouraged.

There are also many special projects carried out by our field workers. Among these are such as surveying the secondary schools of an entire province, carrying on special meetings and conferences on Church unity under the direction of the

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diocesan authorities, holding Quiet Days, working among mountain people, in rural sections, among the isolated and with people of various races. In the summer their time is given over to conferences. They attend conferences of many kinds, leading groups in mission study and in the work of the Auxiliary in many of our big conferences, and acting as

leaders in some of the smaller specialized groups, such as the camp conferences for young people and the national rural conference.

Our U. T. O. field workers are very close to the heart of the Church. They spend their lives with the people of the Church. They are a close link between them and the work of the Church.

Cooperating Agencies

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

Brotherhood of St. Andrew

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

IN ACCORDANCE WITH the Brotherhood's historic policy of promoting the organization of Bible classes, the general secretary of the Brotherhood has recently written a book entitled *The Religious Education of Adults*, which is being published by Morehouse Publishing Company, 1801 Fond du Lac Avenue, Milwaukee, Wis., at \$1.25 per copy, cloth, or 75 cents, paper. The foreword is written by the Presiding Bishop, who is also honorary president of the Brotherhood of St. Andrew, and the introduction is by the Rev. Theodore R. Ludlow, D. D., executive secretary of the Division of Adult Education of the National Council.

Among the subjects treated in this book are: the need, possibility and principles of adult religious education; Bible study in Christian living; the curriculum of adult religious education; organization, equipment and methods; class activities; methods of teaching; the teacher and his work; a study of the pedagogics of Jesus.

The book has been approved by the Teacher Training Committee of the Department of Religious Education for use as a textbook for Unit 208, "Adult Methods and Materials," and it is expected

that it will be used in a number of training schools this summer.

In his foreword to the book, Bishop Murray says: "I have read every word of this book. In my judgment it needs no foreword from anyone. It speaks for itself. It interprets simply and intelligently the Way, the Truth and the Light of its subject. It is both talented and timely, and is the logical successor to the former volume, *The Ministry of Laymen*, by the same author. I commend it most heartily to the study of the whole Church, with a prayer for the full accomplishment of its worthy purpose."

The Seamen's Church Institute of America

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

THE FOLLOWING SHORT sketches will illustrate the vast scope of Institute activities and demonstrate that the Seamen's Church Institute not only supplies the physical needs of our seaman, but also solves his problems and unravels his troubles.

A very pale sailor appeared in our Social Service Department, escorted by a police officer and a stranger. Taylor had broken the law and the stranger had

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turned him over to the officer. The officer realized that it would be an easy matter "to send the boy up," but there were extenuating circumstances.

In the first place, Taylor had been sorely tempted, and in the second place he had bungled the job, showing that he was not an habitual evil-doer. The officer tried to persuade the complainant to "give the kid a chance."

In answer to the usual police department question, "Where do you live?" Taylor mentioned his only home, 25 South Street.

It was the first time our Relief Secretary had ever been called upon to act as judge and she pondered the matter carefully. Finally after two days, she agreed to be responsible for Taylor if the stranger would withdraw his charge.

Taylor passed through some anxious moments pending the decision. He was so a-tremble he could scarcely express his gratitude.

"Perhaps you shouldn't thank me," said our Relief Secretary. "You know it is sometimes harmful to a boy to help him out of a scrape. It might have done you good to be sent up. The only way I can feel that I have done the right thing is to know that you have behaved yourself."

Taylor promised. Then he got a job. He has just returned from it, a long voyage with a good record. Apparently it has done him more good than being sent up.

Carl M, a German pastry cook on one of our largest ships, came to the Social Service Department of the Institute with his daughter. He could scarcely speak English. His daughter had been in America only a year. Between them they managed to tell their very sad story.

Mr. M had three daughters, all married and living in America. Two had American husbands. His wife, whose mind was slightly deranged, had been placed in a hospital on Long Island. She had been in America not quite five years, but because of her condition, she was to be deported to Germany.

Her sister's son, a naturalized American, lived in New York. He had the right to have his mother come to live with him irrespective of quota limitations, because of his citizenship. His mother had completed all of her arrangements to leave for America. One of her chief reasons for coming was to take care of her sister.

Mr. M explained that there would be no one left in Germany to take care of his wife.

The Institute social workers took up the matter with the immigration authorities and the societies who aid foreigners in these matters. When Mr. M left again on the great ship bound for Europe he was able to go with a reasonable amount of assurance that his wife would be permitted to stay with her daughters and her sister and receive the care that only "own folks" can give.—*The Look-out.*

Commission on Evangelism

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

OWING TO THE GREAT interest manifested by bishops, clergy and laymen wherever the idea of the groups referred to as "Peter, James and John" has been explained, we are prompted to give a short statement from the field worker of the Commission. We would emphasize, as he has done, that this is not a "new" organization, or in any way intended to take the place of any organized group.

WHEN INVITED BY the National Commission on Evangelism to surrender my professional career as Chief Surgeon of the Washington Railway and Electric Company, I realized my limitations and many imperfections.

For ten years I have been greatly interested in personal evangelism and have stolen away from my busy life whenever possible to speak in churches of all denominations and to groups of men.

The cordial reception given me made me realize that the message of a very or-

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dinary layman was acceptable. I, therefore, unhesitatingly determined to take advantage of this wider opportunity vouchsafed me by the Church. I was not concerned in arousing spasmodic interest or enthusiasm, but prayed that I might make a contribution that might be lasting. With this thought dominant, I determined to challenge three men in every parish where I was privileged to go (always with the consent and coöperation of the rector) to accept my simple appeal and to act as lay associates to their rector—not thinking in terms of the material affairs of the parish only, but of the spiritual—to do anything that a layman could do. With the hearty approval of the chairman of the Commission, I at once put into effect this plan when I began my new duties on March 1, 1928.

The first group approached were the men of a certain parish. The three selected accepted the challenge. I explained to them, that should they find more to do than they could handle, they should, after prayerful consideration, select others to help them, but not over twelve. It never occurred to me that such a number would ever be enlisted in one parish during my life time. And yet within a short period, such was the case, and as a consequence a full apostolic number of laymen are at work enthusiastically in that parish.

I cannot begin to mention the many activities these groups are carrying forward. In eleven months, in seventy-five parishes, more than 230 carefully selected men have accepted the call.

They are asked to go to their rector the Sunday following their selection for his prayers and encouragement, before entering upon their work. Simply a personal understanding between a visiting layman, the rector and three men; no officers, no dues, no organization.

Once each month a personal letter is sent to them, individually—one copy also to the rector—telling them what is being done by their brethren, and at times making suggestions as to the opportunities offered.

Emphasis is laid upon the fact that they cannot of themselves do the things

expected, but only by the Power which can come to them by constant and earnest prayer, not only for themselves, but for the men of all groups.

At the General Convention, at a breakfast given by the officers of the St. Andrew's Brotherhood to a group of bishops, clergy and a few laymen, a rector present recited the activities of his group during his illness prior to the visit of his bishop. They conducted his services as lay readers, they called upon the sick, they visited him regularly for inspiration and advice, they went out and approached men and women to join the Confirmation class. When the bishop came the largest class ever presented in that parish (over sixty) was confirmed. Other instances could be mentioned.

This is not a claim for any "new way" or the thought of any one man, but a practical, acceptable method, whereby laymen can find a joy in His service, where by prayer they make themselves profitable soul-winners. I know God will prosper the humble effort of these men, because they are in dead earnest.

LARKIN W. GLAZEBROOK, M.D.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS,

Recording Secretary

2103 Main Street, Jacksonville, Florida

REALIZING THAT GREATER progress is made when there is a concrete, particular objective, it seemed to the Convention wise to set as one of the goals of the Order for this triennium, the winning of six thousand women to Christ.

Coming within the fixed limits of the object of the Order, this is but committing it to a definite number, and calls for the enlistment of each member in this effort to bring other women into covenant relation with God through His Church. If each wins one, the goal will have been reached, more than reached.

To make certain of attaining this goal, it devolves upon members to persevere in personal preparation, following in love and simplicity our Leader's methods of bringing others to the Master.

It is at the close of such periods as the

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Lenten season just past that it is realized how the long, slow process of becoming like Him may be shortened by living our lives more in His presence. Closer relationship through the various means of approach—study, worship, private devotions, sacrifice, self-denial, and more frequent attendance at the Lord's own service of Holy Communion—bring one to feel in increasingly greater degree the transforming power of the divine personality and the enabling power of the Holy Spirit.

One means of more adequate preparation is found in the study classes being held. The text-book, Canon Woodward's *Christ in the Common Ways of Life*, and the discussion course in personal religion based on this book may both be obtained from our national office.

The reception given this study course attests its value and bespeaks for it a still wider use. Among reports received concerning it are the following: Bishop Darst is using it in Maryland; Bishop Penick will use it for a ten-hour course at Sewanee Summer School; a number of the clergy are advising its use for general study classes; in some places the Woman's Auxiliary has united with the Daughters in this study; plans have been made to have a method class at Wellesley Summer Conference, using this book and following the outline of the discussion course. The first edition of the *Discussion Course* has been exhausted and a second edition has been ordered.

Church Mission of Help

Mrs. JOHN M. GLENN, *President*

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

THE NINTH ANNUAL Institute of Church Mission of Help was held in Boston, Mass., February 19th, 20th and 21st, 1929. The Holy Communion was celebrated each morning in Trinity Church, the rector, the Rev. Henry K. Sherrill, officiating; all the sessions, except one, were held in the Parish House of Trinity, Dr. Jeffrey R. Brackett acting as host. As guest of honor at luncheon on the opening day of the Institute, Bishop Slattery, in a brief but telling address,

declared that the purpose of Church Mission of Help was that of the ministry itself,—the seeking and finding of the lost or straying sheep.

This theme underlay all the papers and was the subject of all the discussions, varied as they were in particulars. Miss Barbara Whitmore and Miss Ethel Morrey, in papers on "The Mind of the Girl," gave vivid presentations of, not the problem, but the person for whom Church Mission of Help exists: the individual girl in need of preventive or remedial shepherding. Dean Washburn, of the Cambridge Theological School, in a talk on "A Portrait of Service," traced the historical continuity of service, from servant to servant, not from age to age. The Rev. Malcolm Taylor, the Rev. William V. Hoffman and the Rev. Henry K. Sherrill, speaking on "Spiritual Diagnosis," emphasized the necessity of personal knowledge and the "long patience" which alone can gain that knowledge adequately, if the sheep are to be "called by name,"—the only effectual way of calling them. Mr. Sherrill added. Miss Henrietta F. Thacher, though discussing the highly technical matter of mental hygiene, also dwelt on the need for considering each individual personally. Under the topic of "Personal Religion," Miss Lucy Wright and the Rev. Julian D. Hamlin presented the subject, the one from the mystical, the other from the transcendental point of view, but both affirming that individual experience was the heart of the matter. "The Church in Action" was the subject presented by the Rev. Ralph H. Hayden and the Rev. Harold Holt. Mr. Hayden, in memorable words, made the point that "technique" in Christian social service may mean "forgetting technique" in one instance and remembering it in another, according to the individual to be served by the worker. Mr. Holt urged consideration of the individual's own particular group and its claim upon the individual's loyalty. On the subject of "Lay Participation," Mr. Charles R. Nutter and Mrs. W. Stuart Symington, jr., developed the theme, again in its personal application, from

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the lay angle. Miss Katherine P. Hewins followed them, with discussion. The Intercessions, with which the Institute ended, carried out the underlying purpose: there was one, for example, "that a C.M.H. worker may be found for Maine."

One hundred persons were registered for the Institute; they represented sixteen of the seventeen dioceses in which Church Mission of Help is organized. Practically all were in continuous attendance, and each one took part, either in discussion or in "constructive listening." In addition, there were many guests. Of these, Mrs. Charles T. Wolfe and Miss Eva D. Corey, as well as Bishop Slattery, spoke at luncheon.

The Church Periodical Club

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

WHILE THE OFFICERS of the Church Periodical Club are fully conscious of their shortcomings and of their inability to respond to all needs presented to them, it is gratifying to realize how naturally many missionaries turn to the C.P.C. for certain kinds of help. A newly arrived missionary mentioning to others of long standing how much he missed the home magazines, was told, "Just write to the Church Periodical Club; they will take care of you." An archdeacon writes: "Please help Mr. ——— to build up his own library," and a bishop asks that each of his clergy be provided with a copy of *The Living Church*. Such challenges are not a little stimulating, but they do remind those in charge of the work how wholly their response depends on the members of the Church who are willing to forward their own magazines and books, or it may be to spend a little money on new copies. We gladly give thanks for all who are sharing in the work, and pray for many more to become "good neighbors" in the C.P.C. interpretation of the words.

The following story was written by a school girl. It makes very clear the mo-

tive of all C.P.C. activities, and for that reason it is offered here.

MY HISTORY

The Story of a Magazine

I WAS LYING ON a large table in the publishing house thinking of my beautiful cover, when someone picked me up and laid me down with a lot of others; and when I saw that all the others were as lovely as I, my pride was quickly brought down. Soon a man took me and put a brown paper coat on me, stamped something on my back, and threw me into a dark hole or bag with a lot of others just like myself. After this we were thrown on to a train and soon we were traveling far from New York. We reached the Philadelphia postoffice that afternoon. There a man took me to a house and gave me to some children, who grabbed me and squabbled over me. When they dropped me on the floor and forgot me, a dog came in and tore some of my pages out. Soon a lady came and picked me up and put some sticky stuff on my back to hold my pages together again. After that I was left up on a shelf for a week or so, when a little girl put a new brown coat on me again and scribbled something on the outside, and gave me to a man at the door. This man took me to the postoffice and there another man stamped me very hard, and threw me again into a dark bag. Once more I found myself on a train and after a long while we stopped and the bag in which I was lying was opened and I was put into a small bag with a lot of letters. The next time I saw the light, a nice lady with a white dress and a cap held me in her hand, and said, "Oh, I am so glad this has come; it will help Willie to forget his broken leg." When I heard that I let all my pages turn easily and made them open to the prettiest picture. I did not know I was going to be so useful. I thought I would have been taken to light the fire with, or thrown into the waste basket. I was very happy when I heard the nurse say, "What a wonderful thing the Church Periodical Club is, that sends these little messengers of joy all over the world!"

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So I was a member of a club! I lay very still on the little glass table beside Willie's bed, and was so glad to know I was making someone happy before my life was over.

In Kyoto, Japan, a diocesan library has been built up largely through the gifts of the Church Periodical Club. Special efforts have been made of late to circulate the books and with considerable success. Thirty-five workers, American and Japanese, used the library last year, and wish to continue to use it. One of the missionaries writes that there are funds on hand to add some Japanese books to the library, but nothing more, and they hope the C.P.C. can provide some desired books in English. It is evident that the theological books, the principal part of the list, must be bought, and before this article is in print we hope they will be on their way to Japan. There are a few volumes, however, which are among recent best sellers:

Death Comes for the Archbishop, Cather.

Whither Mankind, Beard.

Trader Horn, Horn.

Andrew Jackson, Johnson.

Disraeli, Maurois.

D. L. Moody, Bradford.

It would seem that some of these might have been bought by readers of THE SPIRIT OF MISSIONS. If so, will they not share their own enjoyment of the books with those who are asking to read them, and in this way qualify in the class of *best buyers*?

The Girls' Friendly Society in America

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

A NATIONAL CONFERENCE for the leaders and members of the Girls' Friendly Society will be held in Kansas City, Missouri, April 12th to 17th. Outstanding features of the program will be: a discussion lead by Dr. Valeria Parker, of the American Social Hygiene Associa-

tion, on "The Art of Living Together"; conferences on the most up-to-date methods of program planning, budgeting branch finances, publicity, rural work and Girls' Friendly Society and personal problems; a symbolic service of lights; a banquet at which Bishop Partridge of Missouri will be one of the principal speakers; and daily morning devotions.

It is expected that through the sessions of this conference leaders and members will come to a better understanding of their mutual problems and of the problems which girls are facing today. It will also be an opportunity for those who are working nationally and locally to know each other.

This conference is especially significant because it indicates that The Girls' Friendly Society is keeping pace with modern trends in girls' work. The Girls' Friendly Society today reaches from Boston to Los Angeles, from Porto Rico to Alaska and from Mexico to Japan. Girls of every race, creed and background are included. They may be found in high schools, boarding schools and colleges; in industry, business and professions; and in the city and the country. One of the most stimulating aspects of this growth is the development of its program and activities to keep in step with modern interests, needs, and conditions.

Guild of St. Barnabas

370 Seventh Avenue, New York, N. Y.

THE VERY REV. Howard C. Robbins, Chaplain-General of the Guild, has returned to New York and called his first meeting of the Executive Committee, March 23rd.

The annual Florence Nightingale service will be held at the Cathedral of St. John the Divine, New York, on the evening of Sunday, May 19th. The Rev. Harry Emerson Fosdick and Bishop Manning will be the speakers.

A new branch of the Guild was organized in March at Ashland, Kentucky, with the Rev. Theodore S. Will as Chaplain. The branch was organized at the request of the nurses of Ashland.

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Bishop Oldham's New Book THE CATECHISM TODAY

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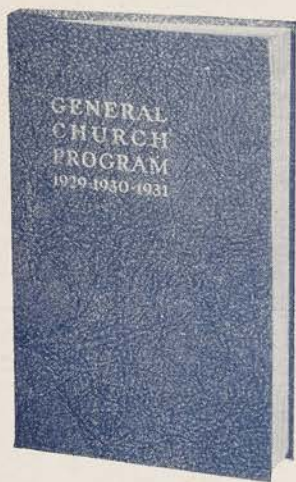
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