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The Archbishop of Canterbury

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Announcement to Policyholders

Of interest to clergymen and to lay-workers who are already policyholders, or who contemplate taking advantage of the low rates offered by this Corporation, is the announcement that at a recent meeting of the Directors, the Annual Refund for the year 1929 was increased from slightly more than \$3.00 to more than \$4.00 per \$1,000 of insurance.

These Annual Refunds reduce the cost of insurance to a figure even lower than the basic published rates, which in themselves are *net rates*, without loading.

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If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among the Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

Notice should be given concerning wills admitted to probate whenever they contain bequests to this Society, and information of such bequests should be communicated to the Treasurer without delay.

LEWIS B. FRANKLIN, Treasurer
281 Fourth Avenue, New York, N. Y.

The Spirit of Missions

WILLIAM E. LEIDT
Associate Editor

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Editor

KATHLEEN HORE
Assistant Editor

Vol. XCIV

JULY, 1929

No. 7

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THE ARCHBISHOP OF CANTERBURY

The Most Rev. Cosmo Gordon Lang, D.D., who was Archbishop of York for twenty years prior to his elevation to the Primacy of all England, has issued an invitation to all Anglican Bishops to meet in Lambeth Palace next July

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The Call to the Lambeth Conference

A MESSAGE FROM THE PRESIDING BISHOP

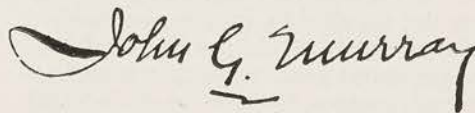
THE experiences and results of the six gatherings of the Lambeth Conference, which have become part of the history of the Anglican Communion, have demonstrated the wisdom and worth of such meetings. In any department of life's undertakings, it is well for those charged with similar duties periodically to assemble together for an exchange of views and a discussion of their common problems. *Without counsel purposes are disappointing; but in the multiplicity of counsellors they are established, and there is safety.*—PROVERBS.

Especially is this true in connection with the affairs of the Church, local and universal. Our objective, preaching the Gospel to all nations and everywhere baptizing in the Name of the Father, Son and Holy Ghost, is, in all countries and climes, the same. But conditions and environments vary, and while "it is the same God which worketh all in all", there are "differences of administration and diversities of operations", all of which "worketh that one and the selfsame Spirit, dividing to every man severally as he will".

The Lambeth Conference has as its purpose, among other things, chiefly to bring together all of these differences and diversities, in the person of every particular member, so that the whole body may be without schism, because the members have the same care one for another. Every member can profit by the contributions of the body, and the body will be more perfectly "tempered together, having given more abundant honor to that part which lacked".

Therefore, I hope that all our Bishops who can possibly do so, will attend the 1930 Conference, and take counsel together with the other Bishops of our Communion throughout Christendom, especially as such counsel is opportune and imperative beyond all past precedent.

I bid the whole Church to prayer for the presence, direction and guidance of the Holy Ghost in all preparations for the conference, no less than in the deliberations and conclusions of the same during its session.



Presiding Bishop.

IN JULY 1930, THERE will gather in Lambeth Palace, London, England, the bishops of the several branches of the Anglican Communion to consider "problems of increasing urgency and difficulty, as well as the manifold opportunities which confront the Church at the present time."

The Lambeth Conferences of which the

forthcoming meeting will be the seventh, had their origin in the Provincial Synod of the Church of England in Canada when, on September 20, 1865, it was unanimously agreed to urge upon the Archbishop of Canterbury that some way be provided whereby "the members of the Anglican Communion in all quarters of the world might have a share in the de-

THE SPIRIT OF MISSIONS

liberations for her welfare, and be permitted to have a representation in one General Council of her members gathered from every land." During consideration of this request by the Canterbury Convocation, Archbishop Longley said, "It should be distinctly understood that at this meeting no declaration of faith shall be made, and no decision come to which shall affect generally the interests of the Church, but that we shall meet together for brotherly counsel and encouragement. . . ."

On this basis, and convinced "that nothing would pass but that which tended to brotherly love and union" throughout the entire Anglican Communion, the Archbishop of Canterbury invited the then one hundred fourteen bishops of the Church to meet in Lambeth Palace, September 24, 1867. It is interesting to note that at the celebration of the Holy Communion with which the conference opened, the Right Rev. Henry John Whitehouse, D.D., second Bishop of Chicago, preached. For four days, the seventy-six bishops who attended, counseled together and then adjourned without making provision for any further meeting. Accordingly, in 1872, the Canadian bishops formally requested the Canterbury Convocation to join with them in urging the Archbishop of Canterbury to summon a second conference. As opinion throughout the Church was unanimously in favor of such a meeting provided a longer period could be arranged for, the Archbishop issued a call for the conference to convene on June 29, 1878. This meeting attended by exactly one hundred bishops, developed the procedure followed at subsequent conferences, *i. e.* a week of general sessions followed by a fortnight of group meetings and a final general session to consider the committee reports. This conference also provided that a third conference be held at Lambeth ten years later.

At this conference for which one hundred forty-five bishops including twenty-nine from the United States assembled on June 30, 1888, the American Church was again honored by the selection as preacher at the opening service of Bishop Whipple

of Minnesota. As a result of its study of Church unity, the conference issued the *Lambeth Quadrilateral* which has come to be regarded as a most basic pronouncement on this urgent problem. It reads:

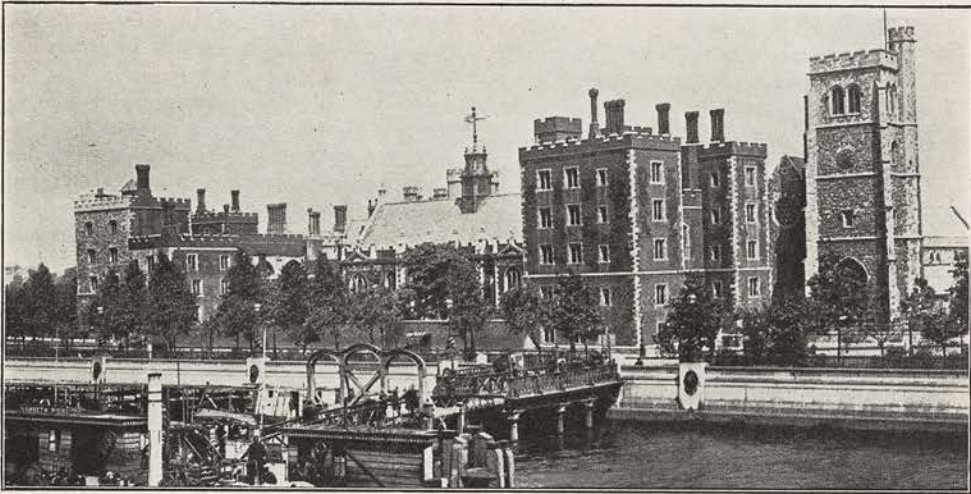
1. The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation" and as being the rule and ultimate standard of faith.
2. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.
3. The two Sacraments ordained by Christ Himself, Baptism and the Supper of the Lord—ministered with unailing use of Christ's words of Institution, and of the elements ordained by Him.
4. The Historic Episcopate, locally adapted in the methods of its administrations to the varying needs of the nations and peoples called of God into the Unity of His Church.

The fourth conference would normally have come in 1898, but the thirteen-hundredth anniversary of the landing in England of St. Augustine falling in 1897, it was decided to hold the meeting in that year.

The continuing growth of the Anglican Communion was again evident in the larger body of bishops numbering one hundred ninety-four, of whom forty-nine were Americans, who came together to consider among other questions, the organization of the Anglican Communion, foreign missions, Church unity in relation to the Eastern Churches, the Latin Communion, and other Christian bodies, international arbitration, industrial problems, and the Book of Common Prayer.

The call to the fifth conference, disregarded the earlier meeting of the previous gathering and requested the bishops to meet on July 6, 1908. Of the two hundred and forty-two bishops who came together on that day, fifty-two were from the American Church. In this meeting a growing measure of continuity in the conferences was apparent in the reports received from committees appointed by the fourth conference and in the appointment of committees to consider subjects for presentation to the next meeting.

THE CALL TO THE LAMBETH CONFERENCE



LAMBETH PALACE, LONDON, ENGLAND

The residence on the Thames of the Archbishop of Canterbury where Anglican Bishops will meet in July, 1930, to consider matters of vital concern to the Church

The World War postponed the convening of the sixth conference scheduled for 1918 until July 1920, when two hundred and fifty-two bishops from all over the world, Africa, South America, Canada, the West Indies, China, Japan, India, and the islands of the sea, including fifty-two Americans, met in Lambeth Palace to consider such questions as Reunion, Christianity and International Relations, the Church and Industrial Problems, Missionary Problems, the Position of Women, and the Problem of Marriage.

Another decade has almost passed since this last meeting and, in accordance with custom, the Archbishop of Canterbury, the Most Rev. Cosmo Gordon Lang, D.D., has issued the call to the seventh Lambeth Conference in the following letter written to all bishops having jurisdiction in any branch of the Anglican Communion:

Lambeth Palace,
London, S. E. 1.

Right Reverend and Dear Brother:

I write to give you some preliminary information with regard to the arrangements for the next Lambeth Conference. In accordance with resolutions passed by the Consultative Body last July, the conference, if all be well, will take place in

July 1930, commencing on Saturday, July 5, with a reception in Canterbury Cathedral. The conference will meet at Lambeth for the whole of the following week, —Monday, July 7 to Saturday, July 12. During the next fortnight the conference, in accordance with precedent, will adjourn while conference committees, which will be set up, will deliberate on the different subjects referred to them. The conference will reassemble on Monday, July 28, and meet daily for a fortnight, concluding its session on Saturday, August 9.

The formal invitations will be issued in about six months' time, but, before they are sent out, it would be of great assistance if you kindly let me know whether you could probably attend the conference yourself, so far as you are able to judge.

With the approval of the Consultative Body, I suggest that the following subjects should form the substance of our agenda:

The Faith and Witness of the Church in this Generation.

- I. The Christian Doctrine of God.
 - a. How revealed?
 - b. Realized through teaching and study.
 - Training of the clergy before and after ordination.
 - Adult education of the laity.

THE SPIRIT OF MISSIONS

- c. Expressed in worship.
- II. Evangelization—
 - a. In Christian lands.
 - b. In non-Christian lands.
- III. The life and witness of the Christian community, individual and corporate, in the fulfillment of the divine purpose—
 - a. In moral character (*e.g.*, Sex question).
 - b. In international, racial, industrial and commercial issues.
- IV. The Unity of the Church.
 - a. Reunion.
 - 1. Reports and Progress.
 - 2. World Conference on Faith and Order.
 - 3. Latin Communion.
 - 4. Orthodox Eastern Church.
 - 5. Separated Churches of the East (Eastern Churches Committee).
 - 6. Free Churches—Evangelical Protestant Churches.
 - 7. Spanish Reformed Church and the Lusitanian.
 - 8. Danish and Scandinavian Churches.
 - 9. South India.
 - 10. Persia (including Armenians).
 - b. Unity in the Anglican Communion in regard to
 - 1. Its ideal.
 - 2. Its Organization:
 - a. Provincial:
 - East Africa
 - China
 - b. Missionary dioceses:
 - Liturgical questions.
 - Marriage rules.
 - 3. Its authority, where it lies and how it can be expressed.
- V. The Ministry—
 - a. Supply and Training.
(Report on proposed Overseas Clergy Measure).
 - b. Supplementary (*e.g.* Diaconate)
 - c. Special: Women
Communities
Healing.

I venture to append a Memorandum explaining the motives and reasons which guided the Consultative Body in the suggestion of these subjects. This list of subjects is not, of course, final, but contains those subjects which, for the reasons

stated in the Memorandum, the Consultative Body felt to be of pressing importance.

In view of the problems of increasing urgency and difficulty, as well as the manifold opportunities which confront the Church at the present time, this conference must needs be one of great importance; and I know that you will join with me in earnest and continuous prayer that God the Holy Spirit may guide all our preparations for the conference and our deliberations when the conference assembles. I am

Your faithful Servant and
Brother in Christ
COSMO CANTAUR.

MEMORANDUM ON THE ORDER OF THE DRAFT AGENDA PAPER

It must always be to some extent uncertain how far the thoughts and feelings dominant in one quarter of the Anglican Communion are also dominant in others. But certainly, in England, in recent years thoughtful Church people have come along many different lines to feel that the supreme need for our Church at this time is a livelier, wider and deeper sense of the reality, nature, character and purpose of the Eternal God.

The weight of new responsibilities falling upon sending Churches through enlarged missionary opportunities is searching and even straining their resources of faith and conviction. The new knowledge of the Bible and still more of the universe in which we live still confuses and bewilders rather than illumines and strengthens the beliefs of many of our clergy and people. There are also tendencies in the life of our Church which suggest the prevalence of forms of belief in God which lack balance and proportion and almost exclude belief in God the Father and God the Holy Spirit.

For these and other reasons it has seemed to be of real importance that the Lambeth Conference of 1930 should attempt to focus and express some convictions about the innermost and deepest verities of our Faith; and should put in the forefront of its agenda the subject of the Christian Doctrine of God (I).

THE CALL TO THE LAMBETH CONFERENCE

It seems that we ought to consider afresh the modes of divine revelation in the Church, in the Bible and in the whole range of nature and human life (Ia). The deeper apprehension of God is probably to be realized not so much in the realm of emotion as through more prayerful and continuous study, both by the clergy, and through them by the whole body of Christian people (Ib).

It seems also that a fuller and wider apprehension of God would both find its expression in worship and also correct erroneous tendencies which at present beset the public worship of the Church (Ic).

It is possible that the Archbishops' Doctrinal Commission, which has for long been at work in this country, will present some kind of interim report which may help us in our deliberation. Mention should also be made of the *Statement of the Christian Faith* contained in the official *Report of the World Conference on Faith and Order*, (Doubleday, Doran, 1927). This statement was adopted by the Jerusalem Conference, (Report I, I.M.C. 1928). On the subsidiary subject of the adult education of the laity, there is a valuable report of a committee in England which sat under the chairmanship of the present Archbishop of York, entitled *The Teaching Church*, (S.P.C.K., 1928).

Evangelization tests our faith, and a revitalized sense of God is the mainspring of evangelistic zeal. The World Call and the Jerusalem Conference have reawakened many to the duty, the possibilities and demands of evangelization, and remind us that the problems which confront the Church are at least in large measure everywhere the same. Until the Church itself is evangelized and given a fresh grasp of the Gospel, the evangelization of the indifferent masses, whether in Christian or non-Christian lands, will lack hope and vigor (II).

With regard to Christian lands, some of the suggestions made in the National Mission Report (*The Evangelistic Work of the Church*, S.P.C.K., 1918) are worthy of remembrance and reconsideration.

As has just been said, the greatest hindrance to evangelization and the most potent evangelizing influences are to be found in the life of the Christian Church and in the lives of its individual members (III). Criticism and dissolution of moral traditions and standards, notably in relation to the sexual life, continue to raise anxious problems, as does also the demand made of converts in non-Christian lands for Christian standards (IIIa). Further, there are many moral aspirations in contemporary life which the Church ought to be doing more to consecrate and discipline, and many large moral issues in face of which the world seems to wait for further Christian guidance (IIIb), *e. g.*, especially those connected with international rivalry and peace.

More and more clearly we see how lacking is the Church in that primary kind of witness which the Lord Himself desired, namely Unity (IV). The memorable *Appeal to all Christian People* issued in 1920 has stimulated movements in all parts of the world towards reunion, and we shall need to consider reports of what has been and is being done (IVa). There are also tendencies and administrative questions within the Anglican Communion which call for discussion in the interest both of its unity and authority (IVb).

Finally, the maintenance of the Church's life must, humanly speaking, depend in no small degree upon the clergy and not only upon their numbers but upon the quality of their training and ministry (V).

Practical questions arise here also with reference to different standards of qualifications throughout the Anglican Communion, and to various ways in which the ministry of the clergy might be further supplemented by ordained men who continue in their ordinary professions and by the ministry of women.

Attention also needs to be given to the development of religious communities and their relations with diocesan and provincial authorities; and to the information and experience gathered in accordance with Resolution 63 of the Lambeth Conference, 1920, (Ministry of Healing).

The Placement of the Clergy

Report to the Commission on the Ministry on
a problem in notorious need of correction is
presented for Church's serious consideration

By the Rev. Theodore R. Ludlow, D. D.

Secretary, Adult Division, Department of Religious Education

AT THE meeting of the Commission on the Ministry held in Philadelphia, November 9-10, 1927, I was requested to proceed with the collecting of such data as might furnish a basis for recommendations to be made to the Church by the Commission looking toward a solution of the problem of placement in the ministry. Through the courtesy of Bishop Lawrence and Mr. Monell Sayre, the records of the Church Pension Fund were made available for examination and our thanks are due to them and to all the staff workers of the Fund who so generously and heartily coöperated in the statistical side of this study. The period covered in the examination of the records was from the inauguration of the Pension Fund in 1917 to the year 1927. It was felt that this ten-year period would give a fairly representative view of the conditions affecting the ministry. To supplement the facts gathered in this way, the statistical tables compiled by the *Living Church Annual*, and covering the same period of time, were also utilized. In arriving at conclusions, these sources of information were supplemented with the results of a great many personal interviews with clergymen and laymen, both at home

BISHOP COOK, the Chairman of the Commission says: "Rather radical changes in some of the present practices of the Church are here proposed by the Commission on the Ministry to help cure troubles which arise out of placement of the clergy. These proposed changes are submitted for consideration and discussion and later, with some alterations in details as further deliberation may dictate, will be incorporated into Canons to be presented at the next General Convention.

"The Rev. Theodore R. Ludlow, D.D., gave the Commission the results of his long study of the records, presenting facts and statistics which witness to the great need of some such action. Placement of the clergy is one of the serious problems of the Church and the Commission puts forth these suggestions as the best means toward relief. If anyone objects to the proposals let him ask himself if he has anything better to suggest."

and a broad, during the course of a number of years.

Certain basic difficulties confront any attempt at fact finding in such an enterprise:

Our clergymen are for the greater part reticent and consecrated. While recognizing certain present difficulties, they are reluctant to speak of their future, deeming that a matter of God's Providence.

Bishops vary. Some are deeply concerned over the problem and are ready for a solution that will set forward the whole work of the Church. Some are reticent about the way they attempt to solve the problem. Some are

jealous of diocesan prerogatives. Some are giving very little, if any, thought to the problem.

No concrete illustration of conclusions can be given because living persons are involved.

No complete and authoritative records of our clergymen are maintained. The nearest approach to a complete record is the file maintained by the Church Pension Fund. This is complete as to such data as the Pension Fund requires of those for whom pension premiums are paid; but incomplete as to all others, although the Pension Fund has made a real effort to make the remaining data com-

THE PLACEMENT OF THE CLERGY

plete. The Personnel Bureau of the National Council maintains fairly complete data of those who seek its assistance but its information is dependent upon request and its range is limited to applicants. Clerical directories are purely voluntary and are limited to such information as the clergy choose to supply.

The statistics used in this study are based on the compilations of the *Living Church Annual* and upon 4,866 record cards selected from the 6,447 on file in the Church Pension Fund office as being sufficiently complete for my purpose. Neither the time nor the means at my disposal permitted a detailed study by dioceses. The cards were, therefore, first classified according to the province in which the ordination to the diaconate occurred or which first received the clergyman from some foreign diocese. Thereafter, each card was moved about in accordance with the changes made by the clergyman in the succeeding years.

To the facts gleaned from the Church Pension Fund and the *Living Church Annual* have been added information taken from the records of the United States Department of Labor for the same period. It seemed desirable to secure, if possible,

some indication as to whether the salaries of our clergy had kept pace with the cost of living during the period considered. Since our Church is markedly urban throughout the United States, those cities within the several provinces which the Department of Labor used as index cities, were utilized for purposes of comparison.

SOME STATISTICAL CONCLUSIONS

There has been a growing communicant strength in every province during the ten year period.

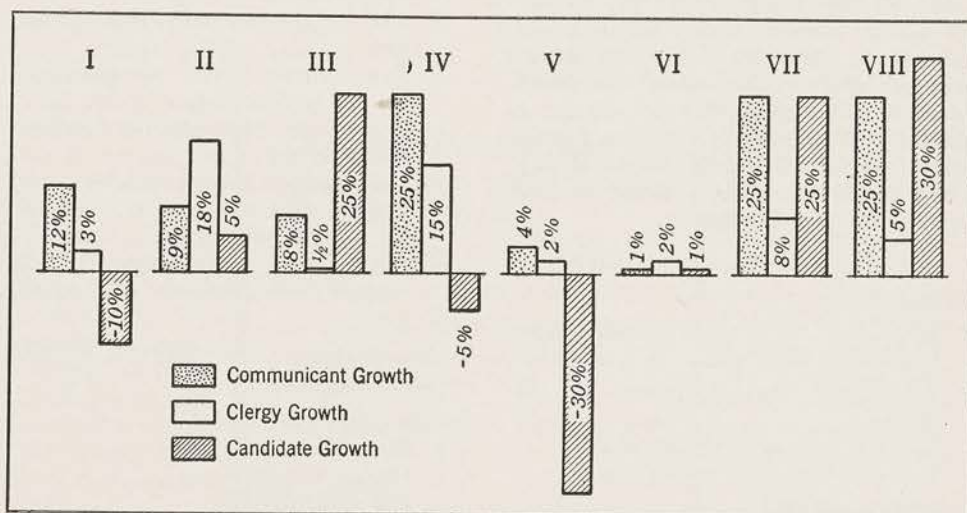
There has been a growth in clergy strength in all provinces.

Candidate strength has fluctuated.

There has been a communicant growth of thirteen and five-eighths percent, a clergy growth of six and two-thirds percent, and a candidate net growth of two and one-fifth percent. It is to be noted that the percent of growth of clergy and of candidates is not at all uniform or consistent with the percent of growth in communicant strength in the respective provinces as the accompanying chart will show.

Approximately one-third of our clergy are ordained in the province in which they were born.

The average age of ordination ranges



COMMUNICANT, CLERGY AND CANDIDATE GROWTH IN THE EIGHT PROVINCES, 1917-1927

This chart, based on figures compiled by the Living Church Annual over a ten-year period, shows that while there has been a communicant growth of 13-5/8 percent, the number of clergy have increased 6-2/3 percent and the candidates only 2-1/5 percent

THE SPIRIT OF MISSIONS

from twenty-eight years in the First Province to thirty-four years in the Eighth Province with a general average, including our foreign clergy, of twenty-nine years and nine months.

The average length of stay in any given parish or position is four years and nine months. As this includes bishops who are elected for life, it will be seen that the average for parochial clergy is less.

Eighty-six percent of our clergy are married.

The average salaries range from \$2,604.39 per year in the First Province to \$1,965.06 per year in the Eighth Province. The general average is \$2,278.92. It is the distribution of the salaries rather than their average which is important. The Pension Fund furnished the following figures on 4,361 records as of December 31, 1927, excluding bishops, foreign clergy, secretaries and professors. Rectories were included as one-sixth of stipend.

721 clergy received less than \$1800

1287 clergy received less than \$2000

2168 clergy received less than \$2400

Therefore, very close to one-half of our parochial clergy receive less than \$2400.

Salaries apparently have some connection with the length of stay in a given post. The first five provinces pay the better salaries and the average length of stay increases in fair proportion to the greater average salary paid, while the Sixth, Seventh and Eighth Provinces range as eighth, sixth and seventh both in average salary paid and in average length of stay. Their identical relative position in both matters being significant.

CONDITIONS AFFECTING SALARIES

Actual

1. Ignorance on the part of the general Church of the situation as a whole.
2. Fixed idea that clergymen are different.
 - a. They have a spiritual reward.
 - b. They secure a trade discount.
3. Vestry ignorance.
 - a. Offering what "the people will pay," meaning chiefly what they feel called upon to give.
 - b. Fear of increased quota if increased salary is given.
 - c. Local pride.
4. Diocesan policy or lack of it.
 - a. Some do not realize the problem.
 - b. Diocesan pride sometimes precludes outside help for work of strategic value to the whole Church, *e. g.* college students, foreign-born.
 - c. Determination to solely control funds contributed from extra-diocesan sources for such strategic work.
 - d. Diocesan sloth resulting from strong parochialism.
 - e. Allowing a local vestry to have the sole determination of the matter without any reference to the larger aspects of the Church's work.
 - f. Maintenance of chapels-of-ease and traditional pieces of work irrespective of present usefulness and future effectiveness.
 - g. Insisting upon an Episcopal Church at every crossroad without reference to quality or larger strategy.
 - h. Feeling on the part of some bishops that places must be filled with a consequent danger of lowering the standard of qualification.
5. The depreciating conditions of economic struggle and uncertainty.
 - a. Low salaries usually mean small fees.
 - b. Low salaries mean outside work and divided activity.
 - c. Low salaries mean low pension payments in later life.
 - d. Low salaries and perquisites mean divided attention and an eye open for a better place.
 - e. Low salaries mean wear and tear with little opportunity for refreshment.
6. The presence of too many misfit and unfit clergymen.
7. The clergyman himself.
 - a. His fitness.
 - b. His consecration.
 - c. His salesmanship.
 - d. His ability and willingness to work.
 - e. The number of his dependents.
 - f. His experience.

THE PLACEMENT OF THE CLERGY

8. The unwritten but widely whispered age limit of forty-five.
9. The absence of machinery by which men may be placed with some sense of strategy and moved elsewhere if unsuited for that place.

Ideal

1. The clergyman himself.
 - a. His character, training, experience and ability as established by a properly maintained record.
 - b. Diversification of training in accordance with present day needs, the man's aptness and interest.
 - c. Observance of a clinical year, preferably the diaconate, under supervision before being placed in sole charge.
 - d. His willingness to continue to fit himself by utilization of summer conferences, seminary supervised reading courses, etc.
2. The number of his dependents.
3. The degree of responsibility required in the position to be occupied.
4. The average living scale of the parish and the local cost of living.
5. Opportunities provided for both recreation and cultural growth.
6. A decent margin for emergencies.
7. The policy of the diocese.
 - a. A definite policy applicable to all clergy.
 - b. That policy to establish a minimum remuneration for all clergymen.
 - c. Control of that policy to be exercised by a diocesan group which, while not cutting off parochial interest and initiative, would have power to direct it to larger ends.
 - d. The frank and public abrogation of the notion that

a clergyman has outlived his usefulness at forty-five.

8. The general Church canonically requiring a proper and authorized national agency to maintain a complete life record of every clergyman in the Church, and such agency to act as a personnel body to which individual clergymen, as well as dioceses, might, under proper regulations, resort for guidance and advice.

SUGGESTED PLACEMENT MACHINERY

The General Convention should create by canon a national placement body composed of the Presiding Bishop, *ex officio*, two clergymen and two laymen chosen from the membership of the National Council together with such other persons as may seem best.

It should be made the duty of this national body to provide and maintain, on a standard form, the individual records of all the clergymen of the Church and to make this information available, under proper regulations, to diocesan and provincial placement bodies.

A provincial placement body may be provided where it is desired and it should function in a similar way to the national and diocesan bodies, when requested so to do, furnishing information and advice concerning placement, removal or transfer of men within the province.

The idea of Canon 42 of the General Convention Canons should be extended and provision made for a diocesan placement body made up of the Bishop and Standing Committee (or Bishop and Council of Advice in a missionary district) together with such additional persons as may be provided by diocesan canon.

- a. Upon a standard form to maintain a personal record of all postu-

Commission on the Ministry

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, *Chairman*

The Rev. Malcolm Taylor, *Secretary*

The Deans of our fourteen seminaries

One Representative from each Province elected from the examining chaplains of the several dioceses.

Ten Members-at-large, including three bishops,

And, *ex-officio*:

The Rev. John W. Suter, jr.

The Rev. Theodore R. Ludlow, D.D.

The Rev. C. Leslie Glenn.

THE SPIRIT OF MISSIONS

lants, candidates, ordinands, clergymen received and clergymen canonically resident within the diocese.

b. To nominate to the electing body of a vacant parish three clergymen who are in their judgment fit and suited to the duties of the position. If none of the persons so nominated prove satisfactory to the parish, then three other names shall be presented and so continue until an election occur.

c. The Bishop shall consult with this body in making appointments to missionary posts.

d. Parish assistants shall be subject to the approval of this body.

e. No clergyman may become canonically resident in the diocese without the

approval of this Placement Committee.

f. Upon petition from a canonically resident clergyman, from a vestry, or upon its own initiative this body shall, after due hearing of all the parties in interest, have power to dissolve a parochial relationship and to remove or transfer a clergyman, its decision so to do becoming effective six months after its pronouncement and notice to all parties concerned.

g. It shall be the further duty of this body to see that all personal record cards accompany all letters dimissory.

h. Upon removal or transfer of a clergyman this body shall duly notify the national body of such removal or transfer giving all necessary facts pertaining thereto.

Resolutions Adopted by the Commission

*W*HEREAS, our parishes are seeking responsible and intelligent aid in the finding and election of suitable ministers; and

Whereas, it is highly desirable that there be provided honorable and systematic means by which the clergy may be so placed that they may serve the Church to the utmost of their powers; and

Whereas, we should encourage men to go forward to Holy Orders by the promotion of effective strategy and system in the placement of available men in our ministry;

Therefore, this Commission recommends to the consideration of the Church for ultimate legislation by the General Convention the following suggestions as to a possible plan of operation for the placement of ministers of this Church:

That the responsibility of Placement be committed to the Bishop and Standing Committee of each diocese or missionary district, or to the Bishop and some other Committee, as may be determined by the Diocesan Convention.

It shall be the duty of this Placement Committee, in case of a vacancy occurring in the rectorship of any parish, to nominate at least three clergymen to the parish for election as rector. If none of the persons so nominated by the Placement Committee be satisfactory to the parish, the Placement Committee shall then nominate three more and continue so to nominate until a selection has been made.

In case of a vacancy occurring in a mission the Bishop shall advise with the Placement Committee in making an appointment to fill the vacancy.

The appointment of assistants in any parish shall be subject to the approval of the Placement Committee.

No ordained minister may become canonically resident in any diocese or missionary district without the approval of the Placement Committee.

On petition from a minister, or a vestry, or on its own initiative, the Placement Committee shall have power of removal or transfer. The right of a hearing shall be given to the parties interested and at least six months must elapse before action becomes effective.

An Educational Miracle in China

St. Paul's School, Hongkong, an exponent of modern education, is fitting Chinese girls for positions of importance in the new China

By Foonyee Catherine Woo

Principal, St. Paul's School, Hongkong, China

ALTHOUGH there were no regular schools for girls in China until a few decades ago, women were not wholly without education even in ancient China. They were taught to spin, to weave, to prepare food, to care for children and to act with propriety in all their relationships. Many well-to-do homes conducted private schools for the children of the family which girls were permitted to attend with boys. In these schools they were taught penmanship, painting, poetry, music and to commit many of the classics to memory.

The idea of a more general education for girls was first brought to China by the Christian missionaries when in 1825 the first school was opened in Singapore. In 1844, the first one was organized in China proper. Due to opposition and a lack of popularity, female education in China progressed very slowly until the year 1900, when there were in the whole area of China, only eleven schools for girls. After the Revolution of 1911, there began in China a new era in the education of women and girls. Five years later, the number of enrolled girls in government, mission and private schools had grown to the encouraging number of 172,764.

The course of studies in these schools was very like that then given in the schools of the West with the addition of Chinese classics. The curriculum con-

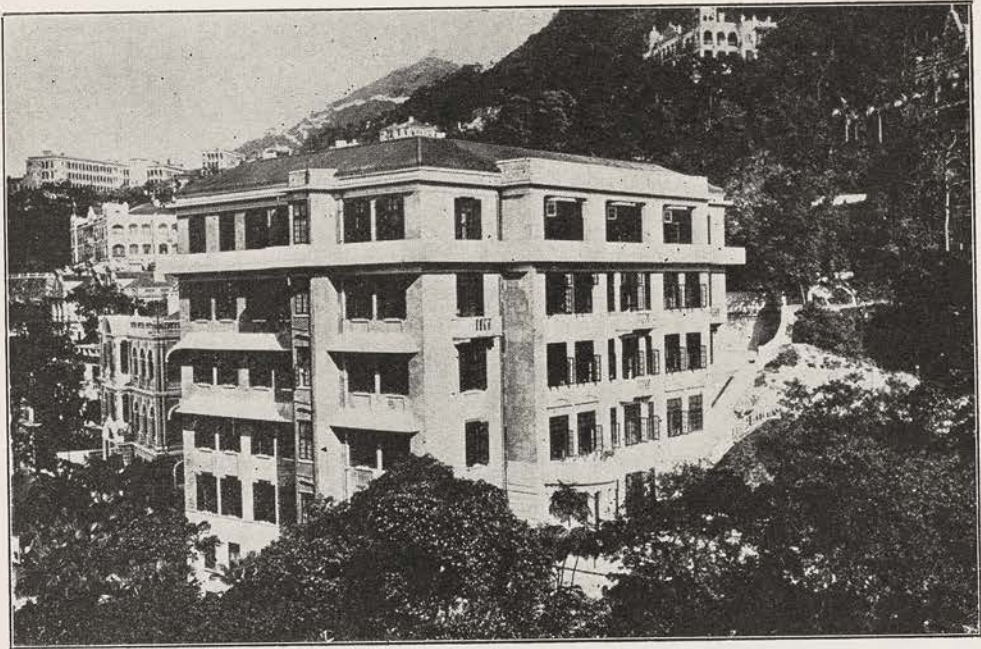


MISS WOO

sisted of geography, history, mathematics, religious instruction, needlework and domestic science. With the establishment of elementary and middle schools for girls, there came gradually to be the demand for higher education for women, and, in 1919, four government universities and three private colleges opened their doors to women students.

Education for women and girls has forged ahead with the general progress of affairs in China. There are now numerous schools stressing vocational training, medicine, nursing, Bible teaching and educational normal work. There began to be apparent from the influence of education upon the masses of Chinese girls and young women, a fine new sense of power, of faculties and potentialities, which they had never guessed they possessed or dared to cultivate under the old educational system. For the first time, they began somewhat timidly and uncertainly, to assert themselves publicly in the Revolution of 1911. This opened the eyes of the men who realized that the womanhood of China had a definite and powerful contribution to make to the life of the nation. Women by their own ability, had broken down the barriers which had been raised against them and have now assumed places of importance in the new national life of China.

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ST. PAUL'S SCHOOL FOR GIRLS, HONGKONG

The new school building on land given by the Chinese Government, in which Miss Woo and her Chinese faculty are preparing Chinese girls to meet the challenge of the new China

There remains then to ask the question, "Are the women of China really ready and capable of accepting the challenge which new China offers?" Let us see.

One of the schools of China which is making a modest but sincere effort to accept this new challenge, is St. Paul's School for Girls, Hongkong. It is ideally situated on the slope of a hill, one thousand feet above sea level, in a building seven stories high, the second tallest building in the city of Victoria.

In 1915, we began in rented quarters with fifty girls. Girls were clamoring to be admitted and three different times as we outgrew our premises we were compelled to move to larger and more commodious buildings. Even then we were reluctantly forced to refuse applicants. When our student body reached four hundred and fifty, we found that we were facing a crisis in the life of the school. We had a month's notice from our landlady to vacate her premises, so we turned in desperation to the Government with a request for twenty thousand square feet of land, which would cost the British

Government eighty thousand dollars. After a thorough investigation of the worthiness of St. Paul's School for Girls, the Government responded with a gift of almost forty thousand square feet, which was valued at more than a quarter million dollars. With this gift, the Government stipulated that we should erect a building to cost not less than fifty thousand dollars, but if we should reach the sum of one hundred thousand dollars, it would grant us an additional sum of twenty-five thousand dollars.

To prove that the Chinese women who were interested in the future of this school were not without vision, they determined not to stop at fifty thousand dollars, but began to make their plans to erect a plant which would cost two hundred thousand dollars. A committee of thirty Chinese men cooperated with the Chinese headmistress. They were the most prominent Chinese merchants of Hongkong and although seventy-five percent of them were non-Christians, many of them made large individual contributions. One hundred thousand dollars was ultimately collected

AN EDUCATIONAL MIRACLE IN CHINA

in cash, and the whole sum of one hundred and seventy-five thousand dollars would have been collected, had not the Revolution of 1925 turned the thoughts of so many people to China's national needs. One man who had pledged twenty-five thousand dollars unfortunately was murdered before he had completed his payment and many others were made bankrupt by the turn in political affairs. There still remains a deficit of seventy-five thousand dollars which will cover the balance due on the erection of the building, and the necessary equipment for the various classrooms. We have for instance a library without any books, a science room without apparatus, and an up-to-date gymnasium innocent of equipment.

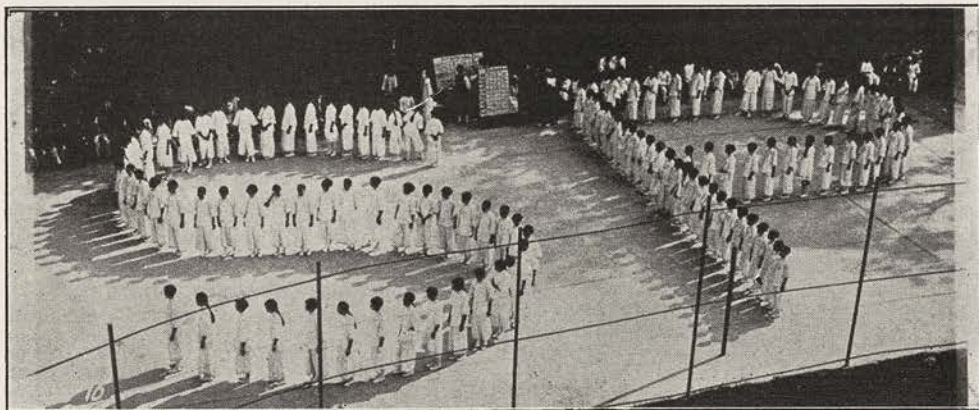
Since coming to the United States in September, 1928, I have had the privilege of meeting many generous and sympathetic friends. All through the past months as I have been telling the story of St. Paul's School, I have been cheered and inspired by the recollection of the triennial meeting of the Woman's Auxiliary in Washington where I represented the Woman's Missionary Service League of the Church in China. Chinese in the United States and American friends have so far given more than ten thousand dollars. It is my hope that before I leave the United States in the autumn, other good friends will help to swell the amount.

It is my rare good fortune to be a

daughter of Christian parents and I am proud of the fact that I am a third generation Christian. From earliest childhood I have been impressed by the status given to womanhood by the Christian faith, and then there was planted in my young heart the desire to help Chinese women and girls to achieve some measure of hope and happiness. Miraculously, I was prepared by study in Hongkong, and later by five years at Oxford and Cheltenham Ladies' College, to return to China where, in 1916, I became headmistress of St. Paul's School for Girls.

Needless to say, I have always held the highest spiritual aim for St. Paul's School, and the students have been quick to respond. Even during the dark days of anti-Christian feeling in 1926, twenty of our girls, each one of whom had been a non-Christian when she first came to our school, were confirmed.

Hand in hand with the growth of their spiritual lives, there developed a strong social sense. Wealthy girls learned the dignity of labor and they were delighted to find that they possessed unusual powers not only in the actual production of beautiful handwork, but the enterprise to successfully organize a bazaar at which they cleared ten thousand dollars profit. They are actively interested in such organizations as the Girl Scouts, Y. W. C. A., Ministering Children's League and other worthy causes. They also con-



ST. PAUL'S GIRLS

One evidence of the new China is seen in this drill where the girls form the initials of their Alma Mater. The modern Christian education which these future leaders of China are receiving is described in the accompanying article

tribute two hundred dollars annually to the Chinese Home Missionary Society.

With the development of physical training in the school, I found that my percentage of absentees because of ill health, dropped from twenty percent to a bare two percent. The majority of the girls are most enthusiastic about physical culture, many of them becoming adept swimmers and divers, surely an accomplishment among Chinese girls!

Academically these girls have shown themselves to be of high calibre. It has always been the policy of St. Paul's School to place a high premium on a thorough knowledge of the Chinese classics. We do this for the reason that we are convinced that certain elements of the classics still hold much of value and inspiration to Chinese youth. As a result, our girls have developed a remarkable ability and have taken the highest prizes for classical essays and at Gingling College, Nanking, our graduates have frequently

stood highest in their classical studies. While the students do a high grade of English work, the aim is to prepare the girls for entrance into Chinese universities, so that the bulk of the work is done in Chinese. There are but two foreign teachers among the faculty of twenty-five. The St. Paul's School girls who have gone abroad to England and the United States for postgraduate work, have stood well in their classes and one of them has taken her M.A. at Columbia University and will later secure her Ph.D.

While it is true that many Chinese men have made names for themselves not only in China, but in the world at large, Chinese women have not been far behind them since the Revolution of 1911. In training young Chinese womanhood to step into places of prominence and real usefulness in the crucial years which lie ahead for the new China, St. Paul's School for Girls, Hongkong, has great possibilities.

Poisoning Takes Two Sagada Workers

TRAGEDY IS NEVER very far away from a mission station, particularly from one that is in a remote and inaccessible place. Some tragedies seem unavoidable and the necessary prelude to a later Christian civilization; others seem so unnecessary that they are not easily understandable by our finite minds. One of the latter recently occurred at the Convent of the Sisters of St. Mary, Sagada, Philippine Islands.

A new insecticide bought in bulk was, for convenience, put in the same kind of a tin that holds flour and someone who was overworked failed to note that it had become a part of the kitchen shelf. Two girls from the school came to help in the kitchen for the first time and a cupful of *sodium fluoride* was used in a pudding where flour was intended. Sister Brigit, C. S. M., and Sister Felicitas, C. S. M., ate sparingly of the pudding; the two girls in the kitchen ate the larger part, all that remained. The latter were violently sick for two hours, but their youth and resistance proved sufficient to bring recovery; the two Sisters, however,

were older and had a lesser resistance—they died the same night.

Sister Brigit was temporarily Superior. It was she who did so much in recent years to develop the industrial work in the Sagada girls' school and who had made such a success of weaving and lace-making, the working out of new patterns and the development of new markets, that this is becoming a very important thing in the school life. Her whole life has been in the Church and her going leaves the Church much poorer.

No one who knew Sister Felicitas can forget her sunny cheerfulness and gay laughter. It was the same with her at all times. Life seemed always brighter when she was present and even the many anxieties of mission life, although fully appreciated for what they were, failed to affect her outward cheerfulness. She worked hard and faithfully at her tasks and no one was more devoted to Sagada than she. Her loss takes away a devout Christian Sister with a real vocation and one who was a very valuable missionary worker.—*Diocesan Chronicle*.

Medical Ministry in Manila Grows

Modern equipment of St. Luke's Hospital secured through the indefatigable labors of American women assures its greater usefulness

By Edith B. Stewart

Wife of Superintendent, St. Luke's Hospital, Manila

ST. LUKE'S HOSPITAL, Manila, is frequently spoken of as the American Hospital. In a sense it is, for to it Americans and Europeans invariably turn and from them comes the largest amount of income from pay patients. The Woman's Board of the Hospital also is made up almost entirely of Americans and their interest and efforts are never failing. To them is due much of the greater usefulness of the hospital which is expanding each year, and carrying its helpful work further and further into the neighboring *barrios*. Nevertheless, in 1928, less than sixteen percent of the in-patients were Americans while no Americans were numbered among the very considerable number of out-patients who were treated. (See JUNE SPIRIT OF MISSIONS, page 398.)

In order to provide the funds for the tremendous help furnished, the Woman's Board each year inaugurates the season with a bridge-tea at the Manila Hotel. This year, in addition, the Board conducted in the center of the city proper, a sales room for used articles, which has proved a boon to many a buyer, as well as a financial success. Two of the Board members arranged a beautifully staged *Paseo de las Islas*

(Tour of the Islands) in connection with the Manila Carnival, for the benefit of the Spanish Hospital and St. Luke's. The latter's share of the proceeds enabled the hospital to purchase a large, powerful X-ray machine. This has been installed in a large old stone building adjoining the hospital and connected to it by means of a permanent runway. A much needed bedside X-ray and violet-ray machine are also part of the new equipment. An individual donation of a new lamp for concentrating light in delicate operating room work is also most useful. A particularly beautiful memorial to Miss Elizabeth Metcalf, by her sister, has been made of a room on the private floor, completely furnished with linen, glass, silver, multiplicity of pillows, easy chairs, running hot and cold water and attractive lighting fixtures.

Other recent improvements and additions include a new and bigger parking space in front of the hospital which is greatly appreciated by visitors, an extra diet kitchen, four bathrooms, a dainty nursery on the private floor, and the enlarged Burdette Nursery in the wards all add to the efficiency of the hospital, while equipment carrying hot



A BETTER BABY

Wearing one of the dresses made by the Cathedral branch of the Woman's Auxiliary. (See page 476)

THE SPIRIT OF MISSIONS

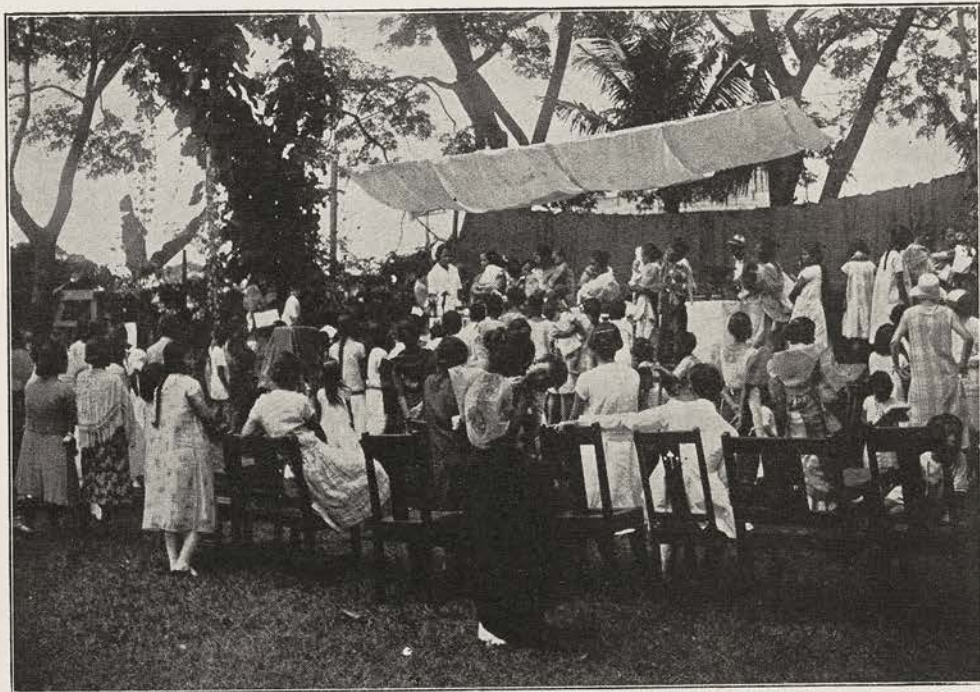
water all through the building, new toilets and showers for the student nurses, new store rooms, with rat-proof tin-lined closets add to the comfort of all.

Although a dental clinic has been opened, it is rather handicapped at present by lack of a proper dentist's chair. The daily clinics especially the well babies' clinic, have shown a gratifying growth. The work of this department culminated in a Better Babies' Contest, when a number of grateful mothers exhibited sturdy, healthy children as evidence of advice taken and help received.

In the future, through the efforts of one of the former House of the Holy Child girls, a graduate of our Training School who has done postgraduate work in Public Health, St. Luke's looks forward to extending its usefulness into the homes of its regular dispensary visitors by constructive follow-up methods of case work.

On the business side of the hospital, the annual statement shows a substantial increase in receipts and a satisfactory de-

crease in the percentage of operating expense, due largely to the installation last year of a well equipped laundry and an ice making plant. Both have proved their worth and value in the line of efficiency and in the lowering of the cost of hospital operation as a whole. A further reduction in annual running expenses could be effected if the hospital had an artesian well. This would cost about thirty-five hundred dollars to install, but after installation the only expense would be the maintenance of the pump required to get the water to the surface, about forty dollars a month. As the hospital now pays two hundred dollars a month to the water company, the driving of the well would effect a saving annually of not less than two thousand dollars. In less than two years the well would have paid for itself. The new laundry, ice-plant and X-ray, all provided through funds raised in Manila have, however, exhausted our money raising ability, at least, for the present.



THE BABY SHOW AT ST. LUKE'S HOSPITAL, MANILA

Each year the mothers who use the baby clinic, have an opportunity to show how their children have been benefitted by the regular and intelligent care offered by this progressive Church hospital



KNITTING CLASS OF ST. PETER'S SUNDAY SCHOOL, YAMAGATA, JAPAN
These little girls come from a very poor quarter of Yamagata to which the school is seeking to minister. The mufflers that they are wearing were made by themselves

Bishop Binsted Visits Yamagata

New Bishop of Tohoku sees varied needs being met by Church among children, the poor and the isolated in populous Japanese center

By Bessie Mead

Kindergartner, Yamagata, Japan

BISHOP BINSTED came to Yamagata for Palm Sunday. This was only his third Confirmation Service since his consecration; the first having been held in Washington and the second in Sendai. It was also a very special occasion for another reason. Miss Hosokawa, one of our kindergarten babies of long ago, now nineteen years old, was confirmed. She has since gone to the Aoba School, Sendai, to take a kindergarten teacher training course and in a letter just received from her she says that she is not lonely because every one at Aoba is so kind, and she realizes more and more that Christians are not like other people. As she is a quiet and undemonstrative girl, this means a great deal. Her father is an artist and has been for a long time a teacher of Judo in one of the government schools here. Her mother attended both the Baptismal and Confirmation services, and,

at the latter, when she sat near me, I noticed that she was much affected. This indicates how interesting it is to follow the fortunes of our Kasumi kindergarten graduates who now number just three hundred and are organized as a society for the prevention of cruelty to animals, with its own special song, composed by two school teachers.

Bishop Binsted went out into the country to confirm a young man of twenty-five who has been ill for several years with tuberculosis. He is the third person to come into St. Peter's Church, Yamagata, through the newspaper evangelism work conducted by the Rev. W. H. Murray Walton. (See the August, 1928, SPIRIT OF MISSIONS, page 535.) Kato San is most happy in his new-found faith. It is probably due to his intelligence and reading that his surroundings are quite different from those of any con-

sumptuous patient I have ever visited in his own home. He has a separate cottage of one room adjoining the old-fashioned dark thatched farm-house, and instead of the stuffed straw mats of every Japanese home, he has scrubbed wooden floors. Instead of quilts on the floor, he sleeps on a bed. His room has a window or door on each of the four sides, and these are open winter and summer. In winter, when the ground is deep with snow, it must be more or less like taking the cure at Saranac, minus the comforts. We are praying for his recovery and a band of women in England interested through Mr. Walton, are regularly praying for it, too. We have every hope that he may get well.

One of our activities is a knitting-class of little girls, ranging in age from twelve to fifteen, chosen out of my neighborhood Sunday school. We have a very poor quarter just at the corner, but it seems much more prosperous than it used to be, and the children are cleaner.

One of the children has an older sister who was sold as a geisha, to my great grief, many years ago when she was a promising Sunday school pupil. She has only two more years before she will be free. I think her mother partly realizes, at last, what a dreadful thing she did, for she talked to me about it not long ago

with tears in her eyes. They are very poor.

Two other girls are admirably well-behaved and of a class above most of the others. Another had pneumonia, and her mother looked after her at home in their one room, though the doctor urged the hospital. I sympathized with her for in the hospitals here the nurses do not care for the patients much, but merely accompany the doctors on their rounds, do dressings, etc. Some one always has to go from home to really wait on the patient. This woman is crippled with rheumatism and cannot easily get about, but she could do what was needed much more readily in a tiny room where almost everything was within reach.

A little girl with frowzy hair is probably the poorest in the class. Her parents both belong to the blind masseur class, and they have several neglected children.

Recently all the blind masseurs in Yamagata met in our kindergarten building. They meet once a year and have a little jollification, then talk over their affairs as well as settle the rules of their guild for the ensuing year. One of the police officials came to speak to them and after he was through, I talked to them a little about the Resurrection and extended our welcome to them to use the kindergarten and to the services of the Church.

U. T. O. Assists Florida Church to Rebuild

AMONG THE SOUTH FLORIDA churches destroyed by the disastrous hurricane of September 1928, was St. Paul's, Delray Beach. During the tourist season this delightful little town on the lower east coast, about half-way between Palm Beach and Miami, with an ordinary population of less than fifteen hundred, is crowded with winter visitors and becomes of strategic importance to the Church. The congregation of St. Paul's, like many others in the Diocese of South Florida, feels that it is charged with the responsibility of maintaining a place of worship adequate not only for the care of its own members, but also for the many Church people who come down during the winter.

Some years ago the small congregation, by its own efforts, erected the building which was recently destroyed. Impoverished by the collapse of the boom and by subsequent removals of some of its members, the task of rebuilding was utterly beyond its powers, and the congregation would have remained for many years with no place of worship had not the Woman's Auxiliary, from the United Thank Offering of 1928, generously provided an appropriation of five thousand dollars for the erection of a new church. The plans for this have now been completed and by the autumn the lovely new church (see page 455) will be ready to serve both home folks and visitors.

Church General Hospital, Wuchang, Reports

Latest report of Wuchang hospital demonstrates its ability to overcome obstacles and to go forward to many new achievements

By John Wilson Wood, D.C.L.

Executive Secretary, Department of Missions

WUCHANG IS ONE of the three cities making up the important commercial, industrial, political and educational center in Central China known as Wuhan. The other cities are Hankow and Hankyang. This Greater Hankow has a population of about one million people and is the most influential community in all Central and Western China. It is sometimes known as *the city of nine provinces* for the people of nine of China's major political divisions have more or less direct relations with it.

One of the most interesting features of my visit to Wuhan, in November 1927, was the morning spent at the Church General Hospital. Early in that year, only Chinese members of the medical and nursing staffs were in Wuchang. Dr. Theodore Bliss had gone to the United States the previous November on indefinite leave of absence. The conditions following the Nanking incident of March 24, 1927, had obliged American women to leave Wuchang. Dr. Mary L. James was in Australia while all but two American nurses remaining in Shanghai had returned to the United States. At the time of my visit, the hospital, under the leadership of Dr. Samuel C. Y. Lowe, one of the Chinese physicians and an earnest member of our Church, as acting superintendent, was slowly but steadily recovering from the exciting and dangerous experiences of the siege of Wuchang and from the uncertainties and economic disturbances resulting from the domination of bolshevik influences. There are few sadder sights than a crippled mission hospital unable to render its full service of mercy to a needy community.

During my visit, Bishop Roots ap-

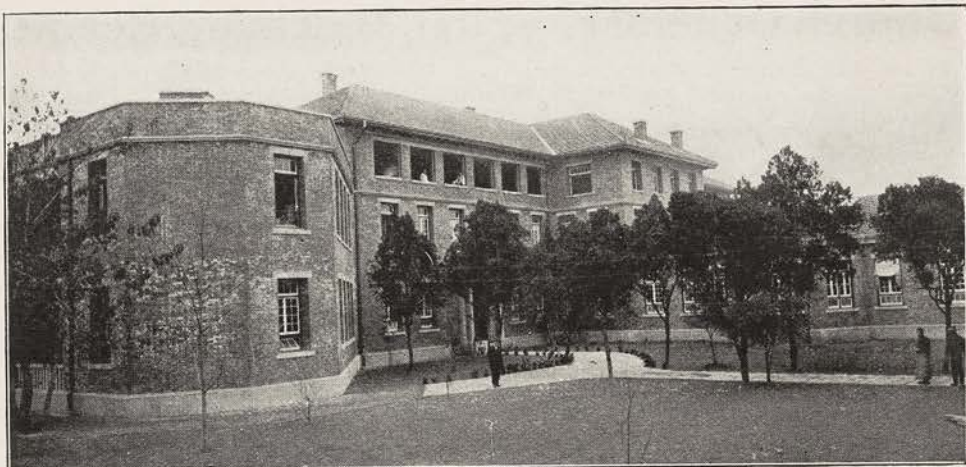
pointed Dr. Lowe superintendent of the hospital, with Dr. James, who had returned in September, as associate superintendent. This course was taken in accordance with the general policy of placing responsibility upon trained Chinese. The following summer when Dr. Lowe left Wuchang to join his friend Dr. F. C. Yen, also one of our Chinese Churchmen, at the Medical School of the Kiangsu Provincial University, Dr. H. W. Tseng, the son of one of our Chinese clergy, succeeded as acting superintendent.

Now comes the annual report for 1928 with its account of the progress of the hospital in many lines of service, which may best be told by the members of the staff.

"The new addition," reports Dr. Tseng, "of the Arcola heating system to the men's out-patient clinic, the men's second floor, the laboratory and the operating room has given a great comfort to our patients and the staff. Through the kindness and help of Mrs. L. H. Roots, the hospital laboratory will be strengthened with more equipment which will not only revolutionize the laboratory, but will also answer the many difficulties from which both the medical staff and the patients have been suffering." That in 1928, nearly ten thousand examinations were made by Miss Wang and her assistants, indicates the urgent need for this laboratory equipment. Dr. Li is training three student technicians.

Commenting on the frequent outside calls for service, Dr. Tseng writes, "We have been asked many a time for medical and public health work outside of the hospital. Besides the work which Dr. James has had among the missionary

THE SPIRIT OF MISSIONS



THE MEN'S SIDE OF THE CHURCH GENERAL HOSPITAL
Last year, the hospital averaged ninety-six in-patients a day and gave a total of 35,130 patient-days treatment

primary schools, the Chinese doctors have done about one thousand physical examinations of the government students at different schools for their entrance examinations. During the past five months, we have been the attending physicians of the Bureau of Reconstruction. We have been forced to accept the post of school physician to the Government First Middle School for girls for which we have to arrange among ourselves to attend in our off times. We are also the school physician to the Road Construction and the Agriculture and Forestry Schools. The Safety Bureau of Wuchang has asked us for advice on Public Health problems of the city. I have had to turn down the invitation to be the part-time physician of the Middle School for boys because they require my sole service. I am also the physician for one of the life insurance companies.

"I had also been asked to spend my summer vacation to investigate the health conditions of the farmers of the Province of Hupeh before the Bureau of Reconstruction takes up the suggested scheme of a traveling doctor. But the arrangement has never been realized because the duties of the hospital did not give me any opportunity for the arranged vacation. We have been asked to cooperate with Boone Middle School and I have also been asked

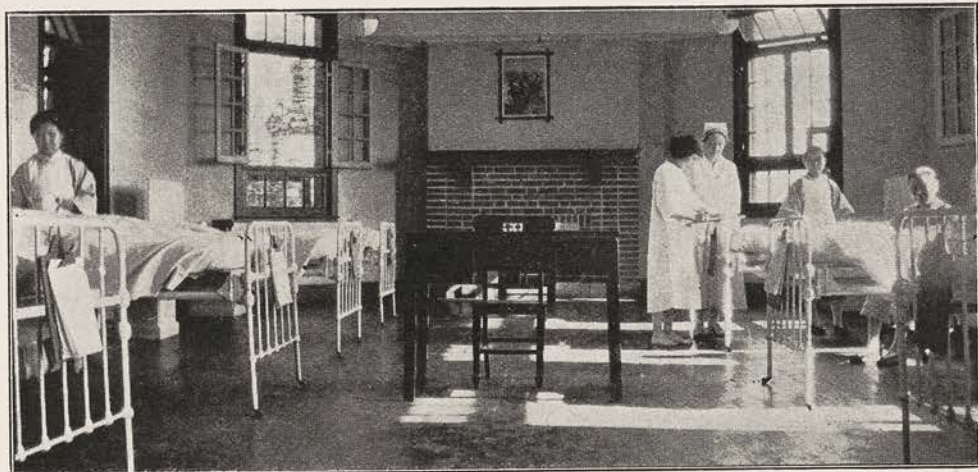
to teach physiology and hygiene in Wu Han University."

"Will the friends," concludes Dr. Tseng, "who have been interested in the hospital and have witnessed all the happenings during her growth not slumber into indifference during the critical period of the convalescence from shock which she received a year ago. There is a Chinese saying, *It is difficult to start an enterprise and just as hard to keep it going after the enterprise is once started.*"

Dr. James remarks that in comparison with the eventful days of 1925, 1926 and 1927, the year 1928 offers little of exciting interest. "Except for the mutiny of the Forty-fourth Army one cold afternoon about the middle of January, and a riot around the Police Headquarters, on the block below the hospital, about the end of the same month, we have enjoyed a freedom from 'incidents' here in Wuchang that is almost bordering on dull. Of course there have always been enough rumors afloat to relieve the tedium, but so far nothing untoward has developed. Meanwhile, the new hospital management has been digging in and consolidating the gains of the previous year.

"Our hospital still holds its own in the community, and enjoys the friendly cooperation and appreciation of those connected with the new Government, as well

CHURCH GENERAL HOSPITAL, WUCHANG, REPORTS



IN THE WARDS OF THE CHURCH GENERAL HOSPITAL
A Chinese doctor accompanied by an American nurse is making the rounds in the women's medical ward

as of the common people. So calm has Wuchang remained that for months now there has not even been martial law, and one can go out on the streets not only in the evening, but even in the middle of the night. Though the rabble of the streets still reflect the propaganda of 1926-27 enough to make it a somewhat doubtful pleasure for a foreigner, especially a woman, if at all sensitive to rudeness, to ramble about the streets, the people with whom we come into any real contact are invariably friendly. This is particularly noticeable on the steam launches, which, often over-crowded with their human freight almost beyond belief, ply back and forth between Wuchang and Hankow. (See June SPIRIT OF MISSIONS, page 357.) Here we are sure of friendliness even from the common soldiers. In the hospital, and outside among our patients and other acquaintances, there is a cordiality that warms our hearts and makes us truly glad to be able to stay on here during the period of reconstruction."

Anyone with the slightest knowledge of modern medicine, will sympathize with Dr. James' hope that "our urgent need for a good X-ray plant may soon be met. Of course it is not possible to practice up-to-date surgery and medicine without this important adjunct, nor is it exactly convenient to have to send our patients

across the broad Yangtse to the Roman Catholic or Japanese hospitals for X-rays, as at present. One would hardly recommend such a practice for many fractures and dislocations, not to mention obscure medical conditions confining the patient to bed.

"On surgical rounds, on a single day, I noted two patients greatly in need of an X-ray picture to direct our treatment. One was an old man with a probable impacted fracture of the neck of the femur, and the other was a patient with amoebic abscess of the liver who was suffering also from a painful lesion of the left shoulder which proved to be a partial dislocation forward of the head of the humerus."

"During most of 1928, the hospital had the invaluable help of Miss Emeline Bowne, Superintendent of Nurses of St. James' Hospital, Anking. She was at home on furlough when that hospital was closed in 1927. Since Mrs. Louise Y. Hsiung, our Chinese Superintendent of Nurses here, greatly desired the help of a foreign nurse with experience in this line, and since Miss Cabot could not then return to China, we asked the loan of Miss Bowne. She reached Wuchang late last March, and we hope that Anking will be able to let us keep her for at least another year. We are delighted to have Miss Cabot returning to us early in 1929, but

THE SPIRIT OF MISSIONS



GRADUATES OF THE CHURCH GENERAL HOSPITAL TRAINING SCHOOL FOR NURSES

These Chinese young women have all passed the examinations of the Nurses' Association of China, and have secured positions either in our own hospitals or on the nursing staffs of other institutions

with Miss Tetley and Miss Steward both going on furlough next summer, and with no prospect of the return of any of the rest of our staff for an indefinite time, we hardly know what we will do if we have to give up Miss Bowne before the fall of 1929.

"As we review the year, we feel that there is much for which to be thankful, even though we do not live in such a fool's paradise as to think all our problems are solved here in China, any more than in America. New and difficult issues keep arising, and often there is much to give us grave concern. The only way to get through each year is to trust God and determine not to allow ourselves to be bowled over by anything."

In writing of the maternity work of the hospital and its school for midwives, Dr. James says, "The lives of mothers and babies now being lost, and the untold agonies suffered, due to the absence of even ordinarily well trained midwives, is almost beyond the belief of those accustomed to the over-supply of doctors in our American cities. Fortunately young China is awakening to the situation, and the new Nationalist Government is already showing promising signs of trying to remedy matters. We hope to be able to co-

operate with the authorities in meeting this terrible need.

"Our efforts are bent not only on the routine care of mothers and babies in normal childbirth, and the performance of obstetrical operations in cases where things go wrong, but on the prevention, so far as may be, of all abnormalities, and where this is not possible, on the institution of early treatment and of such operative procedures, as may be required to minimize the suffering and save the lives of those involved. For this reason I started pre-natal clinics years ago."

Unfortunately lack of a qualified American instructor compels the pharmacy training school to run on in, what Dr. James describes as, "rather an embryonic form. With our teaching facilities so limited we cannot accept a new class oftener than once in two years.

"This situation will probably be remedied by a school which British initiative is getting under way in connection with the Union Hospital in Hankow. It proposes to train laboratory technicians, pharmacists, accountants, record keepers and others for all hospitals in Central China especially. It is my hope that in the near future we may contribute one of the members of the teaching staff."

CHURCH GENERAL HOSPITAL, WUCHANG, REPORTS

"The training school of our hospital," writes Mrs. Hsiung, "has carried on with God's help and the school of nursing seems to be improved. Early last spring, last year's class heard favourably from their Nurses' Association of China examinations and all eight received their diplomas, five with honors. This year's graduating class received the reports of their examinations earlier than in former years. They were all successful and two passed with honors. The third year class were examined in the first half of their theoretical work with satisfactory results. The members of this year's and last year's classes have secured positions either in our own hospitals as head-nurses, as school nurses or on the nursing staff of other institutions.

"We took in nine probationers this year. The method of teaching is different than before as we want them to study most of the time in the first six months so that they will be better prepared and have more time for the practical work in the wards later on.

"Although during the past year, progress in the religious work has not been especially marked, two of the students have been baptized and one confirmed."

Miss Margaret Tetley in charge of public health education reports that this important service has been concentrated chiefly in the eleven primary schools connected with our churches.

"Owing to the enthusiastic coöperation of the Chinese clergy in charge, we have had a very satisfactory year with promise of further developments in the near future. The literature and posters of the Council of Health Education, Shanghai, have been freely used in all the schools, with effect. Talks on hygiene have been given once every month to the mothers and to the old students. The parish reading-rooms have also been supplied with community health literature and posters.

"Dr. James continues to devote two days of the week for visiting the schools, and the Chinese nurses hold daily clinics for the treatment of trachoma and minor diseases, sending the more serious cases to the hospital.

"It would be interesting if some of our readers could see our 'clinic rooms'. Out of the eleven schools, only two can honestly respond to that title, the rest are vestry, huts, or any space available. In one school we use the landing of the second floor, which is not conducive to physical examinations in winter! The nurses, however, are doing splendid work, although progress is naturally slow owing to existing conditions, and there being many problems with which to deal."

"In 1928," writes Miss Winifred Steward, the business secretary, "we had five free beds, four being supported by friends in America and one by the offerings of our little hospital chapel. The Blind Beggar's Bed is occupied by Tan Ni Ni, who has been with us for four years. She was a blind beggar found outside our gates with her little bound feet so badly frost-bitten that she had to have one foot amputated. For several months a young woman with advanced tuberculosis occupied the Lucretia P. Houghteling Memorial Bed. She was a servant with no money and no home to go to, but thanks to the members of the St. Mark's Women's Guild of Des Moines, Iowa, who have



A PHARMACEUTICAL ASSISTANT

THE SPIRIT OF MISSIONS

endowed this bed, she was able to spend her last days in peace and comfort. The Simes Bed is filled by a very happy little girl of nine years with tuberculosis of the spine. She spends a lot of her time going around in a long wheeled chair. The Sunshine Bed is never vacant for very long.

"The Chapel Bed is used for the men's department. For some months a beggar, a very sick man was put in it. We are grateful to the kind friends who support these beds and wish some more people would follow their good example." One hundred dollars a year or the income of two thousand dollars will endow a bed.

The hospital receipts in 1928, totaled \$49,800 Mexican, an increase of three thousand dollars over 1927. Of this amount, \$32,970 was earned or given in China, while the appropriation from the Church in the United States was \$14,400. The expenditures totaled \$49,240.

"One of our greatest difficulties," says M. K. L. Wu, treasurer, "is the water question. This fall we have had very little rain; the hospital wells and the city wells were all dry; we were forced to employ twice the number of water carriers to fetch water from the river. I suggest we make a great effort to have a good water supply throughout the hospital."

The Church General Hospital now has 191 beds. In 1928, it gave 35,130 days of treatment to in-patients, while the outpatient department gave 23,094. The obstetrical cases numbered 139 and 383 operations were performed.

The religious life of the Church General is deep and real. "Christ is everybody's physician," says the Rev. Robert E. Wood, the senior chaplain, "and all souls are sin-sick and in desperate need of Him, whether they know it or not. The hospital affords great opportunity for bringing this fact home to those who are sick in body and know their need of healing. Hence the religion of Christ is obvious, without being obtrusive, to all who come. The workers themselves, first of all must have the ministrations of the Church and the opportunity to offer themselves continually in prayer and eucharist to God. Hence the regular chapel services and daily devotions. From

these the influence of Christ spreads. The music of the early choral eucharist with which each new week begins, pervades the whole place and the priest frequently seen carrying the Blessed Sacrament afterwards to the sick in their beds, is a fitting symbol that the Christ of the altar is the same who goes forth to meet human need wherever it is. The question must often arise in the minds of non-Christian patients, 'What is this religion for which all these workers stand?' It is not at all difficult to get the patients to ask questions and this is the opportunity for the religious worker, whether clerical or lay. And I should like to place on record here our appreciation of the faithful and efficient work by Miss T'sen, our Biblewoman. Additional personal work is carried on in all sorts of unofficial ways by members of the staff.

"The presence of the Rev. Wang Tao P'in, the resident chaplain, and the intelligent distribution of literature to the patients and the personal interest shown by him has helped a great deal, and the daily prayers in the wards, in both the men's and women's departments, are a constant witness for Christ."

It has been my privilege to be associated with the hospital ever since its beginning in 1916 and for several years before that with St. Peter's Hospital for men and the Elizabeth Bunn Hospital for women out of which the present institution grew. One recalls gratefully the service in the old days of Dr. A. C. Bunn, Dr. E. M. Merrins, Dr. Robert Borland and Dr. John MacWillie, who organized the first Red Cross unit in the Chinese army at the time of the Revolution of 1911. Among the women physicians were Dr. Marie Haslep and Dr. Mary Glenton. When ill health compelled the latter to return to this country she would not cease work, but in spite of serious disability served faithfully and well at St. Agnes' Hospital, Raleigh, North Carolina.

Our medical work in Wuchang has had many trials but has always risen above them and gone forward to new achievement. It is most gratifying to know that its present is so useful and its future so promising.

The Spirit of Missions

PICTORIAL SECTION

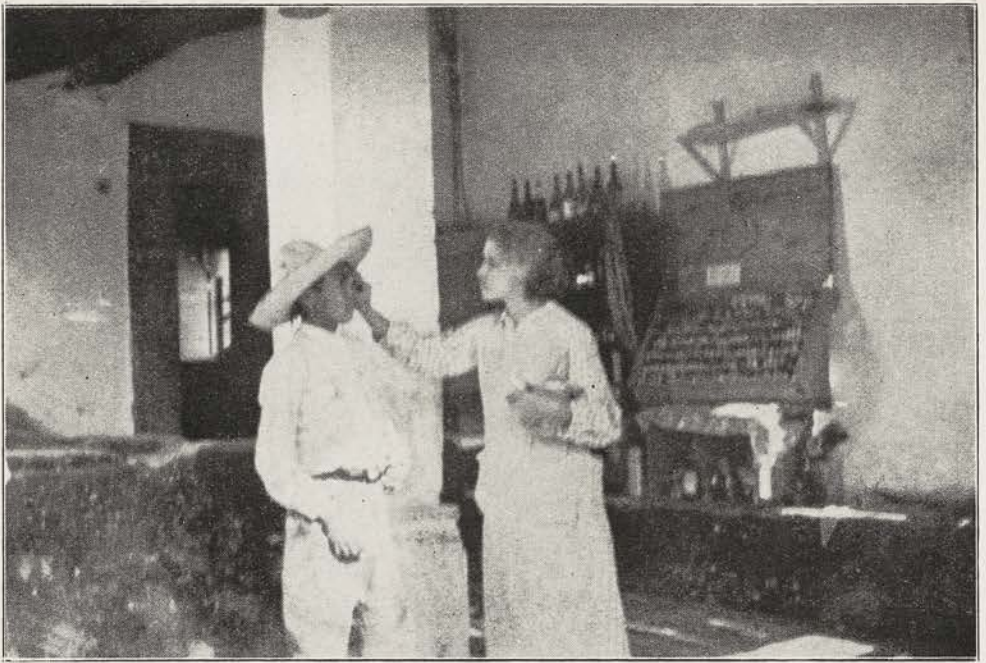
Eight Pages of Pictures from the Field



—Ellen Ely

TEMPLE IN THE SOUTHERN MONASTERY, ISLAND OF POO-TOO, CHINA

Mrs. Ely, the wife of one of our professors at St. John's University, Shanghai, recently spent a month on Poo-too, where she did this lovely etching of one of the hundred monasteries there



ADMINISTERING FIRST AID AT THE HOUSE OF HOPE, NOPALA, MEXICO
For many years Mrs. Samuel Salinas, the wife of one of our Mexican priests, has provided the only medical care available in the populous region around Nopala



TRAVEL IN UPI, COTABATO, PHILIPPINE ISLANDS
*The Rev. and Mrs. Leo G. McAfee use the missionary bull to draw their kanga in making calls on the Tirurai people among whom they work on the Island of Mindanao.
(See page 476)*



SKETCH FOR ST. PAUL'S CHURCH, DELRAY BEACH, FLORIDA

A five thousand dollar gift from the 1928 U. T. O. has made possible the erection of this building to replace the church destroyed by last September's hurricane. (See page 446)



FUNERAL OF THE WATER WAGON

Dr. Wood drives the old water wagon at St. Michael's Mission, Ethete, Wyoming, on its last trip before the new water supply was turned on. (See the June SPIRIT OF MISSIONS, page 365)



THE LANGUAGE SCHOOL OF ST. LUKE'S KOREAN MISSION, HONOLULU, TERRITORY OF HAWAII

Situated in St. Elizabeth's Compound, St. Luke's, the largest Korean work which the Church has in the Hawaiian Islands, is under the general charge of the Rev. James F. Kieb, and directly under

the oversight of a Korean deacon, the Rev. Noah K. Cho. All of the services are conducted in Korean with the exception of the Holy Communion which is celebrated partly in Korean and partly in English



YOUNG PEOPLE OF THE PROVINCE OF THE MID-WEST

Over a recent week-end, the leaders of the Episcopal Young People's Association had a successful meeting at Taylor Hall, Racine, Wisconsin. Bishop Gray (center) was chaplain



PAY PATIENTS' WAITING ROOM, ST. LUKE'S HOSPITAL, TOKYO

The scarcity of doctors makes St. Luke's the family physician to a large number of paying out-patients, many of whom would not otherwise be reached by the Church



NEWLY ENLARGED CHAPEL, ST. PAUL'S SCHOOL, CONCORD, N. H.
The Rev. S. S. Drury, D.D., Headmaster of the School is now making plans for two conferences on the ministry to be held next year. (See page 480)



THE RIGHT REV. JOHN D. LA MOTHE, D.D.
JUNE 8, 1868—OCTOBER 25, 1928

*The second American Bishop of Honolulu, for whom a larger and permanent
Iolani School is planned as a memorial*

Hawaii Plans La Mothe Memorial

An adequate plant for Iolani School, Honolulu, is the objective of project to honor memory of second American Bishop of Honolulu

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

Bishop of South Dakota and Bishop-in-charge of Honolulu

WITH HIGH COURAGE and loving regard for one who, in a short term of years, has endeared himself to the people of the Hawaiian Islands, the twenty-seventh annual Convocation of the District of Honolulu, on April 27, launched a splendid undertaking as a memorial to its late Bishop John Dominique La Mothe.

Acting under appointment as Bishop-in-charge, I presented to the representatives of the District of Honolulu there assembled the question of such a memorial and said:

"Hawaii owes this to itself, and to the memory of its late well-loved Bishop. He has gone from you, and even his mortal body is buried five thousand miles away. In a few years there will be little left to remind you of him, or to tell the new generation of a gracious and devoted Christian life, spent freely for the Church and for Hawaii. There should be among you an adequate and an impressive memorial to John Dominique La Mothe. I venture to ask that this Convocation, at this time, inaugurate such an undertaking and appoint a committee to carry out its details. I am the more bold to do this because I feel that the psychological time is now, and that delay until the arrival of the new Bishop would be out of keeping with the situation and would jeopardize the success of the effort. It is for you who knew him and loved him, rather than for a stranger, to place his name in some enduring form.

"This memorial should be diocesan rather than parochial, and it should be of a character to interest as fully as possible the whole circle of his friends and admirers. No small enterprise of local or

limited service will accomplish this. I therefore propose for your consideration an object which seems to possess in a marked degree the features for such a memorial.

"Both from personal information, and from my official connection with the National Council, I know that there was no burden which bore so heavily upon the shoulders of your late Bishop as did the future of Iolani School. It was his overwhelming anxiety and his vital concern; to it his prayers and thoughts were largely given. It had been his hope to return to you with some portion of this burden lifted, but it never was possible for him to make even a beginning. I am sure that there is nothing which would have so cheered his anxious heart as to know that the people who loved him would take up the burden, and would place on a firm footing the future of this historic institution in which he believed and for which he labored. I therefore suggest that you consider a memorial of three hundred thousand dollars to pay for the land and temporary buildings, to erect adequate permanent buildings, and to lay the foundation for a proper endowment."

The response on the part of the Convocation was immediate and cordial. The acting Bishop, in conference with the Council of Advice, was authorized to set up a committee to carry out a plan for raising at least three hundred thousand dollars.

Acting under these instructions, the Bishop and the Council of Advice created a committee of nine, with the Hon. Lawrence M. Judd, new governor of the Islands, as its honorary chairman. The retiring Governor Farrington is a mem-

THE SPIRIT OF MISSIONS



THE OLD IOLANI SCHOOL, HONOLULU

For many years this school for boys of all races was housed in the old home of Samuel Chapman Armstrong, son of an early Congregational missionary and founder of Tuskegee

ber of the committee, together with a personnel representing the most influential persons of the Islands. Membership is not confined to our own communion.

Such an undertaking, inaugurated by the people of the Islands themselves, must meet with warm approval and hearty support among all friends of Bishop La Mothe and of the Missionary District of Honolulu, particularly the people of the Islands who held Bishop La Mothe in such loving regard.

It is said that on the day before his death, when semi-conscious, Bishop La Mothe was heard to murmur, "Iolani! Iolani!" This was not only an evidence of the way in which the future of this important institution was weighing upon his mind, but also it was indicative of the place which the school holds in the future missionary policy of the Islands.

The name of Iolani is known throughout the Church to those who are informed upon missionary affairs. It is one of the oldest schools for boys upon the Islands. It had its origin in a small school established in 1862 by Bishop Staley. This was called St. Alban's, but on the arrival of Bishop Willis, ten years later, it was renamed Iolani. "The origin of this word," says Bishop Restarick, "is somewhat obscure. It was used at times to

designate the king, Kamehameha II. Literally it means 'the heavenly bird', but old Hawaiians have told me that it conveys the idea of height or nobility. As a bird flies above the earth, so the king is above all the chiefs." In this school were educated the princes of the royal family and others of the *alii* (chiefs or nobility). Later on, when oriental races entered the Islands, they took advantage of the opportunities offered by this school for learning English, and it has done a great work among the polyglot population. Even now its membership is preponderantly oriental, and the young Chinese and Japanese are particularly appreciative of what they find there. Its enrollment has in some years reached three hundred.

When Bishop La Mothe reached the Islands, he found the school carrying on in thoroughly inadequate quarters. Its main building was an old house made of coral blocks standing on the Cathedral grounds. This structure was historic as being the cradle of the educational work of the Islands. Erected in 1846, it was occupied originally by the Rev. William Richards, who was appointed to the newly-created office of Minister of Public Instruction. He, however, died the following year, and was succeeded by the

Rev. Richard Armstrong. In this house was born Samuel Chapman Armstrong, his son, the honored and revered founder of Hampton Institute, Virginia. It is affirmed that many of the admirable features of the instruction given at Hampton Institute were the result of General Armstrong's knowledge of what was being done in schools such as Lahainaluna and Iolani in the Hawaiian Islands.

Bishop La Mothe plainly saw two things: first, that Iolani School as an educational factor, was very important in the Christian work among the races of the Islands; and second, that it could not do its work successfully in cramped quarters in the center of a growing city. He therefore made only such enlargements as might help it to carry on temporarily, and in the last year of his episcopate he purchased a fine property of five and a half acres up the Nuuanu valley, part of the estate of the Hon. T. Clive Davies, including the old family mansion. Tem-

porary buildings were erected for the accommodation of forty boarders, for class rooms, chapel, etc., and an excellent athletic field laid out. The Bishop, in his last annual address to the Convocation of 1928 speaks of it as "the fulfillment of a great desire."

It is to the complete fulfillment of this great desire that the memorial proposed will be dedicated. In making plans for the future structure other names will probably be associated. The Chinese alumni in the Islands, many of whom are substantial business men of Honolulu, have suggested the building of a library to be named in honor of Sun-Yat-Sen, who found his Christianity and his education in Iolani School. Other suggestions of a like character have been made, but it is proposed that a beautiful chapel, which will be the heart of the institution, shall particularly enshrine the name of Bishop La Mothe, and that the enterprise as a whole shall be his memorial.

Nurse Flies to Relieve Emergency in Alaska

ONE OF THE INTERESTING things about the life in the Department of Missions is that one never knows what is going to happen next!

Everything was going beautifully at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. Two nurses had been secured to fill vacancies. They were both heart and soul in the work. One day in April a wireless came from Dr. Grafton Burke, director of the hospital, saying that one of the nurses had become suddenly ill and required a serious operation. The remaining nurse could not carry on single-handed. Somebody must hurry to Fort Yukon to help save the situation.

Fortunately we had on our available list, Miss Margaret Foster of Montrose, Colorado. We knew all about her from careful inquiry. She had passed a satisfactory physical examination. We asked her if she would start immediately to meet the emergency. Figuratively speaking, she said she would take the next train for Seattle.

But then a new difficulty appeared. The April sun was at work breaking up

the sled trails, but it had not been strong enough to open up the rivers. Miss Foster could get as far as Fairbanks, but there she might have to wait six weeks for the first boat. A telegram asked Miss Foster whether she would fly from Fairbanks to Fort Yukon. Again she agreed and was soon in Fort Yukon.

All travel is expensive in Alaska, flying particularly so. While we were wondering where the one hundred fifty dollars for the airplane trip was to come from, the unexpected happened again. This time it was a letter from the leader of the Y.P.S.L. in the Diocese of Indianapolis, asking for two projects to cost about one hundred fifty dollars each, for which the young people could make their special gifts during 1929. Miss Foster's airplane journey was suggested as one of them. Without delay, the reply came back: "The Young People of Indianapolis Diocese will take care of Miss Foster's flight." So Fort Yukon gets a nurse, Indianapolis an interesting thing for which to work, and the Secretary of the Department relief from anxiety.

Negro School Welcomes Bishop Murray

St. Paul's, Lawrenceville, largest of ten American Church Institute for Negroes' schools hears Presiding Bishop at forty-first commencement

By Geneva Ellen Byrd

Student, Normal Department, St. Paul's Normal and Industrial School, Lawrenceville, Virginia

THROUGH the American Church Institute for Negroes, the Church expresses its nation-wide interest in the education of the Negro. This effort carried on in ten schools scattered throughout the South, St. Augustine's School, Raleigh, N. C., St. Paul's Normal and Industrial School, Lawrenceville, Va., Bishop Payne Divinity School, Lawrenceville, Va., Fort Valley High and Industrial School, Fort Valley, Ga., Voorhees Normal and Industrial School, Denmark, S. C., Okolona Industrial School, Okolona, Miss., St. Athanasius' School, Brunswick, Ga., Hoffman-St. Mary's School, Keeling, Tenn., St. Mark's School, Birmingham, Ala., Gandet Normal and Industrial School, New Orleans, La., annually reaches thirty-six hundred pupils in the regular school term, a larger group than the student bodies of Hampton and Tuskegee combined. Each year a group of about three hundred young men and women go forth from these schools to positions of leadership among their own people. As the limitations of space prevent our publishing an account of each graduation, the St. Paul's Commencement was selected as typical, and in order to give our readers an adequate account, THE SPIRIT OF MISSIONS offered a prize for the best essay describing the recent exercises. The accompanying article was selected by the faculty of the St. Paul's Normal department as the best.

THE FORTY-FIRST ANNUAL Commencement of St. Paul's Normal and Industrial School, Lawrenceville, Virginia, was made notable by the dedication of the Chicago Building and the presence of the Presiding Bishop, the Right Rev. John Gardner Murray, D.D., as the chief commencement speaker. The festivities began on Sunday afternoon, May 26, with the baccalaureate service in St. Paul's Memorial Chapel. The baccalaureate preacher was the Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Chicago, Illinois. Taking *The kingdom of the world is become the kingdom of our Lord and of His Christ, and he shall reign forever and ever*, as his text, Mr.

Prince brought out the hidden truths of the Scripture and expounded them so clearly that all could understand them. His words containing much vital instruction needed to mould lives of real service, renewed within each member of the Class of '29, the determination to live up to the principles of truth and righteousness which have been instilled in him here at St. Paul's.

On Monday morning came the dedication of the new Chicago Building made possible through the generous gifts of the Diocese of Chicago. Built entirely by St. Paul's students, this new building which will be devoted to the practice school department, was pronounced by a delegation from Hampton Institute as the most perfectly constructed school building that they had ever seen. Mr. Prince, as chairman of the Chicago Committee, officiated at this service which was generally regarded as marking the beginning of a new era of Negro education in Brunswick County, Virginia.

On Tuesday afternoon, Virginia Day Exercises were held in the Kirby Auditorium of the Chicago Building. The Trade Alumni speaker, Mr. Fenton R. Cooke, whose own work is adequate testimony of St. Paul's training, brought a glowing message to the graduates, undergraduates and former students of St. Paul's, while the principal speaker, the Hon. Harris Hart, State Superintendent of Public Instruction, commended Archdeacon Russell for the work which is being carried on under his direction and characterized St. Paul's as the foremost industrial school, white or Negro, in the entire State of Virginia. It has also been a medium through which efficient teachers

NEGRO SCHOOL WELCOMES BISHOP MURRAY

are placed in Negro schools not only in Virginia, but in many other states as well.

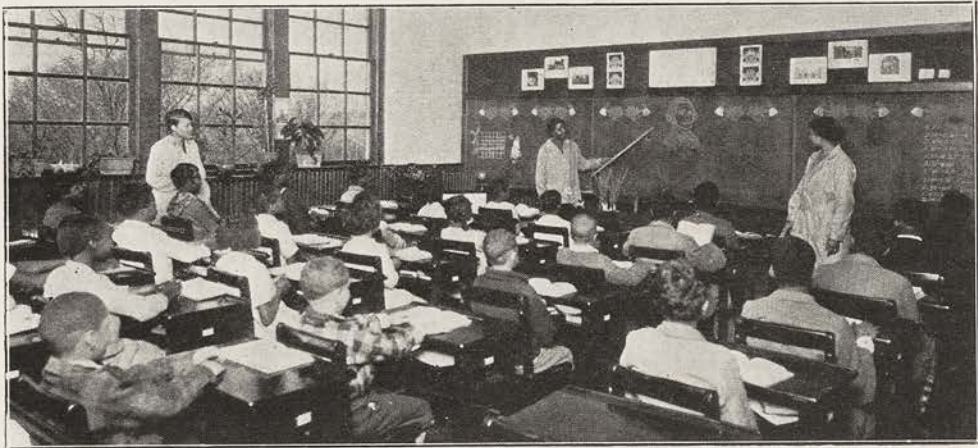
Wednesday marked the turning of another milestone in the history of St. Paul's School when the Commencement exercises were held in the Kirby Auditorium. Many a crowd has gathered to witness commencement exercises, innumerable classes have gone out from various schools into the world, speakers of national repute have delivered addresses upon platforms, from which many a great man has spoken, but never a more stimulating audience has ever thronged a building than the one which flooded Kirby Auditorium to greet the Presiding Bishop, the Right Rev. John Gardner Murray, D.D., as the principal speaker of the occasion. It was a magnificent event. Stirring music heralded the approach of the academic procession, in which marched the graduates of the Normal, High and Trade Schools, followed by the members of the faculty in colorful academic attire. Following the calling of the assemblage to order by the Ven. James S. Russell, D.D., founder and principal of the school and the Invocation by the Presiding Bishop, the leading members of the graduating class delivered their final messages to the class. Miss Rachel Powell gave the Salutatory Oration on *The Duty of Modern Knighthood* in which she carried us through the period of rapid development

of science and industry and brought us face to face with the new life which dawns upon the horizon. She showed that our duty to the world should be more important to us than the world's debt to us.

The honor speaker, Miss Ellen Hilda West, using *The Value of a Vision* as her subject, gave a flowing account of the progress the world has made through the visions of conscientious men and brought to the graduating class especially the challenge which the world is making to the youth of today and charged us all to search, pray and work for a vision.

Miss Nannie Pearl Scales as Valedictorian, addressed herself in words of depth and genuine significance to the subject *Architecture That Endures* and compared the building of a massive structure with the moulding of character. She urged us to combine religion and education; to lay the foundation upon ambition; to erect the frame with perseverance and to adorn the structure with a striking personality, so that the temple, character, would endure.

Following these student addresses, the Right Rev. Beverly D. Tucker, D.D., Bishop of Southern Virginia and President of the Board of Trustees of St. Paul's School, presented Bishop Murray and said, "We have the distinct privilege and honor of having the Presiding Bishop with us, and you are to welcome him,



PRACTICE TEACHING AT ST. PAUL'S, LAWRENCEVILLE

Students in the normal department have opportunity for supervised practice teaching in a day school conducted as a part of St. Paul's. The new Chicago Building is devoted entirely to this work.

THE SPIRIT OF MISSIONS



THE BRICK MASONRY CLASS IN ST. PAUL'S SCHOOL

In this practical laboratory the boys in the trade department learned how to do the work which made possible the entire erection of the Chicago Building by student labor

not as a visitor, but as one of your own."

As a mark of welcome and of respect the audience rose as he came forward. Bishop Murray after asking us to banish from our minds the idea of any marked distinction which existed between himself and us, said, "If there is any distinction it is because I realize that Bishop Tucker esteemed me enough to call me 'Friend.' If there is anything more I may say that it is because I was born in the same year as Archdeacon Russell. I believe that Archdeacon Russell is not only a prince among his people, but he is the peer of any man among any people, and it did not need the Harmon Award to make it known."

In bringing before us the humdrum work of life, Bishop Murray referred to *The Value of a Vision* and said that it was for the young people to see visions and realize that when God made man, he had an individual place for him in working out the economic plans of the world. He emphasized the fact that all should feel the dignity of a sense that they had a place in accomplishing God's purpose,

that they must do for themselves the duty devolved upon them and not expect the world to do it for them. In conclusion, the Presiding Bishop impressed upon us the inevitable truth that the way the duties of a position are performed places the value upon that position.

The Rev. Robert Patton, D.D., Director of the American Church Institute for Negroes, and Lieut. O. O. Morris, alumni speaker, both spoke briefly, after which the classes were presented to Bishop Tucker to receive their certificates and diplomas. Mr. J. T. Thornton, Director of Industries, presented a class of thirty-seven members to receive Trade certificates, the Rev. J. Alvin Russell presented nineteen for High School diplomas and Mr. C. W. Banks, Dean of the Normal School presented a class of nine for the Normal School diplomas. School prizes were also awarded.

A memorable commencement marking the great progress made through forty-one years of service in Negro education, came to an end as the audience stood to sing the school song.

Jottings from Near and Far

BEING PARTICULAR ABOUT the correct writing of our own name, even to the middle initial, we are most regretful for having incorrectly given the name of the architect who designed the new Epiphany Church, Santo Domingo City, Dominican Republic. He is Mr. Robert T. Walker, not Charles as given on page 369 of the June SPIRIT OF MISSIONS. We hope that he will forgive us for confusing the name of the street on which he lives with his first name.



FROM THE Rt. Rev. Arthur S. Lloyd, chairman of the Board of Trustees of Kuling School, CHINA, comes word that the school which has been closed since December 1926, on account of chaotic conditions in China, will reopen this autumn. Readers of THE SPIRIT OF MISSIONS will recall that Kuling is a school for the children of American missionaries in China, maintained jointly by our Church and the Presbyterian Board of Foreign Missions. An account of the school and its activities appeared in the April 1926, SPIRIT OF MISSIONS, page 295.



IT IS A PLEASURE to be able to report progress at one of the Church's newest outposts, Upi, in the Province of Cotabato on Mindanao, PHILIPPINE ISLANDS.

The \$2,500 included in the Advance Work Program for the last triennium has been completed through the gift of an anonymous Churchwoman who gave the last \$596.62. With this, the simple residence for the Rev. and Mrs. L. G. McAfee, and their son has been built, together with a combined dispensary and girls' dormitory. Buildings are necessarily of the simplest character. Mr. McAfee says:

"The response of the Tirurai and other peoples here has been most gratifying. Last year one hundred were baptized and probably the same number will be this year. Last June, thirty-two were confirmed by Bishop Mosher. The Tirurai

have given us material aid in many ways, and have pledged themselves to put on the grass roof of our church free of charge. The Ilocanos and Visayans will also donate \$100 gold or more towards the construction of the church. The services are very well attended, even though they are held at present *under* our house, with only the crudest accommodations for those who come.

"The average attendance at the main service on Sunday has been over one hundred, all we can care for until we have a church."



FROM ONE OF our blind Churchwomen in SPOKANE comes this letter to the Committee on Literature for the Blind:

"I wish to thank you with all my heart for the very helpful and inspiring magazine you are giving us, *The Church Herald for the Blind*. It is the best of all the religious magazines embossed. The serial *Life of Christ* is so rich in soul-food and I do so love the Sunday school lessons. May I request that you send the magazine to the blind friend whose name and address are enclosed? She will see that it reaches another when she is through with it, as I do with my copy. Thank you and your committee for the good work and time you give to us."

Of course the Committee is delighted to add another name to the list, though each new name means additional expense.



THE STATE DEPARTMENT in Washington reports that the cost of living in SHANGHAI has increased 122 percent since June, 1914. It therefore recommends that the salaries of officials connected with the United States Courts for China should be materially increased. The salary of a judge is to be raised from \$8,000 to \$10,000 gold per year, that of district attorney from \$4,000 to \$6,000, that of marshal and clerk from \$3,000 to \$4,000. The salary of our bishops in China is \$3,200 a year.

SANCTUARY

A Fellowship of Prayer

BESTOW, O LORD, thy heavenly grace upon all who are called to be fellow-workers with thee, that by them Christ may be lifted up in every land and all men drawn to Him. In times of loneliness and weariness cheer them by thy presence; in difficulties and dangers uphold and protect them; in success keep them humble of heart; and in failure strengthen them to persevere. Make them to be joyful in spirit, radiant in life, steadfast in faith, zealous in service, and at all times deepen in them the sense of dependence upon thee, and give them thy peace, through Jesus Christ our Lord. Amen.

O ALMIGHTY GOD, Lord of the harvest of souls, we pray thee to guide and bless all those who have gone forth to preach the Gospel of salvation in distant lands. Pour out thy Holy Spirit upon them to strengthen them in their weakness, to comfort them in their trials, to direct them in all their endeavors; and open the hearts of the people to receive thy message delivered by them. Give unto them and unto us the spirit of power, and of love, and of a sound mind, that in all our work we may set forth thy glory, and set forward the salvation of souls, that so all nations may become thine inheritance, and the utmost parts of the earth thy possession, through Jesus Christ our Lord. Amen.

O GOD, THE FATHER of our Lord Jesus Christ, our only Saviour: We beseech thee to direct and prosper the mission of thy Church amongst all people, that they may seek thy salvation, and attain to the inheritance of thy promises. Let thy continual pity cleanse and defend the branches of thy Catholic Church; and grant that, walking in the light of thy truth, we may come together into that unity which thy Son has declared to be his will; to whom, with thee and the Holy Ghost, be glory in the Church throughout all ages, world without end. Amen.



The prayers on this page give evidence of the world wide extent of the Church. They were received from The Church House, London, England, the North China Mission, and the Jerusalem Mission, respectively.

The National Council

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

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

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

Department of Missions and Church Extension

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

Across the Secretary's Desk

WHEN DR. GRAFTON BURKE sent one hundred dollars from the Indians of Fort Yukon for the building fund of St. Luke's Hospital, Tokyo, he added \$215.52 as the Lenten offering of the adults and the children of St. Stephen's Church. Now the two cents in the Lenten offering aroused curiosity which Dr. Burke foresaw. Although Alaska produces an enormous amount of copper every year, none of it circulates in Alaska as money. Dr. Burke accordingly wrote:

"You may wonder at the two cents, a curiosity in the Arctic, as the smallest money here in circulation is the quarter. These two pennies were given last summer by a tourist to one of the kiddies of the town, who did not know what they were, or the value. But one of the children formerly of the mission, instructed the child in the use of pennies and concluded by saying that they were used only by missionaries. Thus it was that they reached our mite box."



IN THE COLORADO SCHOOL for the Deaf and Blind, a group of eighteen of the young women have formed a branch of the Girls' Friendly Society. Recently, the Committee on Literature for the Blind was able to send its publication containing a selection of our Church hymns. In thanking the Committee for the gift, the Society said:

"We find there is nothing quite so helpful as to go and read a hymn when we are

tired. It always cheers us so. Also we have very little access to the regular Church hymns, and this collection enables us to learn many of them, and thus take a greater part in the worshiping service.

"We also want to try to tell how much we appreciate the Bible stories. We do not have a complete Bible in Braille, here in the school. The younger children find this last book especially helpful, as it helps them to understand many things which the Bible contains. Almost any time we look around we find one of them reading it, sometimes silently, and again aloud."



BECAUSE OF THE high cost of firewood in the Fort Yukon region, Dr. Grafton Burke has determined to try the experiment of burning coal to heat the Hudson Stuck Memorial Hospital and the mission residence at Fort Yukon. Writing recently he says:

"I took up this matter immediately on arrival with the coal company and the President of the White Pass and Yukon Railroad. Instead of a forty dollar per ton rate the White Pass will haul coal for the hospital at eight dollars per ton. The point is that if these bills for coal and for freight on same come during the open season, the *drafts on the fuel fund* will reach you doubtless sometime during the summer, a few months earlier than ever before. Is that right?"

The Fort Yukon fuel fund for 1929 has been overdrawn by five hundred dollars, but of course we have had to tell Dr. Burke that it will be all right to send the drafts for the coal supply of the winter 1929-1930 in at an earlier date than usual.

THE PUBLICATION OF "howlers," especially those perpetrated by school boys, often helps to lighten the burden of life in Great Britain. Possibly the following may fulfil a similar role among readers of THE SPIRIT OF MISSIONS:

"I have been teaching the *General Church Program* at our Church normal school this winter. One of my examination questions was: 'What are some of the duties of the National Council?' The answer given by one pupil we feel should be placed in the archives:

'Some of the duties of the National Council are to carry out the unification, development and *persecution* of the Missionary!'

Foreign-Born Americans Division

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

MUCH HAS BEEN written by Christians about Jews and by Jews about Christians, and on both sides there has far too often been a decided lack of restraint and temperance in expression. Tracts, designed to present the Christian religion to Jews in an attractive manner, are not always free from derogatory remarks, especially about Reform Judaism.

We are happy, therefore, to be able to call attention to a series of *Jewish Tracts* published by the Union of American Hebrew Congregations. To date twelve have appeared, among them *What Do Jews Believe*, *The Jew in America*, *Jew and Non-Jew*, *Judaism's Influence in the Founding of the Republic*, *The Jewish Prayerbook*, *Judaism and Democracy*. They are for free distribution and may be had by addressing The Tract Commission, Merchants Building, Cincinnati, Ohio.

Written by Reform Rabbis, these tracts are designed to convey information on the Jewish religion and Jewish history. Only indirectly, for the most part, do they refer to Jewish-Christian relationships, a subject which is covered in interesting fashion in a symposium entitled *Christian and Jew*, ed. by I. Landman. (Horace Live-right. \$3.00.) Here Zona Gale, John Erskine, Frank Gavin, Hendrick Van Loon and others contribute chapters.

Clergy and laity will find these publications invaluable for a proper perspective in the Christian approach to our Jewish brothers.

Arrivals and Sailings of Missionaries

BRAZIL

The Rev. W. Leigh Ribble, coming home on sick leave, sailed with Mrs. Ribble and their daughter from Rio de Janeiro, May 22, and arrived in New York, June 4.

CHINA—ANKING

Miss Mildred S. Capron, returning after furlough via Europe, sailed from New York, June 12.

Miss Meta Connell, coming home on special leave, sailed from Shanghai, May 18, and arrived in Los Angeles, June 11.

Miss Margaret K. Monteiro, coming home on furlough, sailed from Shanghai, May 18, and arrived in Vancouver, June 1.

CHINA—HANKOW

Mr. Richard S. Underwood, returning to the field via Europe, after study, sailed from New York, June 1.

The Rev. W. P. Roberts and family, coming home on furlough, sailed from Shanghai, May 18, and arrived in Vancouver, June 1.

Mr. Maurice Votaw, coming home on special leave, sailed from Shanghai, May 18, and arrived in Seattle, June 3.

Dr. J. C. McCracken sailed from Shanghai, May 9, and arrived in Seattle, June 3.

CUBA

Miss S. W. Ashhurst, Miss E. A. Nedwill, and the Misses Teresa and Mercedes Cubria arrived in New York, June 4.

JAPAN—KYOTO

The Rev. J. J. Chapman coming home on furlough, sailed from Yokohama, May 7, and arrived in Vancouver, May 20.

JAPAN—NORTH TOKYO

Miss Louise H. Boyd, coming home on furlough, sailed from Yokohama, June 6, and was due in Seattle, June 17.

JAPAN—TOHOKU

Mrs. F. J. Clifford and daughter, returning to the United States, sailed from Yokohama, April 30, and arrived in San Francisco, May 15.

Miss Dorothy Hittle, coming home on furlough via Suez, sailed from Yokohama, May 28.

PANAMA CANAL ZONE

Miss Alice C. Lightbourn, coming home on furlough, sailed from Ancon, June 1, and arrived in New Orleans, June 4.

PHILIPPINE ISLANDS

Miss Ruth I. Mantz, a new appointee, sailed from Vancouver, May 30.

The Rev. Henry Mattocks, a new appointee, sailed from New York for the field, via Europe, June 8.

Religious Education

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

A BAGFUL OF BOOKS

BUYING THE BEST books is an expensive proposition. Many of us, however, are within reach of good lending-libraries, and many can somehow manage to buy or borrow at least one or two books of the more expensive sort. The following list includes books of widely different character and widely differing opinions. Each one commands respect for one reason or another and is worthy of careful consideration.

Religion by E. S. Ames (Henry Holt) \$3.00.

Religious Education by Theodore G. Soares (University of Chicago Press) \$2.50.

Christ and Modern Education by Charles E. Raven (Henry Holt) \$1.75.

Jesus of Nazareth by Charles Gore (Henry Holt) \$1.00.

Following Christ by Charles Lewis Slattery (Houghton Mifflin) \$1.00.

The Christ We Know by Charles Fiske (Harpers) \$2.00.

The Great Conjecture by Winifred Kirkland (Henry Holt) \$1.25.

Abraham Lincoln, 1809-1858 by Albert Jeremiah Beveridge (Houghton Mifflin) 2 vols. \$12.50.

A Wanderer's Way by Charles E. Raven (Henry Holt) \$1.75.

Herman Melville by Lewis Mumford (Harcourt Brace) \$3.50.

Art of Thinking by Ernest Dimnet (Simon & Schuster) \$2.50.

The Modern Temper by Joseph Wood Krutch (Harcourt Brace) \$2.50.

Motives of Men by George Albert Coe (Scribners) \$2.25.

Our Economic Morality and the Ethics of Jesus by Harry F. Ward (Macmillan) \$2.50.

A Preface to Morals by Walter Lippmann (Macmillan) \$2.50.

The Warrior, the Woman and the Christ by G. A. Studdert Kennedy (Doubleday, Doran) \$2.50.

The Creator Spirit by Charles E. Raven (Harvard University Press) \$2.50.

The Nature of the Physical World by A. S. Eddington (Macmillan) \$3.75.

John Brown's Body by Stephen Vincent Benet (Doubleday, Doran) \$2.50.

Anthology of World Poetry by M. Van Doren (Boni) \$5.00.

The Angel that Troubled the Waters by Thornton Wilder (Coward-McCann) \$2.50.

Ames and Soares, in their books, have done some basic thinking. Canon Raven has ventured to do what was bound to be done soon—pointed out some of the striking parallels between the essential ideas of modern education and the essential ideas of the teachings of Christ.

Bishop Gore in the preface to his brief book says:

Jesus remains supremely interesting to Mankind; but the theories about Him and His teaching, and the critical studies of the earliest Christian documents on which these theories are at least professedly based, form today a vast literature which it would be impossible to discuss profitably or even to summarize in a small volume. And the attempted reconstructions of the person and teaching of Jesus offered us (for instance) by Renan and Harnack and Wellhausen and Schweitzer and Glover and Middleton-Murry and Henry Barbusse—to say nothing of Papini, who belongs to a different category—are so strangely different from one another, and so seemingly arbitrary in the selection of authentic incidents and sayings on which each in turn is based and the rejection of others which seem to have an equally valid claim for acceptance, that we are tired of these attempts; and certainly I am quite unwilling to add one more to their number. On the other hand, it would be useless for me to propound simply the Christ of tradition, Catholic or Protestant. Even one who, like myself, believes that the account of Jesus given by St. Paul and St. John is the true account, and is faithfully safeguarded in the official creed of the Church, must admit that the tradition of the Church (as distinct from its creed) had lamentably obscured the real Jesus by letting men half forget His humanity in its zeal for His divinity, and His example and ethical teaching in its zeal for His

atoning sacrifice. That is why Sir John Seeley's *Ecce Homo*—the first and still by far the best of what one may call the humanitarian Lives of Jesus published in English—came upon the orthodox world sixty-three years ago as a terrible shock, simply because of its faithful portraiture of the Man. And still, in spite of the help given by this wonderful book, which every one should read, the task of providing a fairly true and complete image of Jesus, as He lived and as He taught, expressed in modern terms and on a critical basis, fit to be put into the hands of the "average reader" in our country, is very far from being accomplished at present; and my present object is—not to accomplish it indeed, but to further it.

Biography at its best is always stimulating, especially to people who are concerned with religious education and therefore with character. The late Senator Beveridge's monumental work allows Lincoln's acts and words to speak for themselves; Dr. Raven's vivid story is autobiographical; and Mumford's account of Melville is a brilliant example of good biography.

Thousands of people every week are being helped by Dimmet's profound and sprightly work on the art of thinking. Krutch's book, a beautiful statement of thorough-going atheistic pessimism, is a challenge to Christian faith; an answer, at least in part, may be found in Dr. Coe's equally thoughtful *Motives of Men*. Another challenge, especially to liberal Christianity, stated with lucidity and charm by New York's ablest editor, is *A Preface to Morals*. Professor Ward describes a situation which no honest Christian can fail to lay seriously to heart. Kennedy and Raven, as usual, provoke in their readers something more than surface thinking; and in *The Nature of the Physical World*, Eddington not only enlarges the layman's vocabulary but, more important by far, suggests that knowledge of physics deepens one's conviction of free will.

In the realm of poetry it looks as if Stephen Benet had created the first American epic. Van Doren's anthology is the newest and best. Thornton Wilder's collection of three-minute plays has a charm and quality of its own; the attention of earnest Church discussion-groups is particularly called to the *Flight Into Egypt*.

Adult Division

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

MANY READERS OF *Roads to the City of God* or *A Faith for the World* will probably be stimulated to carry their study further. To assist them in this and to make available the best recent interpretations of many of the problems discussed by the International Missionary Council at Jerusalem, we have selected and grouped together four books as a Special Five Dollar Library on The World Mission of Christianity: *Personality and Progress* by Henry K. Hodgkin, \$1.75; *Christ and Modern Education* by Charles Raven, \$1.75; *Christianity and the Race Problem* by J. H. Oldham, \$2.25; *The Church and Industry* by Spencer Miller, jr., (price to be announced.) The retail value of the books included in this set is well over seven dollars, but the set is offered for only five dollars. Individual books may be purchased at the regular retail price.

Mr. Miller's, *The Church and Industry*, is in press, but orders received for the set will be filled now with the exception of this book which will be mailed to the purchaser as soon as it is ready. All orders for this Special Library should be sent to The Book Store, 281 Fourth Avenue, New York, N. Y.—W. E. L.

PEN FRIENDS

IT WOULD BE INTERESTING to know how much letters had affected the history of the Church and its growth, especially if we include the letters of St. Paul and others which are included in the New Testament. People often ask, "How can you really help people to become interested in the Church or share in its life when you never see them and they very rarely have the chance to share in a Church service?" Of course, the New Testament is proof enough that it can be done but all of us have reason to grow discouraged when we think of trying to write like St. Paul.

It is encouraging to know, however, that the ministry of letters is growing in the Church and people who have been neglected in the past, because it was im-

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possible to provide either leaders or services for them without a larger Church income, are beginning to feel that the Church really has an interest in them other than a financial one, and that they have a share in its life in many ways if they are faithful enough to the Church to offer their services and their time.

The offering of time to God is one that is perhaps particularly hard for isolated people. It is easier to give time to worship when there is a beautiful and comfortable place to which to go, a special time planned when other people will meet with you, and inspiring words and music to which to listen. It is hard to drive many uncomfortable miles, try to worship in an uncomfortable building with people you barely know if you know them at all, and to have to listen to music that is often anything but inspiring as far as worship is concerned. It is harder still to make a definite rule for time for a home service, or to read the services alone in a way that will inspire a desire for that inner communion with God, and to keep to this rule in the face of all the complexities of even an isolated home's daily routine, especially on a farm or ranch where stock cannot fast on Sunday no matter how much a day of rest and quiet worship is desired. To do this with a feeling that no one understands demands a rare faith and loyalty to God. How much easier it is to do it though if somewhere you know that there is a "Pen Friend" who is thinking of you, understanding your many difficult problems of worship and Church loyalty, and praying with you as well as for you.

Suppose you are going blind as well as living in an isolated place. Suppose you thought you had what was an incurable illness besides. And then suppose you received a letter from a "Pen Friend" saying that he was praying for you at a certain time each day when you could pray with him, that he could get books for you from which to learn Braille from the Church Society for the Blind, that he had heard another blind friend say that her blindness had "shut ugliness out and shut God in", and that when the blindness

came, if it ever did, you could have a magazine regularly in Braille to keep in touch with the reading world and a whole library from which to draw other books. Don't you think that the world would seem a little less lonely and fearful to you and the Church would seem more real? And when the "Pen Friend" arranged for a home Communion service for you, don't you think that Christ would seem a little nearer?

If you were a young girl in a tubercular sanitarium with no relatives to write to you and the other patients were always receiving letters from theirs, and someone told you that you could have a "Pen Friend," wouldn't you be glad? And when you found out what friendly friends there were in the Church's family, would you not want to come closer to them through your own daily prayers and devotional reading and be a part of that family?

If you were a boy or girl who lived where there were few playmates and no library or Church, wouldn't it be fun to find lesson-stories, pictures and letters from a "Pen Friend" in the mail box?

Or imagine yourself the father of a family of boys and girls whom the city later will call away from home. You receive a letter saying that it is possible to make the home a happy memory of the highest things in life by reading and studying together to learn the true purpose of life which God has revealed through Christ and His Church. Would you feel that perhaps you had found a safeguard for your children and a bond which distance could not break?

"Pen Friends" can become very real friends and we hope that those who are undertaking this ministry of the Church will remember that friendship is sharing, not patronizing sentimentally with people who are less fortunate than themselves. Often the people to whom they are ministering have a real ministry to give back and courage and faith and inspiration come flowing back to the reader in their answers, making us realize that there are indeed "diversities of gifts but the same Spirit."—*Edna Eastwood.*

Christian Social Service

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

MIDDLETOWN. By Helen and Robert Lynd. (Harcourt, Brace, 1928.) \$5.00.

Middletown is a picture of a Middle-West industrial town of about fifty thousand. It is really Any Town, and is a most valuable contribution to our knowledge of present-day conditions. The investigators study the functional activities of the community, what the workers work at; what their job means in money and activity; what kind of houses the people live in and bring their children up in; what the schools are like; the recreational activities; the religious situation. It is a life study of a living, active, "go-getting" community, presenting the facts from personal house to house canvassing.

It brings the whole confused picture of the modern community in all its arteries of activity into a single bird's eye view. It is therefore extraordinarily useful for the diagnosis of our social difficulties, our community maladjustments, and is invaluable for one who wants to know his community in relation to his Church. It ought to be in every diocesan library. It is in the Church Missions House Library.

OLD AGE

THE CHURCH HAS always been keenly interested in the problem of old age, and in furthering any movement looking toward a better care for the aged. Since its early days the Church has led in providing homes and hospitals for aged men and women.

Today, in the United States, the Episcopal Church has fifty-six homes for the aged of various types, some for old men, for aged couples, some for widows and some for any aged woman who applies. In general, they are not limited to members of the Church but do what they can to minister to the aged as widely as possible. These fifty-six homes have a capacity of approximately 3,210 and all of them with but one or two exceptions, have long waiting lists and are constantly

filled. Those that are not filled have limited their numbers because of lack of money to care for their full capacity. For instance a home with a capacity of ninety, only has eighty residents, but has a waiting list of one hundred and seven; another with three vacancies has a waiting list of ten, but has not the means to take care of more.

In equipment they vary all the way from a beautiful cottage village to old mansions which have been left by some benevolent person. Some of them are highly endowed and are classed by the United States Census as private homes. Most of them are supported directly by contributions from the diocese or parish. The per capita cost averages around five hundred dollars per year.

Even if the present movement for a State Old Age Pension is successful, the need for our homes for the aged will be scarcely lessened at all. All of the homes which answered our questionnaire say that the greatest need which they see in the field for the aged are homes for those who are not capable of looking after themselves, or who have no friends with whom they can live. It probably would mean, as has been found true in child care provided through mothers' pensions, that a large class would still need institutional care. At the present time, the greatest need that we have is for nursing homes, or hospitals for the incurable, which will admit and care for aged people who are no longer able to care for themselves. This is a need which is not being met adequately in any community in the country.

Due to the type of equipment most of our homes possess they cannot admit aged people who are unable to help themselves or those unable to care for their own rooms. As these people become bedridden the cost of their care becomes prohibitive, unless the founders of the home have looked far enough into the future and have equipped their institutions with a hospital department to which the inmate who is failing in health may be transferred. If a policy for the aged could be developed combining the idea which has worked so successfully in New

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Bedford of paying a pension to the aged women under their care and boarding them out where they will be well looked after and then making monthly visits to them and keeping in close touch with each beneficiary—if this system could be combined with an institution of somewhat of a hospital character, or rather, sanitarium character, we think that the ideal solution for the problem for the aged would be found.

If the pension aspect of the system would be taken over by the State and the Church could specialize in that loving care and devotion to the incurable which some of our institutions are demonstrating so beautifully, an ideal and adequate solution would be found.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

THE DEPARTMENT OF Publicity ventures occasionally in this place to commend notable achievements throughout the Church in the use of *The Evangel of Printer's Ink*. Several recent instances are to be recorded.

The Diocese of Kentucky issued a special centennial edition of *The Bishop's Letter*, official publication of the diocese, in rotogravure. This publication of thirty-two pages is beautifully printed and illustrated and carries numerous interesting features, among them a greeting from the Presiding Bishop, a Chronicle of the Century in the Life of the Diocese, together with historical material concerning each of its parishes and missions. The illustrations, all admirably reproduced, include portraits of the Presiding Bishop, the Bishop of the Diocese, and Bishop Burton of Lexington, now retired but for thirty-three years in charge of the jurisdiction separated from the mother Diocese of Kentucky, pictures of church buildings and of the clergy of the diocese. The Chronicle was prepared by the Rev. Lloyd E. Johnston, historiographer of the diocese. This represents, we believe, the first use in the Church on such a scale of

the rotogravure process. The publication will remain a permanent souvenir of a great event.

St. Luke's Parish, Evanston, Illinois, commemorated the twenty-fifth anniversary of the rector, the Rev. George Craig Stewart, D.D., L.H.D., by adding two pamphlets of great distinction and beauty to the many exceptional samples of the printer's art which it has produced. The first, *The Romance of St. Luke's*, tells the story of the extraordinary advance of this great parish enterprise while the second, *St. Luke's Faces the Future*, presents a notable program for further expansion.

The Department ventures to commend the American Church Building Fund Commission upon the new form adopted for its latest report. This is lifted high above the dreary standard too often adopted for such publications. The pamphlet represents a very high type of artistic and typographical excellence and is beautifully and convincingly illustrated with types of buildings made possible through the coöperation of the Fund. Such presentation of this work insures real reader interest out of which will inevitably grow that increasing financial support which is so obviously deserved.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

Speakers' Bureau

J. M. MILLER, *Secretary*

AS A RESULT OF the statement made in a previous issue of THE SPIRIT OF MISSIONS, we have been receiving requests for speakers well in advance of the date of meeting. In fact we have quite a number of Fall dates already filed. We are pleased that this spirit of coöperation is being shown and hope that it may continue. Our only regret is that we cannot make appointments definite now and in some cases are unable to offer suggestions. This is due to the uncertainty of our Fall supply of speakers. As soon as that supply has been ascertained, every request will be given careful attention.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

AT intervals there come times when we realize in our Auxiliary work the oneness of the women of the Church. We realize how similar our problems are, whether we meet them in a quiet parish in the United States, Alaska, or in the tropics. We realize that not only are our problems much the same but our ways of meeting them and our sources of inspiration and strength are the same.

We sometimes forget, however, that branches overseas are engaged in forwarding the Kingdom of God in much the same fashion as branches in this country. It is, therefore, especially interesting to have the following report from Mrs. Bayard Stewart, President of the Cathedral Branch of the Woman's Auxiliary, Manila, Philippine Islands. It makes us realize anew the unity of our work. Barring the picturesque details of gee-string and biajo, it shows that our efforts have the same emphasis in the Orient and Occident. It is hoped that other branches overseas will share with the readers of THE SPIRIT OF MISSIONS the interesting things that they are doing.

THE WOMAN'S AUXILIARY of the Cathedral Parish of St. Mary and St. John, Manila, P. I., has had a most interesting year. Although we have a much larger enrollment we average only about fifteen members at each meeting as there are always several who are temporarily in Baguio or in the United States. So when we decided to go around the world, we undertook an ambitious program for so small a group and one of such transient habits.

Starting with the inner circle of the *parish*, at the request of our rector, we purchased several attractive royal palms to beautify the Cathedral grounds. These are growing nicely and we hope soon to walk under their sheltering shade on our way to services. We also donated seventy-five dollars to the Altar Guild for replenishing the altar linens and vestments.

In an effort to assist in making well and keeping strong the children of the community in which we dwell, we sewed for the babies' ward of our own St. Luke's Hospital.

One of the greatest pleasures of our

work is the way in which the various mission stations and institutions in the Islands look to us, whenever some special need arises. At Christmas time, we donated to the various institutions of the *diocese* and during Lent responded to the following urgent appeals from the diocese for help. We made up two bolts of soft outing flannel into dresses for the babies of Upi, where our newly opened Cotabato mission is situated. The Rev. and Mrs. Leo G. McAfee found an appalling infant mortality in this mountain district and spent much time and thought upon the reason therefor. Believing that warm garments for the babies, who, hitherto, have gone without clothing of any sort, would help materially, they called on us to supply them. In Sagada, there is a boys' school where agriculture is a regular part of the curriculum. The smaller lads have never worn any garment other than a gee-string and they like their gee-strings to be brilliant red and to be gathered up in a sort of bowknot effect at the back. In response to an S.O.S. we gave them three dozen of these gee-strings, or to put it in another and more impressive way, we gave them complete outfits for thirty-six boys! Balbalasang, another mission, is located beyond the motor road and no such modern convenience as a store exists. It is served, if such methods may be called service, by itinerant peddlers who oft-times charge exorbitant prices for inferior textiles. It is the custom of our mission to purchase materials and shirts when either of the staff comes to Manila. These are re-sold to the natives at a small advance over the original price, the profit going toward the support of the Church. Deaconess Massey wished to have on hand a stock of *biajo*, a short-waisted, upper garment made of unbleached muslin, worn by the girls and women. This *biajo* has a peculiar inset piece over the shoulder that was the despair of the American

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sewers, but as the *biajo* could not be had ready-made the members turned to with gratifying results. We have an idea, however, that the few members who have already returned to America since Easter will not fail to report to their branches of the amazing sewing they did in the Philippines, when they made difficult *biajos* for a mission station with a difficult name; gee-strings of a blazing color and interminable length; and infants' dresses, cut so ingeniously that by means of a drawstring at the neck, they would fit any baby from two hours to two years of age. The last call was from the Zamboanga Church Hospital on the southern island of Mindanao. This was for towels, so we made up a huge bolt of toweling and shipped it south, thus starting definitely on our circle of the globe.

We made the second lap of the journey by filling a joy box for a missionary in Honolulu and then went on to San Francisco by the payment of our annual dues to the Eighth Province.

Through the United Thank Offering and the Corporate Gift, to which we sub-

scribed, we responded to the *nation's* needs and travelled onward toward the east, to Berkeley, California, through Cass Lake, Minnesota, to Raleigh, North Carolina, south to Haiti and Livramento, Brazil, then across the broad Pacific to St. Agnes' School in Japan, and back to the Philippines where one of the objectives of the Corporate Gift is located, Baguio, so circling the globe in our attempt to carry out the Auxiliary plan of service.

Who shall say how far and to what remote corners of the *world* went the books and magazines we contributed to the Seamen's Church Institute and handed on to voyagers passing through our port, as representatives of the Church Periodical Club? As individuals only, we answered a plea for help from the American Red Cross for world-wide service in disasters but our wish and hope for the future is that our vision may ever broaden year by year until we move outward the line of our devoted efforts and we, as a Woman's Auxiliary Branch, reach and penetrate the outermost wall of the service circle.

Varied Aspects of Parochial Work Discussed

ABOUT FIFTY WOMEN, from seventeen dioceses, attended the officers' conference at Taylor Hall, Racine, April 26-30, to consider the world mission of Christianity in its various aspects and its relationship to the women of the parish.

The background for the conference discussions was set by the Rev. D. A. McGregor, rector of St. Mark's Church, Glen Ellyn, Illinois, and lecturer in the Western Theological Seminary, Evanston, Illinois, who outlined the closely knit economic condition of the modern world, with its multitude of human contacts. All these contacts may become conflicts, antagonistic and destructive, or they may be fused into harmony, fellowship and unity. The world mission of Christianity may be expressed as the effort to translate all these contacts of human beings into world fellowship, and the Christian Church is the only agency which is able to do this. Modern science is neutral; it only increases energy. Other religions,

with all the good that is included in them, are nevertheless breaking down so rapidly that the social order which they have upheld is breaking down too. Democracy cannot do it, for "no amount of democracy will make me love my neighbor." The first essential is fellowship, shared experience, with each other, in the crucified Christ. The place to begin this fellowship is in one's own parish.

The social aspect of the world mission of Christianity occupied most of the second day's discussion. "What are the actual human needs of your own community?" "Are you as Christians doing everything you can to insure to every human being the finest possible development of his whole personality, which is his right as a child of God?" These and other searching questions were asked by the Rev. Harold Holt, who emphasized that the thing for a Christian to recognize in connection with social service is the worth of every individual human soul,

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whatever and wherever it may be, in the Orient or in one's own backyard.

Every person has an inherent right to the best development of which he is capable, spiritually, morally, intellectually, physically. Hindrances, either in the individual or in society, which prevent this development, must be removed, and the person should be surrounded by such conditions, in the family and in industry, as will help him. A social service program is to educate people to see the individual and his need. It is not primarily to carry on activities, not to run the community, but to get people on fire with concern. One way to discover the immediate practical needs is to have the social workers of the community give talks about what they are doing.

To work all this out concretely and carry on a program that shall be really educational to those who take part in it and really profitable to the individuals of the community is the Christian's business. The great corporate problems of industry, capital and labor, world peace, etc., are not to be settled by the Church as such; the tremendous duty of Christians is to set up and maintain an atmosphere of peace and goodwill in which these problems can be worked out peaceably.

The discussion on education, led by Miss Adelaide T. Case, Associate Professor of Education in Columbia University, emphasized the fundamental need of thinking especially in view of the confusion resulting from the present wide expansion of the whole conception of education. Certain forces in modern American life, such as the American cult of activity, the stranglehold of convention on many minds, a state of confusion in the mental life of many people, make careful independent thinking almost impossible, and should be overcome. In many cases parents cannot teach their children because they are themselves in a state of mental chaos.

A lively discussion about the religious

education of children was led by the Rev. John W. Suter, jr. He called attention to several important aims in the religious education of children: Concentrate on the most important matters. Emphasize creative experience, that is, see that the child learns to worship by worshiping, learns the truth not only by hearing it but by sharing in its discovery and putting it into effect, and learns to live a social Christian life in the Church school, in the community and in the world. Test methods of education carefully by their results, and appropriate the best in each. The way the child thinks of the Church school is more important than the actual amount of work he does there. Is it a place where he learns the value of giving, of honesty, of fair play and other fundamental values of life?

The Church has something to say about the children's environment which the child would not learn otherwise. The Church tells him that his environment includes an ever present God who is Spirit; that it includes a vast family of human beings who are his brothers, although he cannot see them; and that it includes a future life. To test the value of a Church school, ask, are the children becoming increasingly aware of this divine environment? (For a detailed discussion of this subject see Mr. Suter's *The Center of Gravity in Religious Education*, which may be secured from The Book Store, 281 Fourth Avenue, New York, for 10 cents.)

Other important topics discussed included the enlisting of others, under the leadership of Miss Elizabeth Matthews, and the whole subject of gifts, systems, needs, quotas and budgets on which Dr. Lewis B. Franklin answered a host of questions.

To translate all of these general ideas into workable terms for parishes, the national officers of the Auxiliary led the discussion on the last afternoon. Suggestions in this connection will appear in future issues of THE SPIRIT OF MISSIONS.

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.

1832

JOHAN HENRY NEWMAN and Harrell Fronde were traveling in Italy. It was on this trip that the idea took shape of banding together some of the younger men at Oxford to start a movement for religion. In a spirit of high adventure, they determined to work together to recall the Church to her true vocation. Looking forward to their return to Oxford they chose as their motto the words of Achilles returning to the battle, "They shall know the difference now that I am back again."

LENTEN FUND

The total amount raised in the Student Lenten Fund in 1929 is nearly one thousand dollars. That is not what Harry Longley and Robert Gradert at the University of Iowa courageously set out for, but it is three times as much as was given last year. Every one is grateful to them for their leadership.

The Student Fund has proved itself. In those colleges where student giving is a matter of course, it has provided a corporate missionary enterprise; in many colleges where no one has ever thought that students might like to give, it has been the start of a new idea of stewardship.

Practically, it will help to make possible the placing of a worker at the University of South Dakota. Bishop Roberts has called to this work, as priest-in-charge of St. Paul's Mission, Vermilion, the Rev. Russell S. Hubbard, for the past two years assistant to the Rev. John N. Lewis, D.D., rector of St. John's Church, Waterbury. He is a graduate of Harvard, 1924, where he played football and was on the crew. He studied theology at Cambridge, England, and graduated from the Virginia Seminary in 1927. Mrs. Hubbard is the former Miss A. C. Pratt, a leader in the work of the Girls' Friendly Society. Mr. Hubbard undertakes this

work with the prayers and support of students and others all over the United States.

Next year the Lenten Fund will be managed by the Student Council of the Diocese of Texas under the direction of the Rev. Harry Masterson of the University of Texas at Austin. Possibly the money raised will be given to some work for students in a foreign field instead of in one of the domestic missionary districts, depending upon the wishes of the students.

The colleges that contributed this year are as follows:

Amherst College	\$ 31.40
Clemson College	8.78
Elkins College	1.00
Elmira College	17.10
Florida State College for Women.....	70.00
Hunter College	2.50
Knox College, Lombard College.....	12.55
Louisiana State University.....	20.00
Miami University	20.53
Mt. Holyoke College	15.00
North Carolina College for Women..	20.00
Norwich University	7.48
Oregon Agricultural College.....	14.00
Princeton University	25.00
Smith College	4.00
South Dakota State College.....	3.30
Texas Student Council (All colleges in Diocese of Texas).....	80.03
University of California.....	42.75
University of Illinois.....	30.05
University of Iowa	29.45
University of Maryland.....	25.00
University of Michigan.....	20.49
University of North Carolina.....	25.00
University of West Virginia.....	6.00
Vassar College	63.00
Winthrop College	10.00
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TOTAL	\$604.41
Individuals	189.00
Miscellaneous	116.63
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GRAND TOTAL	\$910.04

GLAD NEWS

The Rev. Gardiner M. Day has accepted the call of the Rev. J. Franklin

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Carter, D.D., to be his assistant at St. John's Church, Williamstown, Mass., with special responsibility for the Williams students. Mr. Day is a graduate of Yale, studied at Columbia and Union Seminary, New York, and graduated from E.T.S. in Cambridge in 1926. For three years he has been assistant to the Rev. Henry K. Sherrill at Trinity Church, Boston, where his work in the parish and among students has been outstanding.

Mr. Sherrill has called as assistant in charge of student work among Boston students the Rev. Otis Rice. Mr. Rice brings to this work a wide experience of work among Harvard undergraduates, dating back to his own student days. For years, while at Harvard and at the Episcopal Theological School in Cambridge he has had a splendid leadership in religion among students. Graduating from E.T.S. in 1928, he spent last year as a Fellow at Cambridge University, England, and with Canon Raven at Liverpool Cathedral.

THE W. A. AGAIN!

At a college center, the local rector found it difficult to make ends meet, and a lot of the work connected with entertaining the many students who flocked to their house fell on his wife. To relieve her of some of this, the Woman's Auxiliary of the diocese voted \$100 toward the expenses of a servant for Sundays throughout the year.

GENERAL SEMINARY

The National Council has appointed Messrs. Alden Kelley and Van F. Garrett, students at the Seminary, to be part-time Secretaries for College Work. Mr. Kelley is to have charge of multiplying contacts between the seminary and the colleges, and Mr. Garrett is to run the College Missioners' Bureau which has assumed large proportions. The visits of clergy and others for preaching and pastoral missions to students is under his care.

U.T.O. APPOINTMENT

Ellen Gammack, a graduate of Smith College, for the past four years a worker in one of New York's largest churches,

has accepted the position of worker among the women students at the University of Michigan, with the Rev. Henry Lewis, under the United Thank Offering. She is the daughter of the late Rev. Arthur J. Gammack of Fitchburg, Mass.

CONFERENCES ON THE MINISTRY

Under the leadership of the Rev. Samuel S. Drury, D.D., Headmaster of St. Paul's School, Concord, New Hampshire, plans are now going forward for two conferences in 1930, for those interested in learning about the ministry as a vocation. The first, for about one hundred and fifty college men chosen mainly from eastern colleges, will be held over New Year's, while the other, for about three hundred school boys from all over the country will be in June. The success of two former conferences in 1923 and 1925, under Dr. Drury's leadership promises equally far-reaching results for the 1930 conferences.

ALICE WILLIAMS

For two years the work at the office in the Church Missions House has been done by Miss Alice Williams. Knowing the Secretary for College Work as some do, they may have wondered how any letters ever were answered or how most business details ever got attended to. The answer is Miss Williams, who gave herself unsparingly to the student work. She resigned this June. Her place is being taken by Miss Alice Young, who was President of the National Student Council in 1927-8, while a senior at Miami University.

BOOKS

Edward Lincoln Atkinson by the Right Rev. Charles Lewis Slattery, D.D.

Another edition of a stirring biography of one of the younger clergy whose life was an inspiration to many.

With and Without Christ by Sadhu Sundar Singh (Harper) \$1.50.

Incidents taken from the lives of Christians and non-Christians which illustrate the difference in lives lived with Christ and without Christ.

The Hound of Heaven by Francis Thompson (Dodd Mead) \$1.00.

Beautifully illustrated with an introduction containing the story of the poet's life.

The National Federation of Episcopal Young People

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

THE YOUNG PEOPLE of the Church have it in their power to produce the future builders of the Kingdom of God, world-wide, interracial, universal. It will call for new vision of the needs of men, a love for those we have not seen, a fellowship with the Great Master, a willingness to give all. The Department of Missions has positions calling for Youth, men and women who can fill varied callings in the Spirit of the Great Adventure. Does our youth hear these calls? How are the vocational guiders of our youth looking upon the world's needs? Are we telling of opportunities to serve as Christ would serve?"

These are the questions that the Rev. A. B. Parson, Associate Foreign Secretary of the Department of Missions asked the young people in these columns last month. As one way of helping to answer these questions, a list of the posts in mission centers where young people are needed as spiritual adventurers has been prepared by the Department of Missions. This list with other information regarding the necessary preparation and training has been sent to leaders of young people at summer conferences where many young people will be facing the question "What am I going to do with my life?"

Will they hear these calls of the Church's mission field as they seek to answer this question? In recent years some of our young people have heard and answered calls like these. One writes of her experience:

"When I was eleven years old, I first became interested in missions. In the village where I lived there were several Church families with many children, who, because of the distance to the nearest church and lack of ways of getting to and fro were unable to come into contact with the Church at all. Being taught to share

with others what we had received, I brought these children to my home where, in a simple way, we copied the kindergarten service of the parish church.

"As I grew older, this experience and the religious influence of my home deepened my desire to take part in all the parish activities. To help me do better work, I was sent to a summer conference where the inspiration and realization of true values of life made me face the question, 'What am I going to do with my life?' A missionary, home on furlough, told us about the need for people in all fields of the Church's work. This set me to seriously thinking about whether or not to offer my services to the Church. I had heard a lot about people having a call to do missionary work. A call, what was a call,—was I being called,—how did I know this desire on my part was a call? Fortunately, one of the leaders of that conference was able to help me to understand that this urge, over which I had no control, came from a Power beyond and greater than myself,—a compelling Power which made me feel the truth of 'Ye have not chosen me, but I have chosen you.'

"But this did not settle all my question and qualms. Being convinced that the mission field was a challenge for the great adventure, an adventure for God, I decided I wanted to go to one of the Spanish-speaking countries. When it was found that the Church could not use what I had to give in the place where I wanted to go, I was not so sure about this call of mine. Once again a wise leader of young people helped me to understand that it is not the field of service that is of major importance but the service itself.

"With a new vision and an eager willingness to fearlessly face every challenge I was sent out to one of the reservations

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in North Dakota to do pioneer work among the Indians. For five years, every day has been an adventure!

"A ride across the prairies in the stillness of the night to help a child in pain. Not a light save for the stars, and a bewildering maze of cross roads. On coming in sight of the house, one sees the lantern hung out as a signal of distress. After long hours spent beside the child's bed, preparing breakfast in the morning and leaving medicines to be administered, a hurried trip is made back home to attend to other duties and urgent calls. All during the day and night, men and women come to the Mission Home from all ends of the reservation for advice, medicine, books, clothing or assistance in meeting their own personal difficulties.

"Quite a long time ago a cyclone tore the chapel from its foundations and when it was straightened by the Indians, it was swung into a position exactly opposite to what it had been before and what it should be. The space where a window was to be over the altar was boarded up; the walls were multicolored; one section being painted brown, another gray and another yellow, with the window trimmings of bright green. Our first work was to make a dossal to replace the flour sacks which had been sewed together and hung in back of the altar. That was about five years ago. Then we painted the interior a dark brown with light buff trimmings. At the time the young people expressed the hope that we would be able to have a memorial window later on.

"Last fall, when these same young people began to plan the work for the winter they spoke of the need of doing some missionary work right in our own chapel by trying to get each member to come to one service on Sunday. This work they took upon themselves, choosing for their motto *stir up*. The members of the Y. P. S. L. personally called on each member of the parish and during the period had special prayers both at home and in their group meeting.

"As an outcome of this renewed mis-

sionary interest and zeal the young people decided to build the memorial window. Every member of the chapel gave something, no matter how small the gift, in memory of some loved one. The window was dedicated on Palm Sunday, at which service the young women presented a red altar frontal which they had beaded. As a thanksgiving for the accomplishment of the endeavor a special offering was taken and sent to the National Council to apply on the quota.

"Not only have these Indian boys and girls been doing something for their own chapel and for others, but others have been interested in them and their work. In the East, a young woman, a member of a Service League, who herself was unable to enter the mission field is using her ability and talent in painting a picture of Christ blessing the little children which will be used to fill in another closed-in window space in the chancel. Some other groups of young people who have become interested in the Indians have sent us money to further a young people's conference on the reservation and to procure comforts and pleasures for the children at the Mission Home."

The Mission Field! Domestic or Foreign Districts!

Fascinating and alluring words but equally great is the power to be a missionary in one's own parish. When prayer takes on real inspirational values and is imbued with love, we will all give of ourselves and our substance; entering into the full joy of giving because we want to and not because the eternal dollar is necessary to keep open any special piece of work. Only as one sees a field in operation can he realize the awfulness of saying to another race: "We came to bring you substance for the enrichment of your life and to follow the commands of our Leader, but we must stop. It is like asking a person if he is hungry and then saying I am so sorry but I cannot give you bread."

We young people who have answered the Church's call need to feel the spirit of adventure in the people back home.

Coöperating Agencies

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

Brotherhood of St. Andrew

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

THE CHAPTER OF THE Brotherhood at St. Paul's University, Tokyo, Japan, continues to thrive as a useful organization in the work of the Church and of the university. The members of the Chapter are students, and as one of the fields of Christian endeavor they are keeping conscientiously the two Rules of the Brotherhood, and helping their fellow students to appreciate more deeply the services of the Church, as held in the university chapel.

At their regular weekly meetings the members of the Chapter discuss live topics, such as The Brotherhood Idea, with the Rev. P. O. Yamagata as opener, Our Bible, led by Bishop Reifsnider, Church Architecture, by Mr. J. V. W. Bergamini, Symbolism, under the Rev. H. C. Spackman, Church Music, by Mr. K. E. Branstad, Christian Art, Church Doctrine, and Church History.

This plan might be adopted with profit by Brotherhood Chapters elsewhere.



That the average man holds his religion in his wife's name may not be true in all cases, but it is a fact that our summer conferences are not reaching nearly as many men as women.

Hoping to reach a large number of men the Piedmont-Carolina Assembly of the Brotherhood of St. Andrew is planning a special conference for men at Kanuga Lake, North Carolina, July 19-21. The theme of the conference will be *Vital Religion and Christian Service* and all Churchmen are invited. The gathering will be held on recently acquired conference grounds near Asheville, in "The Land of the Sky", which combines the advan-

tages of both mountain and lake. Such an opportunity of combining a vacation trip with an interesting conference, it is hoped, will attract many men.

Further information and program can be obtained from Henry S. Cowell, Chairman, Box 433, Charlotte, N. C.

Church Mission of Help

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

A QUESTION FREQUENTLY asked CMH workers is: "What is the *plus* of your organization?" In other words, "How does a *Church Mission of Help* aid more fully or more effectively than a *Mission of Help*?"

What is the *plus* implied in the word Church? The clergy often say that it is the habit of using the means of grace offered by the Church. A worker who cares vitally for the services of the Church and takes part in them with genuine devotion brings the *plus* inherent in worship to her work. And not only to her work! She arouses a constructive curiosity as to the Church in those for whom she works. "What mean ye by this service?" This question is put at last, even by the careless. Many a young girl has "got religion" through her mere observation of some one interested in her who has religion.

Social workers who are not Church members have a different answer to the question: "What is the *plus* in Church?" When they find the *plus*, they attribute it to the sense of vocation which is likely to characterize Church social workers. They are doing the work for the Church and through the Church.

How do the persons for whom the work is being done answer the question as to the *plus* of the word Church? A girl

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recently said of a CMH worker: "She made me believe that God loves me." Another girl said: "I know, after knowing her that *really* Christian people care whether girls pray to God." These two girls may be exceptional. Perhaps they are exceptional only in being articulate.

Bishop Rhineland, in a baccalaureate sermon, said only the other day that many men are ineffectual preachers because "they preach themselves, not Christ." Even a great saint, he said, soon comes to the end of his homiletic resources, if he preach himself; while a very plain, ordinary, average person, is eloquent always, if he preach Christ. Is this not the *plus* in CMH? Its workers preach Christ, they give always something better than even their own best, that which, through the Church, is of Christ. And their preaching is potent beyond other, different preaching.

The Church Periodical Club

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

LAST YEAR, Mr. Paul Rusch of St. Paul's University, Tokyo, prepared forty charts showing the service the C.P.C. has been able to render to the Church in Japan and how much more service along similar lines is needed. The story is told by pictures, by brief statements and by personal letters. A number of the charts contain the original letters of the Japanese clergy together with an English translation. These charts cover educational institutions from university to kindergarten; they introduce us to parishes large and small in city and country; they take account of the individual workers, men and women. There are no charts yet for St. Luke's International Hospital, but these will be prepared before long.

There are a few outstanding facts revealed by the survey whose results are embodied in the charts. It would seem that the method of the C.P.C. is fairly successful in providing reading matter for individual workers, not an adequate supply in every case, but a supply that it would be possible to increase.

It is probably known to most of our

readers that the original library required to give university rank to St. Paul's University, Tokyo, was given by the C.P.C., which is also responsible for the medical library of St. Luke's Hospital, Tokyo, built up since the disaster of 1923. In lesser degree, libraries in secondary schools have been aided and the same is true of diocesan circulating libraries for clergy and lay workers. Everyone of these libraries needs regular additions of recent books such as are being added to similar libraries in this country.

The third need revealed by the charts is for tools for the workers. These include books, of course, but also maps and pictures. There is perhaps nothing for which the Japanese clergy ask more earnestly than sets of large Bible pictures to be used in preaching and teaching and smaller pictures to be given to those who are taught. These are almost the only aid we can give to purely evangelistic work.

The latest call on the C.P.C. comes from Bishop Binsted of Tohoku, who finds it most necessary to have a circulating library for his clergy, so necessary that he is starting it with his own money. He asks for recent and standard theological works and for readable biographies.

In these days when so many laymen are reading along religious lines this appeal is not exclusively to the clergy. How many personal libraries in both orders could spare one worth while volume to strengthen the work of the ambassadors of Christ in Tohoku?



One of the colored clergy in a southern town where there are no library facilities for his own people has written of the incident that led him to think of establishing a library for them in his own home:

"This idea has to do first of all, with the many children in our locality, and it came about in this way. My children somehow or other got hold of a Sunday comic section (I knew that we were not taking any such papers) and I found out that a certain lady up the street who took a paper carrying a comic section had been requested by one of my little girls to save the funny-paper for her. So

my children would be found enjoying their comic sheet every Monday. Eventually I noticed that instead of one comic sheet there were three. More than that I noticed on Mondays and Tuesdays quite a going to and fro of most youthful callers at the rectory. I found that the children, just among themselves, without any suggestion or aid, had established a sort of circulating library that consisted of about three comic papers and about the same number of well-worn little story books. It was then that my wife and I began to take stock of the situation and tried to put in their way such helpful stories as we could. But we realized we were not in a position to do much.

"To be brief, here comes your letter and your offer. We accept it with all thanks. We want the children's books and fiction, and then, if possible, let us have a few of some standard reference works. For instance, where there is no public library many of the older boys and girls and even some of the pitifully paid teachers come to me or call me up in search of information on a thousand and one subjects. My small library, naturally, is mostly made up of works of a theological nature. Many times I have to just make recourse to my memory and briefed information that I might have."

Guild of St. Barnabas

THE POSITION OF Secretary General of the Guild of St. Barnabas for Nurses which has been vacant for several months has now been filled by the election of Mrs. Bolling of New York City. She is the widow of Dr. Richard Walker Bolling, one of the most well known and highly regarded surgeons of the city, whose death in April caused widespread sorrow. Dr. Bolling was attending surgeon to St. Luke's Hospital, New York, and the Babies' Hospital, New York, and consulting surgeon to Stamford, Flushing, New Rochelle and other hospitals, and author of *The Surgery of Childhood*. New branches of the Guild are being formed in Muskogee, Oklahoma; Galesburg, Illinois, and Jacksonville, Florida.

The Girls' Friendly Society in America

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

AFRICA, THE MISSION study this past year, has been fascinating and thrilling! The branches of The Girls' Friendly Society have already sent to the national office \$4,169.22—just \$830.78 less than their pledge of \$5,000 for the woman's division of St. Mark's Hospital, Cape Palmas, Liberia. The G.F.S. will continue this as the money object until the goal is reached, when a new money object will be selected.

For the coming year, our Church, in common with other Christian bodies has selected *The World Mission of Christianity* as the subject for general study (See June SPIRIT OF MISSIONS, page 412.) As this is a huge subject, the Girls' Friendly Society is taking *Our World at Work*, the aspect of this larger subject which has to do with "field, factory, and workshop."

This is the same subject as that chosen by the Department of Religious Education for the Lenten study. The G.F.S. appreciating this opportunity to cooperate with the Department of Religious Education, plans to publish material such as discussion questions, games and plays which will be supplementary to the stories, posters, and worship services put out by that Department. This means that a G.F.S. branch will be able to join with the parish Church school in this study of world friendship. At their weekly meetings, the branch will carry on with the material given to the children in church.

This material, prepared by the Department of Religious Education, is for children. The G.F.S. will therefore publish, along with the supplements for candidates (children from five to twelve), program suggestions for 'teen age and older girls on this same topic. All of these suggestions for the study of *Our World at Work* will first be published in the October issue of *The Record*. Later, reprints will be available from the national office.

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS,
Recording Secretary

2103 Main Street, Jacksonville, Florida

TO QUESTION BELIEF in the relativity of the intellectual and spiritual to the rising temperature of summer, might involve one in unprofitable discussion, but there remains the privilege of rejecting that theory individually and making plans for a summer which will rest and recreate without lowering customary literary and spiritual standards.

Two weeks, or even a week, in which one may combine change of scene with pleasure that refreshes and recreates both mind and body, sounds alluring. Summer conferences furnish this ideal combination. Those who have availed themselves of the privileges and opportunities of the summer conference, not only say this is so, but also furnish proof of it in the inspiration, information, understanding and practical help they bring to the home parish on their return.

In the First Province, the Order will have representation at the Concord, Connecticut and Wellesley Conferences, the latter having a method class using the Daughter's study course. Stony Brook Summer School, Second Province, reports that a course on Coöperating Agencies has been arranged with a representative from each organization to take one hour. The Order's hour will be taken by its national conference chairman. Blue Mountain Conference, Third Province, will have a representative in attendance.

At Sewanee Summer School, Fourth Province, the Order will have an official course on Personal Religion, using *Christ in the Common Ways of Life* as the text book. The outline prepared by the Summer Conference Committee will be used at an afternoon's conference hour. Gambier Conference, Fifth Province, will have a representative and a ten day course on Personal Religion. Conference programs are planned for Racine and Kalamazoo and representatives appointed for Hillsdale and Wawasee. At Ascension Summer School, Eighth Province, a Daughter will conduct a course on the Prayer Book.

The ideal attendance at provincial conferences would see each parish represented. Until that ideal will have been reached, it is hoped leaders who already know the value of these gatherings, will work toward that goal.

The Seamen's Church Institute of America

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

ON APRIL 29, THE chapel in the Seamen's Church Institute of Honolulu was dedicated by the Right Rev. Henry B. Restarick, D.D. The Bishop also consecrated the new altar and reredos. The altar of fumed oak, handsomely grained, and the reredos of native wood decorated in gold with crimson silk panels are gifts of the Honolulu branch of the Woman's Auxiliary. Brass candle-sticks and vases for the altar, together with other gifts for beautifying the chapel have already been promised. Although a work among seamen has been carried on in Honolulu for more than a hundred years, not until last October was it possible to bring this work under the flag of the Seamen's Church Institute of America and the influence of our Church.



Several Sundays back after the Evening Service, a young seaman approached me in my office; he was a Russian by birth, whose mother he told me had been murdered by the Reds during the Revolution over there, and whose father, a priest of the Orthodox Church (he showed me a photograph of his father taken in his official robes) escaped into China, saying he was feeling a little bit homesick for his father whom he had not seen for three years when he had made his last voyage to China, and would I comfort him by a few minutes prayer in the chapel, he would be thankful to me if I would. Of course I assented, and upon leaving the chapel I shook him warmly by the hand wishing him Godspeed. "Thank you very much," he said. "Now I shall sit down and write to my father and tell him of your kindness to me," and he did and gave me the letter to mail.

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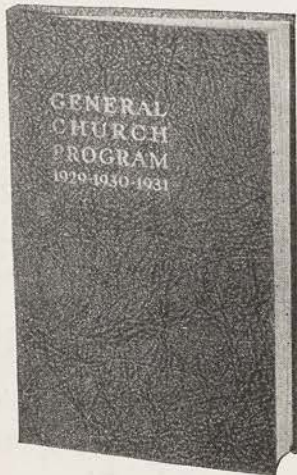
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