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# The Spirit of Missions

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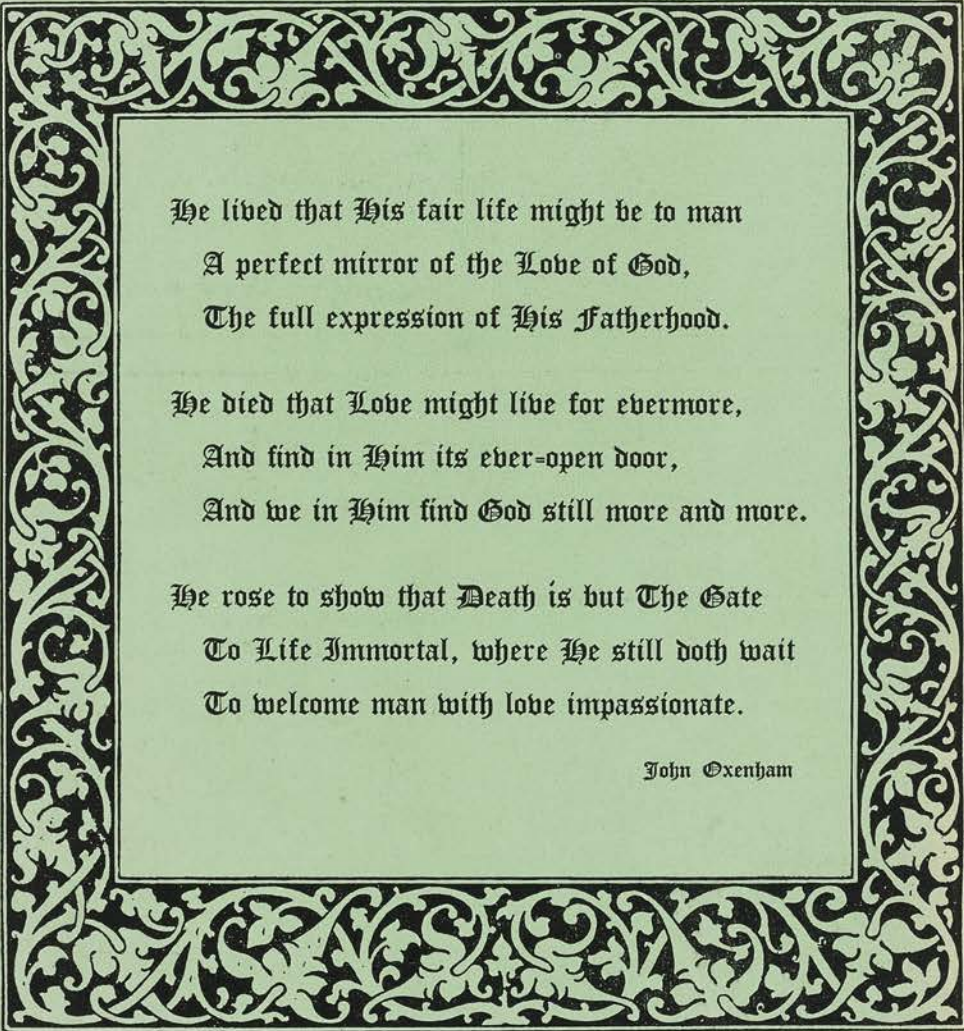
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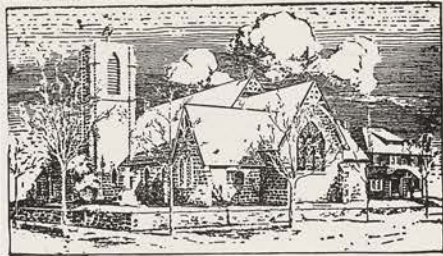
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# The Spirit of Missions

WILLIAM E. LEIDT  
Associate Editor

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Editor

KATHLEEN HORE  
Retired

Vol. XCVI

APRIL, 1931

No. 4

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# The Spirit of Missions

APRIL  
1931



VOLUME XCVI  
No. 4

## Religion in the Life of Your Child

The Department of Religious Education aims to nurture Christian children who shall strive earnestly to fill their places in the Church

By Sarah Cadoo Leidt

*Director of Religious Education, St. Bartholomew's Church, White Plains, N. Y.*

**T**HE publication of RELIGION IN THE LIFE OF YOUR CHILD marks the inauguration of a new venture by the Publicity Department: the appraisal and interpretation of the work and ideals of the various departments of the National Council by competent outside critics. The current series of four important articles on the Department of Religious Education was undertaken by Mrs. William E. Leidt at the invitation of the Publicity Department of the National Council. It will be followed by others covering the whole range of the Council's work.

**I**S A CHRISTIAN child different from another child? At the age of eight is there an evident difference in a child coming from a Christian home and taught in a church school? Is there a difference at the age of twelve? Of sixteen?

In the current eagerness for standardization we tend to expect all children to be alike or nearly so. It sometimes appears that we even prefer them to be alike. What does it mean when we say proudly of an eight-months-old baby, "He is a real boy"? Certainly the children themselves like to be inconspicuous by their similarity, in externals at least.

Before acquiescing in the tendency to conformity, let us consider what possible differences there may be between a Christian child and another child, and whether the advantages of the difference make it bearable.

What are the interests of a Christian child? Airplanes, radio, electric refrigerators, vacuum cleaners, motor cars, modern inventions generally; nature-study and science; people and their habits and customs: ancient Egypt, Greece, modern Russia, India, China; stories and books, both ancient and modern; travel and exploration: Lindbergh, Admiral Byrd, Columbus, perhaps Abraham; games and athletics: football, marbles, swimming, skating. So far so good; but the only distinctively Christian elements here suggested are, by inference, modern Russia, China, and India, and the chance mention of Abraham as sharing in the attention given to travelers. There must be more than this, else a Christian child is like all the rest. Let us choose from among these interests those which mark a Christian. He is interested in good sportsmanship, in athletics, in the heroism and worthwhileness of achievements, in the well-being of the people of India and China and his own town, in the value to people of radio, airships, etc., in the constructive use of

## THE SPIRIT OF MISSIONS



MRS. WILLIAM E. LEIDT

Whose varied and comprehensive religious educational experience enables her to interpret the work of the Department of Religious Education

his own powers, in happy relationships, in physical well-being. So far so good; but do not these belong to mere decent, honorable living? Again, what more is there? Here our thought must shift from areas of interest to attitudes and standards as shown in these matters. For example, his teamwork is for the sake of the team; never for his own glory. His heroes stand or fall by their success or failure in meeting human need, and their self-forgetfulness in doing it. He sees children whose lives are different from his in the light of their chance to live abundantly and in comradeship with others, and he throws the weight of his opinion in favor of such a chance. He plans his own activities to develop his interests, and make himself measure up to the standard he has set for himself.

He works for relationships which exhibit consideration, tolerance, and self-giving. He cares for his body as a useful tool which must be in excellent condition for satisfactory response to the demands put upon it. He knows a goodly amount of Bible history, church lore, and church

activities. He shows reverence and respect for the Christian Church and the subject matter of religion; and handles with poise words like God, prayer, Jesus, Holy Communion. It is the familiarity not of contempt, but of intimate acquaintance.

If one might penetrate beyond the appearance to the things going on within the mind of this person of, say, fourteen, pushing back to the sources of this development, one would likely see something of this sort: The boy is unself-conscious about these attitudes; his standards are based avowedly on the teachings of Jesus, he prays sincerely in his search for help with his difficulties, he habitually thinks, he is eager about life and its problems and honestly hopes to count in the solution of some of them, his horizon is as broad as the universe and some of his interests are very deep.

There are some boys and girls like this, and if they seem to represent a type worth cherishing and multiplying, it is worthwhile to ask what elements have gone into their making.

Someone has helped this young Christian to a reverent, confident, comradely relationship with God. He has been helped to know God as the heavenly Father whose children are His agents in the doing of His will. This has come through a natural ingathering of the atmosphere of his home. Perhaps there was little specific teaching, but his parents may have been committed to the first two principles of the *Ideals for Parents*, recently published by the Department of Religious Education of the National Council:

We desire to build our home on love, self-forgetful and God-centered.

We desire to grow in fellowship with God, and to share that fellowship with our children.

No doubt his mother and father have helped him by his prayers to come to an increasing understanding of God's ways, and to grow with them in His fellowship. Probably, too, he has found this atmosphere of his home reinforced by the example and guidance of those whom he knows in the Church: rector, church school superintendent, teacher. His rec-

tor, no doubt, sets forth the continual challenge of the Father of Jesus Christ. His teachers have helped him to compare the ideas of God which men have held, and to choose for himself the God whom he would serve. They have by their own growing religion impressed him with the difficulty, the manfulness, the ultimate value of the cause to which they are committed.

This young Christian has learned to face the problems life has brought him and to try to solve them. He does not expect to have them solved for him. Perhaps his parents had decided "to face fearlessly all intellectual problems." Perhaps they taught him to get to his feet unaided after his eighteen-months-old falls, and encouraged him to unlace his own two-year-old shoes and to put his own four-year toys in order, and to live happily with his playmates all along the way. Someone has called his attention to his problems as he grew older, helped him to realize that they were problems and to understand methods of solving them, to push the solution through and to decide whether he acted wisely. Parents may have helped in this, or teachers in school or church school. Let us notice that help is often necessary in discovering that the problem is one's own. To feel concern about a matter is the first step in taking action about it. Yet even in adult life many things go undone because no one feels that they are vital. It is easy to escape any sense of responsibility toward far-away people or remote issues. Why should we be personally aroused by the Bonus Act or the proposal to build our full quota of cruisers? Why should a child of ten be concerned about other children of ten unless they are his playmates? Why should a child of eight be concerned with stories of the early Hebrews, and why worry fourteen-year-olds with the national organization of the Church? Someone obviously has helped our Christian child to see that many widespread issues are his business because they are God's business. Playground morality, home adjustments, world affairs, international peace as well

### About Mrs. Leidt

**T**HERE IS HARDLY an important area of religious education in which Mrs. Leidt has not had some experience. Under the influence of the late Lester Bradner she entered Teachers College, Columbia University, receiving there both the Bachelor's and the Master's degrees in religious education. She has taught teacher training groups in summer conferences and in normal schools; she has led mission study classes; she participated in the Fitchburg Student Christian Mission; she has worked with girls; she has taught in a week day school of religion; for four years she was director of religious education in Grace Church, New York; and at present she directs a similar work in St. Bartholomew's Church, White Plains, N. Y.

as industrial peace, personal opportunities for abundant living for all men—all are his fields of concern, and many more beside. One may ask, Is he concerned about making something worthwhile out of himself? The answer is that an earnest, constructive purpose in life will bring, as a by-product, an active personality.

Somehow this Christian child has learned to think about his problems and to seek light on them from sources available to him. He has learned to consider the wisdom of those whose experience is more mature than his. This may have come by working together with parents or church school teacher on problems which he shares with them. For example, how is the family to spend its summer vacation? This is a problem of concern to both parents and children, and one which might most wisely be decided as a co-operative matter. If a child has this sort of experience he learns to consider the wisdom of those more mature than he and to use the sources which they help him to

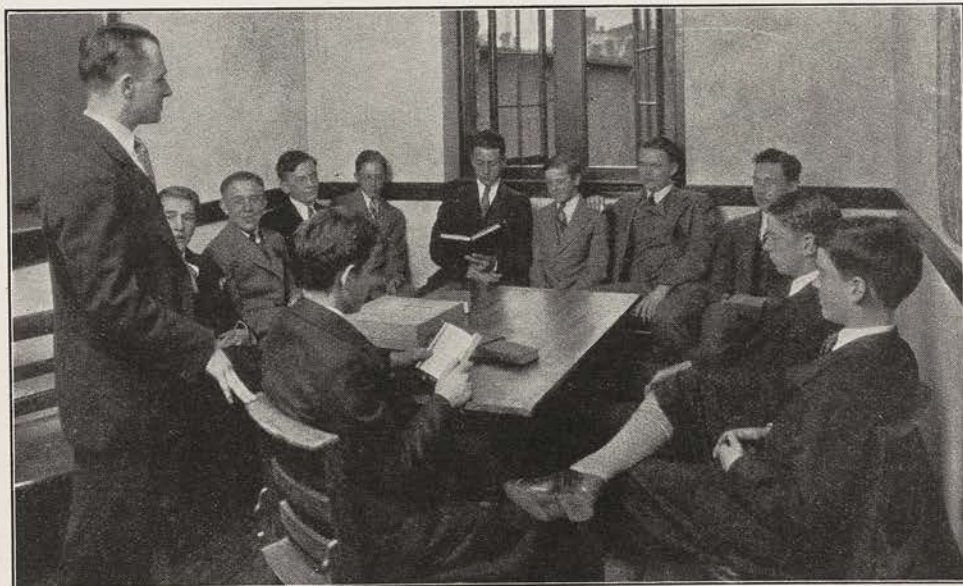
## THE SPIRIT OF MISSIONS

find in seeking light on the way of action. The gain to the parent from such a process is also noteworthy. One is likely to be astonished at the cool, detached judgment of a child who is faced clearly with alternative possibilities supported by reasons and facts. One also may find the child's standards for making his decision far closer to real values, as related to people, than the more sophisticated and involved motives which often guide adults. Another way in which a child may learn to handle his problems is by working in a church school class where he and other less mature individuals have labored with a purpose in company with a leader of greater maturity. They have learned to search for material from which to answer their questions about the God whom Jesus knew, or about how the Christian Church conducts its affairs of the Kingdom. They have learned to evaluate what they have found and to determine what is valuable and to the point. They have learned to set up standards of judgment as they progress, and to test their validity. Out of practice of this sort comes an ability to apply methods in

other cases, if there are points of similarity. And increasingly we find that the child is dealing in realms unmistakably Christian. What would Jesus do? How will this affect people? Does that fit in the Kingdom of God? Who benefits by it?

Somehow the Christian child has learned to act upon his decisions. He is not content until the problem is solved and the solution tested for its usefulness. Parents with patience and insight have helped him make his experiments and judge his results. Teachers have aided in the execution of plans made, and have insisted that the outcomes be faced and evaluated, mistakes recognized and methods devised to guard against them, and successes noted.

In these processes the child has learned the value of group planning and group action. He appreciates the value of the Christian Church as the active Body of Christ, men and women working together to bring in His Kingdom more fully. He is conscious of his own part in the life of his parish, he realizes that he is linked by loyalty and endeavor to a nation-wide



### FACING REAL PROBLEMS WITH SYMPATHETIC LEADERSHIP

These boys are learning to make use of the wisdom of others whose experience is more mature, by working with a church school teacher on problems which he shares with them

## RELIGION IN THE LIFE OF YOUR CHILD

body whose fellowships extend beyond the seas. He may not yet have discovered the shortcomings of the Church, but he is ready to face the shock of their revelation, for he knows by experience that by taking "our part in the life of the Church, the message of Christ may come to our generation with sincerity and conviction."

Is this an idealized picture of the Christian child and his education? Not entirely, for there are enough examples to prove the possibility and enough partial demonstrations to make certain a fuller achievement. Enough is accomplished to give force to the words of the Rev. John W. Suter, jr.:

"In each family there is another personality besides those of the various members. If there are five people, there are six personalities. The sixth is that of the family, and if its aspect is Christlike, if it behaves after His manner, then that family is a Christian family." And there is before us evidence enough to put throbbing reality into his proposal, "Let us make Christ the Head of every church school, let us teach as He taught, let us set ourselves to obey Him, let us seek life more abundant, let us become Christ Himself in action in the world."

### II

**W**HAT IS THE CHURCH doing to work this all out into a more common reality than it now is?

It will be evident on the face of it that progress in this sort of educational work must of necessity be a slow growth. It requires nothing less than the rebirth of those concerned in it, both individually and as parish groups. It means giving Jesus Christ full sway in personal and social life. It means struggle and effort to rethink our values, to break down our prejudices, to widen our horizons, until they coincide with that of the universe, to see human relationships as God sees them, to live with God in the fullness of our sonship. It means intellectual effort as well as spiritual and moral struggle. We must think for ourselves about religion and its elements, else we cannot help children to think about them. And we cannot do this in too isolated a way, for a considerable group must move forward together, lest the strain on group loyalty prove too great. Consequently, the movement will be slower than we might wish.



#### FINDING HELP IN THE BOOK OF COMMON PRAYER

These girls are learning to face the problems that life is bringing them and to try to solve them. They do not expect their problems to be solved for them

## THE SPIRIT OF MISSIONS



### SHARING IN ADMINISTRATION

The members of this group are learning how to work together for a common end

Yet it is a thing which spreads by the spontaneous force of the enthusiasm of those alive to it. It is one of the elements of religion which is caught and which, if the contagion is strong enough, seizes a man or a woman to the point of giving up his life that he may find it in a new and vital adventure.

The Department of Religious Education does not work directly with children to achieve these ends. In the nature of the case it cannot do so except in two instances, namely, in the preparation of pupils' material for the educational programs of the Lenten Offering, the Birthday Thank Offering, and the Little Helpers, and in the work on tests done by the Child Study Commission. Indirect influences on children are exerted in a variety of ways by means of help given to those parents, teachers, and leaders who use what the Department offers to these adults. A few glimpses into actual happenings may serve to make these clear.

In a parish house near New York, a group of third-grade boys and girls are gathered about tables finishing a model of a mission in the Tennessee mountains. Each member of the class is busy making

some part which shall fit into the completed object. A glimpse at an earlier stage would have shown these boys and girls hearing a story about a boy who did not know how to study, who never went to school, and who never played in the active way that the listeners knew so well. He lived in the southern mountains and looked forward only to the limited careers of his older brothers, and to the hard and hate-ridden community relationships which they knew. A mountain mission, which brought play and new ideas of possible callings, brought also new moral standards and new community practice and triumph over self for the sake of his team. The boys and girls who heard the story wished to show others in their church school how this all came about, and so they determined to make a model of the mountain mission, with its playground and boys and girls and missionaries in place, to show how it was used. They had to learn many details of mountain life, such as housing, ways of keeping house, food, surroundings, geography, communication with other places, etc., in order to make their model true to fact and in order to explain it to the other children. They came to have a hearty respect for the mountain children, about whose lives they discovered a great deal, and they learned with a new force the need and price of fair play and good sportsmanship, of putting team first and self second, of winning with restraint and losing in good spirit. They learned how to work together in their own group for a common end, and they learned the joy of interesting other people in a worthwhile bit of the world's life. They found that they needed to seek God's help in their immediate task, they needed His help in living in their own lives the things they found so fine in the boys and girls of the mission, and they needed His help in their spontaneous effort to see that the missionary could stay in that mountain community. So they learned to give themselves in their prayers, in their work, and in their gifts of money through the Lenten Offering.

This brief account of one piece of work is like many which have gone on by the



## RELIGION IN THE LIFE OF YOUR CHILD

use of the *Our World at Play* material prepared for the Lenten Offering program of 1931. These children are Christian children in the making, and their growth has been furthered because the Department of Religious Education has sought to provide suggestions which make growth possible.

One Sunday morning last October, the sixth grades in a church school in Westchester County, New York, were busily engaged in answering some questions on large, white sheets of paper. Each member attended carefully, but there were many puzzled faces and not a few idle pencils. After a while the leaders of the groups said, "Time is up. Let us go over the papers." Then followed a discussion of the questions, for example:

"Is there anything in the Prayer Book that would be of use to you when your family wants to have prayers together every morning? If so, name and locate it.

"Is there anything in the Prayer Book that would be of use to you during General Convention? If so, name and locate it."

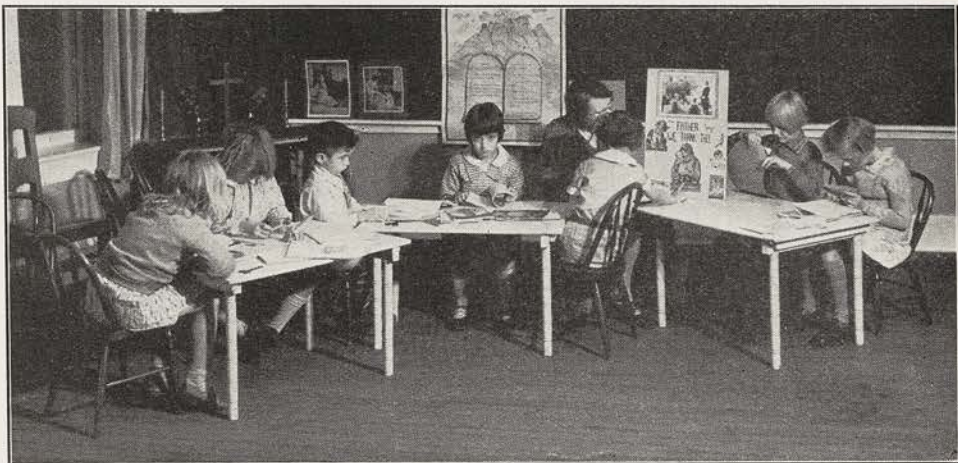
The results were added up, and in cases where there was wide difference of opinion the answers were listed on the blackboard. Soon the boys and girls were aghast at their own ignorance:

"I go to church often, but I didn't

know that I could find anything about an examination in the Prayer Book," said one boy.

"I never supposed the Church knew about operations. I thought it was too old-fashioned," was the remark of another, when she discovered the prayer *For One about to Undergo an Operation*.

Such interest was shown by these and other remarks that one group asked if they might put aside their regular course to undertake a study of the Prayer Book for the following purpose: "We want to find all the things that have anything to do with girls and boys, not with grown people, just girls and boys." Another group was so intrigued with their discovery of the General Convention (one inquired if it had to do with the Rotary) that they asked if they might devote some time to finding out what it is and what it does, and what effect it has on them. Some older classes used another test about conditions under which people work. They became so deeply involved in the discussion of their answers that it was not finished for a month. By that time similar events had occurred in other parts of the church school, and its superintendent said, "Our curriculum has been entirely disorganized by the use of these tests, but I think we are doing the best work we have ever done. We started



PURPOSEFUL ACTIVITY HELPS CHILDREN LEARN

Another way in which a child learns to handle his problems is by working in a church school class where he and other less mature individuals labor with a purpose in company with a leader

## THE SPIRIT OF MISSIONS

more than we knew when we undertook to experiment with them, but we are glad we did."

This is one result of the work of the Child Study Commission, which is conducting research under the Department of Religious Education. By sending back the marked tests the church school described above remade itself, and it also made its contribution toward this research. As a result of this and many other studies, the Child Study Commission expects eventually to be able to say with some degree of authority what materials and what activities best promote religious growth.

In a hospital room in Chicago a joyous-faced young woman sat in an armchair entertaining a visitor. A small, new pink bundle was in the nearby nursery, and the Little Helpers leader was calling to share in the rejoicing and to welcome the newcomer into the parish life. After the caller departed, the mother sat for some time reading over and over a square, blue-bordered card headed *Ideals for Christian Parents*. When her husband came that afternoon, they read it together and talked about it. Some of the things they could do, others would be harder, a few they were not sure they wanted to do. On the back was a prayer and they prayed it together that night. Next day the mother read a thin, red book called *The Dawn of Religion in the Mind of the Child* by E. E. R. Mumford (New York, Longmans, \$1.25), which had been loaned by the leader. So began a new chapter in the parents' religious living, and so began the religious education of their baby. Time went on and diet, sunshine, clothing, habit-formation, absorbed them as the baby got his physical start. Now and then the rector or the Little Helpers leader called. A book or two were loaned and a little reading was done. *Prayers for a One Year Old* by John S.

Hoyland (Cambridge, Heffer, \$1.00), brought new ideas, and *The Child's Approach to Religion* by H. W. Fox (New York, Smith, \$1.25), led to a renewed consecration on the part of the parents to their task as interpreters of God to their child. Christmas found them with their three-year-old at the church school festival. Problems arose, problems of

how to teach him to pray, how to answer his questions, how to help him to a sound foundation of morals. Books, a parents discussion group at the church, even some correspondence, helped with these, and meantime, the parents' own faith deepened, they thought more clearly, they strove more earnestly to take their part

for right and the Kingdom of God as they wished their child to take his. They went regularly with him to church and entered into the life of the parish.

This is a glimpse of the sort of work with parents that the Department of Religious Education is endeavoring to promote through the work of its Secretary for Adult Education, and its Secretary for Church Schools in charge of the Little Helpers, and through the efforts of the Pre-School Section of the Child Study Commission.

Christian children, who shall earnestly strive to fill their places in the Church, which is the Body of Christ, are the results which the Department of Religious Education works for. They cannot fill adult places, nor solve adult problems, but they can fill their own places and solve their own problems and so "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

*This is the first of a series of four articles on the ideals and work of the Department of Religious Education of the National Council. The second will appear in an early issue.*

### A Parent's Prayer

(From IDEALS FOR PARENTS)

**A**LMIGHTY GOD, heavenly Father, who hast blessed us with the joy and care of children; Give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ. Amen.

# Why I Am Going Back to China

Incessant invitations from the Chinese among whom she worked for twenty years recall Deaconess Stewart to the service of Church in China

By Deaconess Gertrude Stewart

*Missionary in China, 1906-27; Church Training and Deaconess School, Philadelphia, 1927-*

"WHY ARE YOU going back to China?"

"Why are you giving up your work at the Church Training and Deaconess School?"

So many times people have asked me these questions that I feel compelled to set down my reasons. I have thought them out gradually and carefully as I have weighed this double call to the Church's work and now I am confident that my decision is right and in accordance with God's will.

The very first reason is the vivid memory of my call to China, which came to me when I was twenty-one years old. It came in a forceful way through an appeal for women workers, made by the Rev. L. B. Ridgely, at a diocesan meeting of the Woman's Auxiliary in Vermont. He gave a clear picture of the types of work American women could do in China, and stressed the need of teachers and evangelistic workers. Then he made it very concrete. He asked, "Can not the women of Vermont send us a worker?" That question burned in my mind. "Could I go?" I kept asking myself, and I knew I could. I was young, healthy, and a trained teacher. For years my share in parish activities had been a vital part of my daily life. I loved the Church and I realized that now the Master had come and was calling for me. Then followed several months of severe struggle with myself. I faced the cost such a decision would require. I knew it meant the giving up of family and friends, the living in a strange country, the learning and use of a strange language (the hardest in the world, I had heard), and then the many years of service I would feel bound to

render. At last a settled conviction came, and the peace and joy of a will surrendered to God came to me, so that I was able to speak of it to others. The first one to hear of it was my mother. God had blessed me with a mother whose Christian faith was living and generous. Her reply to me was, "If God calls you, I will not say 'No'." Then my Rector and Bishop were consulted. My Rector was at once sympathetic and fully interested. My Bishop said, "You are too young. Go on teaching your school for another year and see if you still wish to go." It seemed harsh advice, but I have often felt the wisdom of it. It satisfied my family and friends that it was not a passing fancy, or an appeal to my emotions. It became a settled purpose and led to my application and appointment and two years' training at the Church Training and Deaconess School in Philadelphia. The whole time of testing and training covered four years. Then I was sure of myself and ready to pay the price of a life long service in Christ's Church in China.

The second reason for my return is the memory of over twenty years of happy service in China. Although interrupted, sometimes by wars and revolutions, they were years full of the joy of knowing and loving the Chinese people, especially the women and children with whom I was particularly concerned, but often with the deepest personal affection for our Chinese clergy, some whom I revere as fathers, others whom I enjoy as brothers, and still others whom I love as sons. So many events flock to mind when one reviews a period of twenty years or more. Funny circumstances, jokes on one's self, due to

## THE SPIRIT OF MISSIONS

mistakes in language; appreciation of one's fellow missionaries; inspiring contacts with Chinese Christians, some of whom taught me lessons in Christian faith and devoted life; sad memories, too, like the breaking up of our work in Changsha, when the Reds gained control; thanksgivings for the faithful witness of the majority of our Christians everywhere, outstanding bravery and loyalty in some, even in some of the women whom I had known before they were Christians, and in whose conversion and training in the Christian way of life I had had a vital share.

Were those years worthwhile?

Did it pay to give the best years of my life to the Church in China? Even now, when times of difficulty and disappointment are upon us, I can only answer, "Yes".

My third reason is that during these three and a half years that I have been back here in my own country, fully occupied with an interesting and worthwhile work, which truly appeals to me, my daily, even hourly, interest in China—her people, her sorrows and difficulties, and the hardships of all the friends I know there—has never flagged a minute. Letters have come to me regularly from many Chinese friends. Invitations to return have been in nearly every letter. A formal request for my return, written in Chinese character and sealed officially, from the vestry in Changsha came to me two years ago, and it moved me much. Every year the Bishop of Hankow, the Rt. Rev. L. H. Roots, has written of work which he feels needs me and to which he cannot appoint a new worker. My delay has been caused by the urgency of the work at the Church Training and Dea-

coness School, to which I had promised my services for a period of from two to five years. It has been a definite struggle again to choose which seemed to be the clearer call to duty. I have asked the advice of friends not concerned with either China or the school and every time the reply has been, "Your duty lies clearly in China." The late Bishop of Vermont, the Rt. Rev. A. C. A. Hall, just a few days before his death, wrote me most emphatically in that strain. He said:

"I have little or no hesitation in advising you to return to China. I can understand the loss your leaving will be to the school, but I cannot think that such considerations should weigh against your deliberately formed intention to dedicate yourself to foreign missions, nor against the forfeiture for China of your long experience there. I should be disappointed, and I am sure many others would also, if you chose to stay in Philadelphia. God bless and guide you."

That was probably one of the last letters he wrote, and his words of advice have come constantly to my mind as my decision



DEACONESS STEWART  
Will return to China to take part in the training of Christian women leaders

had to be made.

My fourth reason is that I would be ashamed of myself if I chose the easier position. Temptations have come to me to stay: temptations to enjoy steam-heated houses and all the comforts of American living, fresh food of such a variety; congenial companionship of family and old friends; numerous amusements and recreation; definite opportunities for study; a sense of daily security of life and property; appreciation of one's efforts in one's work; and last, but not least, the constant privileges in one's own spiritual life, church services, conferences, and retreats. Friends have also tempted me by saying,

"You are not as young as you were.

## WHY I AM GOING BACK TO CHINA

You owe it to yourself to take things a little easy now." Or,

"You've done your bit for China. Let a younger woman take your place."

To these remarks I have replied:

"If China needs and can use any foreigners, she needs me, because I know the people and understand the language, and have the affection and confidence of a large group of our Christian people, who are suffering now for their faith in Christ. If I can help them to be a little braver, or can cheer them by words of comfort or deeds of helpfulness, or strengthen their faith by my example or word of advice, then I think I am needed."

The work to which Bishop Roots is calling me appeals to me greatly. It is to train our Chinese women evangelistic workers, Biblewomen or deaconesses. The development of this work was the crown of Deaconess Edith Hart's many years of faithful service in China. I was her "twin". We went to China together. All our first experiences were in common, the language study, beginnings of work,

and adjustments to the new life there. I taught various courses in the school for many years, until I was transferred to Changsha to live. I went back each year for the Biblewomen's Institute. I was closely identified with the work. When, in 1927, Deaconess Hart died, Bishop Roots immediately asked me to take her work. If I am able to carry on the work she loved so much and give to the Chinese Church young women filled with love for God and man, ready to suffer all things for His Name's sake, then indeed shall I be glad to spend and be spent in that service. Bishop Roots has written me in some detail of plans for this work, but he says all plans await my arrival and advice. No preparation could have been so planned by accident. God must have meant me to have these years in the Church Training and Deaconess School, as a definite chance to be refreshed in body, mind and soul, for such has the refreshment been, in order to use me more fully in the work of the Church in China.

### Chinese General Pleads for Christianity

**I** NTEREST IN CHRISTIANITY has been aroused in Yangchow by the arrival of General Chang Tse-chiang, a former subordinate of Marshal Feng Yu-hsiang, who has been appointed Commissioner for the Suppression of Banditry and Communism in North Kiangsu. He seems to be a fine Christian. Recently addressing a meeting of over seven hundred persons, he pled with them to get rid of their prejudices and ignorance and to investigate Christianity sincerely. Among other things, he said that the Three Principles of Sun Yat-sen were intended to make China a strong country, but only Christianity could save her. He urged the Christians to witness to the faith that was in them not merely with their lips, but in consecrated lives. It is no small thing for such an important official to champion the Lord's cause so boldly in these days in China! But I think it is an indication of a new turn of events in this land.

Last autumn the principal of the Yangchow Middle School, the largest govern-

ment school in the city, asked me to teach senior English to his students. I hesitated at first, but so far I have not regretted my decision to accept his offer. It has given me a good opportunity to observe the way things are run in a government school, and also the minds of the students.

The students seem to be growing increasingly friendly. My impression is that in their desire to appear enlightened they accept the dictum of the new intelligentsia that religion is a superstitious survival from the days of prehistoric man's undeveloped mentality. Never having seen anything but false religion and ignorant of what Christianity represents, they have lumped all religion in the same category. Furthermore, they are young, things have been coming their own way, and they have perhaps not felt any particular need for religion of any kind. But as their experience deepens, they are sure to feel the need for religion and will turn to Christianity to satisfy it. Therein lies our opportunity.—REV. E. H. FORSTER.

# Province Six in Church's Foreign Service†

Dioceses and Missionary Districts of the  
Northwest do their bit in helping to man  
the Church's wide flung mission fields

FROM THE MISSIONARY DISTRICT OF NORTH DAKOTA

TO THE DOMINICAN REPUBLIC

THE REV. A. H. BEER (1920), Casselton St. Stephen's Church, San Pedro de Macoris

FROM THE MISSIONARY DISTRICT OF SOUTH DAKOTA

TO JAPAN

MISS GRACE STAPLE (1929), Lead St. Margaret's School, Tokyo

TO THE PHILIPPINE ISLANDS

MISS MARTHA L. FREDIN (1930), Springfield All Saints' Mission, Bontoc

TO PORTO RICO

MISS ETHEL M. STEVENS (1923), Vermillion New World School, Manati

FROM THE DIOCESE OF MINNESOTA

TO CHINA

DR. ELLEN FULLERTON (1907), Rochester St. Elizabeth's Hospital, Shanghai  
MISS CAROLINE A. FULLERTON (1910), Stillwater St. Mary's Hall, Shanghai  
MR. FREDERICK C. BROWN (1924), Northfield Hankow

TO JAPAN

THE REV. C. H. EVANS (1894), St. Paul St. Paul's University, Tokyo  
MISS BERNICE K. JANSEN (1930), Redwing Sendai

FROM THE DIOCESE OF IOWA

TO LIBERIA

THE REV. ARTHUR V. WIGGINS (1927), Story City Cape Mount

FROM THE DIOCESE OF NEBRASKA

TO JAPAN

MR. KARL E. BRANSTAD (1924), Omaha St. Paul's University, Tokyo

FROM THE DIOCESE OF MONTANA

TO CHINA

MR. RICHARD S. UNDERWOOD, JR. (1923), Billings Boone University, Wuchang

FROM THE DIOCESE OF WYOMING

TO CHINA

THE RT. REV. ALFRED A. GILMAN, D.D. (1902), Dixon Suffragan Bishop of Hankow

TO JAPAN

MISS EMMA MARGUERITE JOHNSON (1929), Rawlins St. Margaret's School, Tokyo

† This is the ninth of a series showing whence our missionaries come. The tenth will appear in an early issue.

# Oklahoma's Major Social Opportunities

In meeting human need, the Church has given special attention to isolated communicants and delinquent children with encouraging success

By the Rev. Harry Lee Virden

*Chairman, Board of Social Service, District of Oklahoma*

IN OKLAHOMA OUR ministry to human needs has been concentrated for a time at least upon two outstanding opportunities.

In the first place, there are the hundreds of people with previous church connections, but who are at present unaffiliated with any parish and, on the whole, are unknown to any of our clergy. These people are in small towns where no services are held, in oil camps, and on farms. Many of them have attached themselves to other religious bodies. Others, finding the worship and social expressions of these other bodies unsatisfying to them, have simply lost all church connections whatever. The children have been sent or permitted to attend other church schools and when they grow to adolescence are apt, under the influence of the inevitable revival, to unite with one of these organizations.

Yet another group is widely distributed in places where occasional services of the Church may be held and a church school maintained. Akin to these are those who live a few miles from a place where regular or periodic services are conducted. The adults may get into the central point with some regularity; the priest even visits them at considerable expenditure of time and energy; he baptizes the children. The parents feeling that they should have some systematic religious training, or merely reacting to the normal life of the community, send them to the Baptist, Christian, or Methodist Sunday schools. Later they "join the church". Often the parents then follow the children in order that "the family may all be together." This general situation constitutes an inescapable problem.

Our clergy are uniformly alive to the spiritual plight of these people of ours who are so nearly, if not completely, unchurched because of their location. It is our goal to attach every isolated adult to the nearest parish or mission, to reach them regularly through the men's club, the guild, or the auxiliary; to place them on the regular communicant list, or on a special but no less permanent list; and to have every isolated child belong to the extension department of the nearest church school.

During the past year, a second and more unique opportunity for service has literally been thrust upon our Department of Social Service. In the summer of 1929, a boy at Paul's Valley State Training School for Boys died as the result of a beating by a school officer. Public opinion, which had long ignored the existence of a thoroughly vicious institution, demanded a change of regime and policy in the administration of the school.

At its annual convention in September, 1929, the American Legion at the suggestion of Governor Holloway "adopted" the institution. A member of the A. and M. College faculty, a successful worker with normal average boys, was appointed superintendent. The newly elected Department (State) Commander asked the chairman of our social service committee to outline the Big Brother Program and then appointed him as a member of the Americanism Committee, with sole responsibility for working out the program. He was invited by the Governor and the Board of Control of the school to attend all its meetings, and when unable to do so to write in his suggestions.

## THE SPIRIT OF MISSIONS



OKLAHOMA BUILDS CHARACTER  
The State Training School for Boys provides  
an atmosphere of wholesome self-discipline

The Big Brother Program in which we are cooperating, involves:

1. Eventually securing a Big Brother from back home for every boy before he leaves for the school, who will keep in touch with him by letter and occasional visits.

2. Assistance by the Big Brother in securing work and further schooling for the Little Brother when paroled, and to be a real brother to him during this critical period of readjustment.

3. Cooperation with city and county officials in securing, through public funds, room and board in suitable private homes for boys and girls who must be held by the local authorities. Oklahoma has but three counties with probation officers and detention homes. Although it is illegal to commit a child under twelve years to any part of a jail, or one under sixteen years to the same room or enclosure with adult prisoners, for many years it has been a common practice to hold boys in jail in violation of the statutes. The official Big Brother had himself been instrumental in securing the parole of two boys, one nine and the other eleven, from the county jail. Both were being held

although no commitment had been issued, "because their homes were unfit for them", according to the judge. The nine year old had been in a room accessible to women prisoners of most unsavory character for six weeks. Recognizing the moral dangers inherent in this situation the acceptance of this part of the program was inevitable.

We began by securing Big Brothers for eight of the most promising honor boys. The list has grown until fifty percent of 221 boys in the school now have Big Brothers and we believe that every one of the boys looks upon the Governor, the Superintendent, the Department Commander, the official Big Brother, and every member of the Legion as his Big Brother.

Of 105 boys granted short furloughs or full parole on good behavior, only three have abused the privilege in any way. Two are back in the school for probation. One is in another State. From what I can learn, this is a record.

Whether on furlough or parole, letters precede the boy to the county judge and the post commander and the boy is instructed, though not ordered, to make himself known to both of them. Many a judge meeting again a boy whom he had committed, has had a most pleasant surprise in noticing the lad's improved appearance.

When a boy is paroled, the department's Big Brother also writes a personal letter to the post's Big Brother, to the parents of the boy, to the person to whom he has been paroled, and to the boy himself. Reports from school principals and from others in the community indicate that what we are doing is being appreciated and is bearing worth-while results; most of the boys are on the honor roll at school, in deportment and application as well as in their studies. Three or four of our Little Brothers entered college last autumn, still others will go in 1931; a most unlikely event had we not adopted them.

County attorneys, judges, and peace officers are increasingly cooperating by fewer unofficial commitments of children



TRANSPORTATION INFORMATION

Together with suggestions for  
trips before or after the

**GENERAL CONVENTION**

of the Protestant Episcopal Church at  
Denver, Colorado

beginning September 16th, 1931

(For further information consult your railroad agent)

Supplement to the April, 1931 issue of  
**THE SPIRIT OF MISSIONS**

## ROUTES TO CHICAGO AND ST. LOUIS GATEWAYS

### BALTIMORE AND OHIO RAILROAD

*"The Washington Route"*

	Capitol Limited	National Limited
Lv. 42nd St. Station .....	9:06 a.m.	12:35 p.m.
Lv. Columbus Circle Station .....	9:05 a.m.	12:35 p.m.
Lv. 33rd St. Station .....	9:08 a.m.	12:43 p.m.
Lv. Brooklyn Station .....	9:06 a.m.	12:38 p.m.
Lv. Philadelphia, Pa. ....	11:58 a.m.	3:23 p.m.
Lv. Baltimore, Md. ....	2:03 p.m.	5:25 p.m.
Lv. Washington, D. C. ....	3:15 p.m.	6:30 p.m.
Ar. Chicago, Ill. (next day) .....	9:00 a.m.	.....
Ar. St. Louis (next day) .....	.....	3:55 p.m.

### ERIE RAILROAD

*"The Route of The Erie Limited"*

	Erie Limited Train 1	Chicago Express Train 3
Lv. West 23rd St., New York .....	8:45 a.m.	2:10 p.m.
Lv. Chambers St., New York .....	8:50 a.m.	2:45 p.m.
Lv. Jersey City Station .....	9:10 a.m.	3:00 p.m.
Ar. Chicago, Ill. (next day) .....	8:00 a.m.	5:00 p.m.

### DELAWARE, LACKAWANA AND WESTERN RAILROAD

*"Lackawana Service—The Scenic Line Of The East"*

	Lackawana Ltd.	Chicago Ltd.	Western Spec.
Lv. New York .....	10:00 a.m.	2:00 p.m.	6:00 p.m.
Lv. Newark .....	10:33 a.m.	2:35 p.m.	6:34 p.m.
Lv. East Orange (Brick Church Sta) ..	10:40 a.m.	2:42 p.m.	6:42 p.m.
Lv. Morristown .....	11:07 a.m.	3:11 p.m.	7:10 p.m.
Ar. Chicago .....	7:50 a.m.	4:50 p.m.	4:50 p.m.

### LEHIGH VALLEY RAILROAD

*"The Black Diamond Route"*

	The Black Diamond	The New Yorker	The Toronto
Lv. New York (Penna. Sta.) .....	8:50 a.m.	4:30 p.m.	6:30 p.m.
Lv. Newark (Park Place) .....	8:40 a.m.	4:20 p.m.	6:30 p.m.
Lv. Newark (Meeker Ave.) .....	9:00 a.m.	5:00 p.m.	7:02 p.m.
Ar. Chicago (next day) .....	8:00 a.m.	3:40 p.m.	8:45 p.m.

### NEW YORK CENTRAL LINES

*"The Water Level Route"*

Train	Lv. New York	Lv. Boston	Ar. Chicago	Ar. St. Louis
Cleveland Express .....	9:00 a.m.	.....	8:05 a.m.	.....
The Mohawk .....	11:00 a.m.	.....	8:05 a.m.	.....
North Shore Ltd. ....	12:10 p.m.	9:30 a.m.	8:00 a.m.	1:30 p.m.
The Cayuga .....	12:40 p.m.	.....	1:00 p.m.	.....
The Cayuga .....	12:40 p.m.	.....	11:50 a.m.	MC .....
Ad. 20th Century .....	2:00 p.m.	.....	9:00 a.m.	.....
The Westerner .....	2:04 p.m.	.....	4:58 p.m.	.....
20th Century Ltd. ....	2:45 p.m.	.....	9:45 a.m.	.....
Commodore Vanderbilt .....	4:00 p.m.	.....	11:00 a.m.	.....
The Wolverine .....	5:00 p.m.	.....	12:00 Noon	MC .....
Lake Shore Ltd. ....	5:30 p.m.	.....	3:30 p.m.	.....
Western Express .....	6:10 p.m.	.....	9:15 p.m.	.....
Western Express .....	6:10 p.m.	.....	9:05 p.m.	MC .....
Southwestern Ltd. ....	6:20 p.m.	3:40 p.m.	.....	5:15 p.m.
The Cleveland Ltd. ....	7:45 p.m.	.....	3:30 p.m.	.....
The Iroquois .....	11:50 p.m.	.....	7:25 p.m.	.....
The Iroquois .....	11:50 p.m.	.....	7:30 p.m.	MC .....
New England Wolverine .....	.....	3:15 p.m.	2:15 p.m.	.....
The Berkshire .....	.....	6:20 p.m.	7:30 p.m.	.....

## SIGHTSEEING TOURS NEAR AND FAR

There are many worthwhile short trips out of Denver to nearby Scenic Resorts and Sight-Places such as Echo Lake, Mt. Evans, Georgetown Loop, Denver Mountain Parks, Lookout Mountain, Buffalo Bill's Grave and Museum and Park of the Red Rocks. There are frequent sight-seeing city trips. For information, fares, service, apply to your Hotel Information Bureau or the Rocky Mountain Motor Company, Bus Terminal, 1730 Glenarm Street, Denver, Colo.

**Rocky Mountain National Park.** North Middle Colorado, Heart of the Rockies. Seventy miles Northwest from Denver.

Chiefly remarkable for its rugged Mountain Scenery and recreational areas. It contains fifty-six named peaks over 10,000 feet high, over fifteen of them are over 13,000. Remarkable records of glacial period.

**Mesa Verde National Park.** Southwestern Colorado. Most notable and best preserved prehistoric cliff dwellings in United States, if not in the world.

This is one of the few large tracts of land in the United States which have been taken from the public domain to preserve the antiquities it contains. Its purpose is educational, and its ruins are object lessons for the student of the pre-history of our country.

Mesa Verde National Park is reached from the North by the Rio Grande Western Railroad, from the South by auto stage from Gallup, New Mexico, a station on the main line of the Santa Fe System.

**Bryce Canyon Park.** A box canyon filled with countless array of fantastically eroded pinnacles. Best exhibit of vivid coloring of earth's structural materials.

Bryce Canyon Park is reached from either Cedar City, Utah, on the Union Pacific system, or Marysvale, Utah, on the Denver & Rio Grande Western Railroad. From these points motor-stage service is provided by the Utah Parks Co.

**Crater Lake National Park.** Lake of extraordinary blue in crater of extinct volcano. Sides 1,000 feet high. Interesting lava formations. Fine fishing.

Crater Lake National Park is reached via the lines of the Southern Pacific Railroad, connection being made with automobile stages operated on regular schedules.

**Glacier National Park.** Rugged mountain region of unsurpassed alpine character—250 glacier-fed lakes of romantic beauty—60 small glaciers—precipices thousands of feet deep—almost sensational scenery of marked individuality—fine trout fishing.

The park entrances are on the main transcontinental line of the Great Northern Railway. Glacier Park Station, Montana, is the eastern entrance, and Belton, Montana, is the western entrance.

**Grand Canyon National Park.** The greatest example of erosion and said to be the most sublime spectacle in the world.

The Union Pacific delivers tourists for the north rim at Cedar City, Utah, and the Denver & Rio Grande Western, at Marysvale. The former is approximately 176 miles from the Grand Canyon, and the latter approximately 204 miles. Regular stage ser-

vice is maintained from both these points to the Grand Canyon National Park.

**Mount Rainier National Park.** Largest accessible single peak glacier system; 28 glaciers, some of large size; 48 square miles of glacier, 50 to 500 feet thick—wonderful sub-alpine wild-flower fields.

The park is reached direct by Rainier National Park Co. automobile stages from any one of the four gateways—Seattle, Tacoma, Longview, and Portland. The park is also reached from Seattle and Tacoma by a branch of the Chicago, Milwaukee, St. Paul & Pacific Railroad.

**Yellowstone National Park.** More geysers than in all the rest of the world together—boiling springs—mud volcanoes—petrified forests—Grand Canyon of the Yellowstone, remarkable for gorgeous coloring—large lakes—many large streams and waterfalls—vast wilderness, one of the greatest wild bird and animal preserves in the world—exceptional trout fishing.

The Northern Pacific Railroad reaches the park on the north, at Gardiner, Montana, and also from Bozeman, reaching the park via the Gallatin Gateway; the Chicago, Milwaukee, St. Paul & Pacific Railroad also serves the Gallatin Gateway entrance; the Union Pacific System reaches it on the west, at West Yellowstone, Montana; the Chicago, Burlington & Quincy Railroad reaches Cody, Wyoming, from which the eastern entrance to the park is reached by the auto stage drive of 54 miles; and the Chicago & North Western Railroad has its terminal at Lander, Wyoming, 174 miles from the south entrance, which is reached by daily automobile service.

**Yosemite National Park.** Valley of world-famed beauty—lofty cliffs—romantic vistas—many waterfalls of extraordinary height—three groves of big trees—high Sierra—waterwheel falls—good trout fishing.

Yosemite is served by the Southern Pacific Railway and the Atchison, Topeka & Santa Fe Railway. Merced is the Yosemite terminal for both railroads.

**Zion National Park.** Magnificent gorge (Zion Canyon), depth from 1,500 to 2,500 feet, with precipitous walls—of great beauty and scenic interest.

Zion National Park is reached from either Cedar City, Utah, on the Union Pacific System, or Marysvale, Utah, on the Denver & Rio Grande Western Railroad. From these points motor-stage service is provided by the Utah Parks Co.

**Colorado Springs, Manitou and the Pike's Peak Reservation, Pueblo and San Isabel National Forest** are points of interest easily reached from Denver.

**SOUTHERN PACIFIC COMPANY**

Lv. San Francisco	Southern Pacific	6:00 p.m. Sun.	9:00 p.m. Sun.
Lv. Ogden	Denver & Rio Grande	8:20 p.m. Mon.	11:05 p.m. Mon. (U.P.)
Ar. Denver	Denver & Rio Grande	9:00 p.m. Tue.	7:10 p.m. Tue. (U.P.)
Lv. San Antonio	Southern Pacific	11:00 p.m. Mon.	.....
Ar. Dallas	Southern Pacific	7:45 a.m. Tue.	.....
Lv. Ft. Worth	Ft. Worth and D. C.	10:20 a.m. Tue.	.....
Ar. Colorado Spgs.	Colorado & Southern	9:02 a.m. Wed.	.....
Ar. Denver	Colorado & Southern	11:25 a.m. Wed.	.....
Lv. New Orleans	Southern Pacific	9:00 p.m. Sun.	11:50 a.m. Mon.
Lv. Houston	Southern Pacific	9:20 a.m. Mon.	11:30 p.m. Mon.
Lv. Ft. Worth	Ft. Worth and D. C.	12:40 a.m. Tue.	10:20 a.m. Tue.
Ar. Denver	Colorado & Southern	7:00 a.m. Wed.	11:25 a.m. Wed.

**CHICAGO AND NORTHWESTERN AND UNION PACIFIC ROUTE**

	The Columbine North American	Denver Special The Nightingale	M'tain Bluebird The Mondamin
Lv. Chicago	10:30 a.m.	9:15 p.m.	11:20 p.m.
Lv. Minneapolis	9:20 a.m.	7:50 p.m.	10:15 p.m.
Lv. St. Paul	9:55 a.m.	8:35 p.m.	11:00 p.m.
Lv. Sioux Falls	11:30 a.m.	10:30 p.m.	8:15 a.m.
Lv. Sioux City	7:15 p.m.	4:25 a.m.	.....
Lv. Omaha	11:50 p.m.	10:05 a.m.	4:25 p.m.
Ar. Denver	1:10 p.m.	9:15 p.m.	7:15 a.m.

**UNION PACIFIC SYSTEM**

	St. Louis- Colorado Ltd.	Pac. Coast Ltd.	Denver Ex.
Lv. St. Louis	9:03 a.m.	2:00 p.m.	11:55 p.m.
Lv. Kansas City	6:15 p.m.	10:00 p.m.	10:40 p.m.
Ar. Denver	9:45 a.m.	1:00 p.m.	7:00 a.m.

	Portland Rose	Continental Ltd.
Lv. Seattle	12:01 p.m.	11:15 p.m.
Lv. Portland	9:30 p.m.	9:40 a.m.
Lv. Boise	1:05 p.m.	4:15 a.m.
Ar. Denver	11:50 a.m.	10:00 a.m.

	Train No. 11	Pac. Coast Ltd.	Los Angeles Limited	San Francisco Pac. Coast Ltd.
Lv. Spokane	9:45 p.m.	.....	.....	.....
Lv. Salt Lake	7:15 a.m.	.....	.....	.....
Lv. San Francisco	.....	.....	.....	9:00 p.m.
Lv. Ogden	.....	.....	.....	10:55 p.m.
Lv. Los Angeles	.....	8:00 p.m.	6:05 p.m.	.....
Lv. Salt Lake	.....	9:25 p.m.	5:35 p.m.	.....
Ar. Denver	10:00 a.m.	2:20 p.m.	11:50 a.m.	2:20 p.m.

**WESTERN PACIFIC RAILROAD  
DENVER AND RIO GRANDE WESTERN RAILROAD**

*"Scenic Line of the World" "Feather River Route"*

	Number 4	Number 2
Lv. San Francisco	6:30 p.m.	10:00 a.m.
Lv. Sacramento	10:45 p.m.	2:15 p.m.
Lv. Elko, Nevada	1:30 p.m.	5:30 a.m.
Lv. Salt Lake City	8:30 p.m.	1:00 p.m.
Lv. Colorado Springs	6:30 p.m.	11:55 a.m.
Ar. Denver	9:00 p.m.	2:15 p.m.

**PENNSYLVANIA RAILROAD**

*"Blue Ribbon Service"*

	Lv. New York Penn. Station	Ar. Chicago Union Station	Ar. St. Louis Union Station
The Metropolitan .....	9:00 a.m.	8:00 a.m.	8:55 a.m.
Commercial Express .....	11:00 a.m.	8:00 a.m.	1:25 p.m.
Pan Handle Express .....	1:45 p.m.	4:50 p.m.	5:30 p.m.
The Pennsylvania Limited .....	2:00 p.m.	9:00 a.m.	.....
"Spirit of St. Louis" .....	2:30 p.m.	.....	12:30 p.m.
Broadway Limited .....	3:00 p.m.	10:00 a.m.	.....
The Cincinnati Limited .....	3:40 p.m.	4:50 p.m.	5:30 p.m.
The Golden Arrow .....	5:00 p.m.	12:00 Noon	.....
The American .....	6:05 p.m.	.....	4:05 p.m.
Manhattan Limited .....	6:15 p.m.	2:05 p.m.	.....
Western Express .....	6:25 p.m.	9:15 p.m.	.....
The St. Louisan .....	10:10 p.m.	5:30 p.m.	8:30 p.m.
The Rainbow .....	11:35 p.m.	7:25 p.m.	.....

**DIRECT ROUTES TO DENVER, COLORADO**

**CHICAGO, BURLINGTON AND QUINCY RAILROAD**

*"Burlington Route"*

	Aristocrat	Denver Limited	Overland Express
Lv. Chicago .....	10:30 a.m.	8:30 p.m.	11:30 p.m.
Ar. Denver .....	1:10 p.m.	8:30 p.m.	7:15 a.m.
		Number 15	Number 17
Lv. St. Louis .....	.....	2:15 p.m.	9:01 p.m.
Ar. Denver .....	.....	1:15 p.m.	7:15 a.m.

**CHICAGO, ROCK ISLAND AND PACIFIC RAILWAY**

*"Rock Island Lines"*

	Rocky Mountain Ltd.	Colorado Ex.
Lv. Chicago .....	10:30 a.m.	11:30 p.m.
Lv. Minneapolis .....	.....	10:40 p.m.
Lv. St. Paul .....	.....	11:20 p.m.
Lv. Des Moines .....	7:15 p.m.	8:10 a.m.
Lv. Omaha .....	11:40 p.m.	1:35 p.m.
Ar. Denver .....	1:05 p.m.	7:25 a.m.
Ar. Colorado Springs .....	12:35 p.m.	7:30 a.m.
Lv. St. Louis .....	.....	11:42 p.m.
Lv. Kansas City .....	8:10 p.m.	11:00 a.m.
Ar. Denver .....	1:05 p.m.	7:25 a.m.
Ar. Colorado Springs .....	12:35 p.m.	7:30 a.m.

**MISSOURI PACIFIC RAILROAD**

*"The Scenic Line Between St. Louis and Colorado"*

	The Westerner	Scenic Ltd.
Lv. St. Louis .....	6:30 p.m.	2:02 p.m.
Lv. Kansas City .....	1:00 a.m.	9:25 p.m.
Ar. Pueblo .....	4:55 p.m.	10:45 a.m.
Ar. Colorado Springs .....	6:25 p.m.	11:55 a.m.
Ar. Denver .....	8:45 p.m.	2:15 p.m.

**ATCHISON, TOPEKA AND SANTA FE RAILWAY**

*"Santa Fe Route"*

	Nos. 9-11	No. 5	No. 21
Lv. Chicago .....	10:35 a.m.	7:00 p.m.	11:00 p.m.
Lv. Kansas City .....	10:10 p.m.	8:20 a.m.	10:50 a.m.
Ar. Colorado Springs .....	4:35 p.m.	7:15 a.m.	7:15 a.m.
Ar. Denver .....	7:00 p.m.	10:00 a.m.	10:00 a.m.

ROUND-TRIP RAILROAD FARES TO DENVER

Low summer excursion round-trip fares to Denver and to the principal Western National Parks and the Pacific Coast are offered by railroads. For excursion purposes ticket may be purchased with a terminus at Colorado Springs or Pueblo via Denver at the same rate as to Denver.

TO DENVER, COLORADO SPRINGS, PUEBLO

<i>From</i>		<i>From</i>	
Akron, Ohio .....	\$60.65	Newark, N. J., via Erie, D. L. &	
Albany, N. Y. ....	88.20	W., Wab. or N. K. P. ....	90.12
Albuquerque, N. M. ....	32.80	Newark, N. J., via Penn., L. V.,	
Atlanta, Ga. ....	71.85	D. L. & W., M. C. ....	92.83
Baltimore, Md. ....	85.45	New Haven, Conn. ....	95.58
Baton Rouge, La. ....	62.10	New Orleans, La. ....	65.85
Billings, Montana ....	47.25	New York, N. Y., via B. & O.,	
Birmingham, Ala. ....	62.00	L. V., N. Y. C., or Penn. ....	93.32
Bloomington, Ill., via Chicago....	45.43	New York, N. Y., via D. L. & W.	
Boise, Idaho .....	57.70	or Erie .....	90.12
Boston, Mass., via B. & M. or via		Norfolk, Va. ....	90.25
Montreal .....	102.36	Omaha, Neb. ....	27.85
Boston, Mass., via B. & A., or		Pendleton, Oregon .....	67.20
N. Y. City .....	102.66	Peoria, Ill. ....	38.65
Buffalo, N. Y., via Erie, Nickel		Philadelphia, Pa. ....	88.14
Plate or Wab. ....	68.70	Phoenix, Arizona .....	59.70
Buffalo, N. Y., via M. C., N. Y. C.	71.10	Pittsburgh, Pa. ....	68.01
Champaign, Ill., via St. Louis....	42.79	Portland, Oregon .....	67.20
Charleston, W. Va. ....	68.00	Prescott, Arizona .....	59.70
Chattanooga, Tenn. ....	64.20	Providence, R. I. ....	102.58
Chicago, Ill. ....	43.05	Raleigh, N. C. ....	89.30
Cincinnati, Ohio .....	55.85	Reno, Nevada .....	62.20
Cleveland, Ohio, via N. Y. C., C. C.		Richmond, Va. ....	88.85
C. & St. L., Penn. or B. & O. ....	60.65	Rochester, N. Y., via N. Y. C. ....	75.07
Cleveland, Ohio, via Nickel Plate	59.05	Sacramento, California .....	67.20
Columbus, Ohio .....	59.00	St. Joseph, Mo. ....	27.85
Crawfordsville, Ind. ....	47.80	St. Louis, Mo. ....	37.80
Danville, Ill. ....	44.95	St. Petersburg, Fla. ....	102.35
Dayton, Ohio .....	56.36	Salem, Oregon .....	67.20
Detroit, Mich. ....	56.70	Salt Lake City, Utah .....	36.00
Elmira, N. Y., via D. L. & W. or		San Francisco, California .....	67.20
Erie .....	77.15	San Diego, California .....	67.20
El Paso, Texas .....	42.90	Sandusky, Ohio .....	57.20
Erie, Pa., via N. Y. C. ....	66.12	Savannah, Ga. ....	87.25
Erie, Pa., via Nickel Plate....	64.15	Schenectady, N. Y. ....	87.25
Evansville, Ind. ....	45.85	Scranton, Pa., via D. L. & W., Buf-	
Fort Wayne, Ind. ....	49.53	falo, N. Y. C. or M. C. ....	86.17
Fresno, California .....	67.20	Seattle, Washington .....	72.45
Gallup, New Mexico .....	59.70	Shreveport, La. ....	51.10
Grand Rapids, Mich. ....	51.65	South Bend, Ind. ....	45.95
Harrisburg, Penn. ....	82.14	Spokane, Washington .....	67.20
Hartford, Conn. ....	95.58	Springfield, Ill., via St. Louis....	38.65
Helena, Montana .....	47.25	Springfield, Mass. ....	95.58
Indianapolis, Ind. ....	50.20	Springfield, Ohio .....	56.36
Jackson, Miss. ....	59.55	Syracuse, N. Y. ....	79.69
Jacksonville, Fla. ....	87.50	Tacoma, Washington .....	72.45
Kansas City, Mo. ....	27.85	Terre Haute, Ind. ....	45.85
Kokomo, Ind. ....	49.10	Toledo, Ohio .....	54.48
Lansing, Mich. ....	53.68	Trenton, N. J., via Penn. ....	90.06
Los Angeles, California .....	67.20	Utica, N. Y. ....	82.75
Louisville, Ky. ....	52.25	Vancouver, Washington .....	81.55
Memphis, Tenn. ....	50.05	Vicksburg, Miss. ....	59.55
Miami, Fla. ....	113.84	Washington, D. C. ....	85.45
Mobile, Ala. ....	67.90	Wheeling, W. Va. ....	67.64
Nashville, Tenn. ....	55.40	Youngstown, Ohio .....	64.40

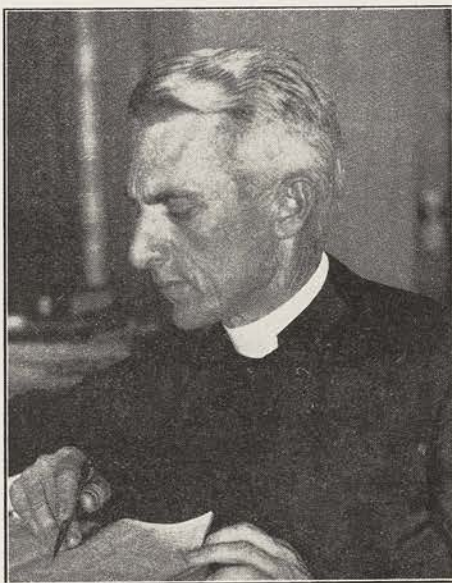
## OKLAHOMA'S MAJOR SOCIAL OPPORTUNITIES

in jails and by sympathetically giving a helping hand to the boys paroled from the school. One judge asked to be appointed as his post's Big Brother to the boys he had previously sent to Paul's Valley. One man has had a boy who had stolen from him paroled to him. After several months, both are delighted with the arrangement. Another judge has the reputation of never failing to visit a boy after committing him to the school. Yet another has never sent a boy to the school, largely because he does his own probation work, with family as well as boy. All these are eager witness-bearers.

The legislature has played a commendable part in the year's accomplishments. Confidence in the new administration and policy has inspired appropriations which have made possible improvements without which much of the year's story would remain unwritten. An inexcusably dilapidated physical plant is gradually being put in shape. Increased salary allowances have given the Superintendent an opportunity to employ a staff that is an honor to the State. The school has taken on the atmosphere of a high class private military school. The discipline and spirit are most commendable. The gates have been left unlocked off and on most of the year, with attempted escapes almost negligible. The time for entirely removing the wall about the buildings is apparently at hand. The old jail block is gone and there is fortunately no silence room. When silence is administered, which is growing less frequent, it is taken in public.

Eighty-five percent of the school population is recruited from broken homes, practically every one of them from an inadequate home. What the boys need, and are getting, is an atmosphere of wholesome self-discipline (but not self-government), a reasonable amount of work, an education, and character-building recreation.

For the first time in the history of the school, football, basketball, baseball, and track teams have been sponsored. Other organizations, new this year, include a band, a drum and bugle corps, and an harmonica band outfitted by interested



THE REV. H. L. VIRDEN  
Who has had an important part in improving conditions at Paul's Valley, Oklahoma

agencies; a Boy Scout troop, Hi Y Club, literary and debating societies, and 4-H Clubs. A. and M. College is assisting materially in encouraging scientific training in farming, dairying, and poultry raising. One or more of its instructors has been on the ground most of the year. Only boys in good standing may belong to the bands, athletic teams, and clubs, or wear the dress uniform at dinner and other dress-up occasions. The effect upon school morale has been surprisingly helpful.

Clean sportsmanship and honesty have been fostered. Game after game has resulted in a letter from the principal or coach of the opposing high school to this effect: "The hardest and cleanest playing team we have met this year." In track we won the county meet.

Typical of editorials and personal comment in letter after letter, following a big parade or concert in which the band or drum and bugle corps had participated is the following: "Better behaved youngsters were never seen on our streets. As far as conduct was concerned, they might have been a troop of our own Boy Scouts." (None of them then belonged

## THE SPIRIT OF MISSIONS

to the Scouts.) And in September, 1929, many of these boys were undernourished; all were sullen or frightened, heads clipped like prisoners, walking to meals in lock-step!

Significant of the changed conditions is the request of the parents of twenty-seven problem boys, not yet officially in trouble, that their boys be permitted to enter the school in return for payment of board and room and other costs. Of course, this was impossible, but it speaks loudly of the changed attitude toward an institution which has been transformed within one year from a preparatory school for the junior and senior penitentiaries into a real school where character, self-discipline, and self-reliance are being developed.

Another incident will likely have some bearing upon our social service program this coming year. In the late spring a membership rally of the colored posts of the State was held at Boley, home of the State Training School for Colored Boys.

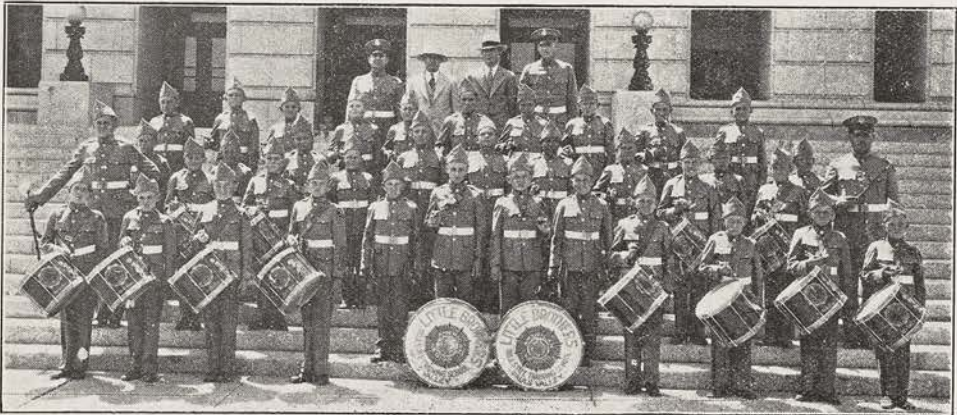
And this is what it means to our Department of Social Service. The Legion's Big Brother Committee can hardly escape including a little more interracial cooperation than heretofore, development, at least, of an after-care program in the colored posts for their Little Brothers. And this should make it easier, if not imperative, to take up some needed welfare work among Oklahoma's Negro pop-

ulation, particularly with reference to housing and education.

The public likes our Big Brother program for Paul's Valley. That fact should assure its injection into the colored training school a fairly popular move and with public opinion back of that, we should be able to get quite some way in interesting the public in other needs of the Negro.

Already our Church's Social Service Department is making tentative plans through the coöperation of a skilled and tactful woman social worker on the committee, the chairman for social service of the women's organizations of the Church, and the Superintendent of the Girls' Training School, for giving some very definite after-care to girls released from the Training School for Girls at Tecumseh. This presents a far more delicate problem, however, than acting as Big Brothers to boys. We are particularly fortunate, however, in the sane intelligence of the two trained women involved.

We are asking, through our legislative committee, that all three of the training schools be placed directly under the State Board of Education. Thus out of a great tragedy we have developed a method of dealing with our boys that is absolutely unique and thus far most successful. Some day, please God, we will correct our medieval methods of dealing with our delinquent boys and girls before they reach the training schools.



LITTLE BROTHERS DRUM AND BUGLE CORP, PAUL'S VALLEY TRAINING SCHOOL

Athletics, musical organizations, a Boy Scout troop, literary and debating societies, and 4-H clubs, have all played a conspicuous part in improving conditions at Paul's Valley



# Two Score Years in Western Nebraska

No one knows so many people of all sorts and conditions of life in Western Nebraska as does their Chief Shepherd, Bishop Beecher

*By the Very Rev. Francis R. Lee*

*Dean, St. Mark's Pro-Cathedral, Hastings, Nebraska*

OVER TWENTY YEARS ago the Dean of Trinity Cathedral, Omaha, Nebraska, was seated at the breakfast table when the telephone rang. It was a message from the Rt. Rev. Anson R. Graves and the Rt. Rev. Arthur L. Williams announcing his election as Bishop of the Missionary District of Western Nebraska, then called Kearney.

Thus on St. Andrew's Day, 1910, in the same cathedral of which he had been dean, George Allen Beecher was consecrated a bishop. Twenty years have passed since then, during which entire time he has been a great pastor, moving lovingly and tenderly amid the bruised and sorrowing of his flock. To the office of Bishop, he has carried the deep instinct of shepherdhood. In his preaching and teaching he has unfolded to men God's love. "There is probably no other person who knows so many people of all sorts and conditions of life in Western Nebraska, and who knows them so well and remembers all about their children, as does Bishop Beecher," was a recent remark by one of the prominent citizens of the Middle West.

How can we estimate the fruits of such a ministry, covering a period of forty years—twenty years in the priesthood

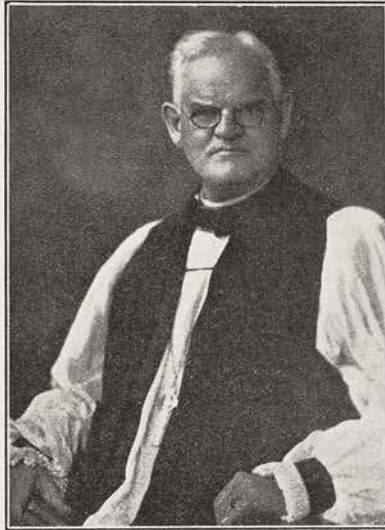
and twenty years in the episcopate—all spent in the commonwealth of Nebraska?

As a young man fresh from the Philadelphia Divinity School, he commenced his missionary work at old Fort Sidney, one of the outposts of the frontier. Using

the old fort as a center, he drove 250 miles every month with a pony team and buggy over the prairies through the North Platte Valley, where there was no clergyman of the Church within a radius of one hundred miles. This tireless and self-sacrificing labor, however, has brought forth fine results. Within this territory there are now two parishes and five organized missions.

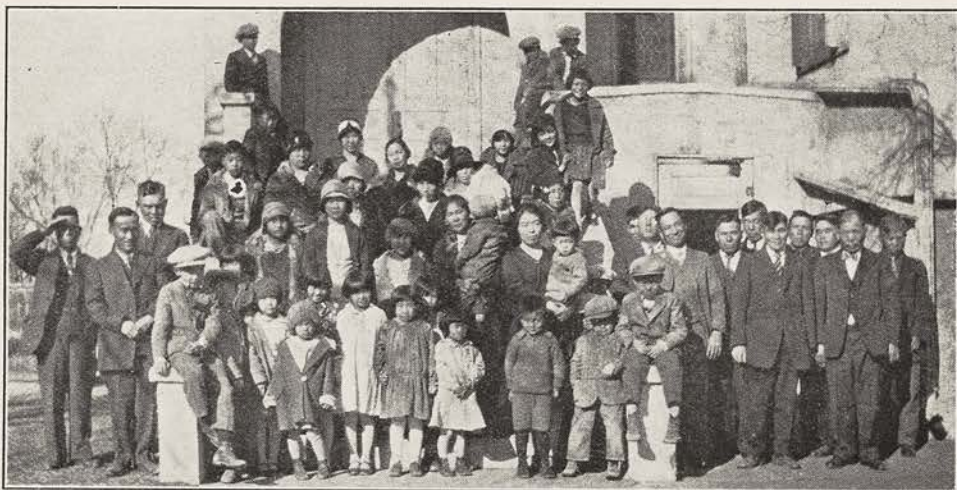
When Mr. Beecher was living at Fort Sidney, the Federal Government had just organized three companies from the Indian

population of South Dakota. One of these military units, Company I of the Twenty-first Infantry, was stationed at the fort. The future Bishop, always looking for new opportunities and new fields for service, immediately commenced another notable work. He conducted regular Sunday services for the Indians in the Dakota language, and during the week he gave them instruction in the English language, in order to aid them in their military service.



THE RT. REV. G. A. BEECHER, D.D.  
Second Missionary Bishop of Western  
Nebraska, 1910.

## THE SPIRIT OF MISSIONS



JAPANESE CONGREGATION, CHURCH OF OUR SAVIOUR, NORTH PLATTE  
To minister to the Japanese farmers of Western Nebraska, Bishop Beecher has secured the services of the Rev. H. Kano, who is also an expert agriculturist. Over 100 Japanese have been baptized and 40 confirmed

During the memorable winter of 1894-95 there was a serious financial panic which caused terrible suffering among the scattered people of the plains. Starvation stared many in the face. Women and children were without the necessities of life. In the crisis young Mr. Beecher proved himself a missionary, one sent from God. He got in touch with wealthy and influential Easterners and informed them of the seriousness of the situation and thereby secured carloads of clothing and food as well as grain for livestock and for seed. He was instrumental in having them distributed in carefully selected localities and made it possible for these stricken people and livestock to survive through the long and cold winter.

This disinterested and unselfish service has never been forgotten, and there are families today who live on ranches and in the Nebraska sandhills and plains who hold in grateful memory this wonderful work of the Church.

Before he became Dean of Trinity Cathedral, Omaha, Mr. Beecher held two important rectorships, one at North Platte and the other in Kearney. While Dean of the Cathedral and living in Nebraska's metropolis he took a keen interest in underprivileged children. The other day, while making my regular visit

in the local hospital, I chanced to meet a nurse, who said to me, "I am interested in your Church because back in Omaha, when I was left an orphan, Bishop Beecher gave me my start."

In 1910 he was elevated to the episcopate and assigned to the Missionary District of Western Nebraska, a jurisdiction which covers approximately fifty-five thousand square miles. The vast field has its peculiar difficulties and problems. To shepherd the scattered flock in the hamlets, plains, and on the thousand isolated ranches was a stupendous task, calling for physical as well as spiritual fortitude. If ever a man had training for this work, it was he who grew to manhood while living on the soil of Nebraska and imbibing the spirit, the faith, and the courage of the sturdy pioneer. To one whose natural impulses and inheritance had been whetted and tempered by example and by energy, by labor and by love, it is not remarkable that he has accomplished so much for the extension of the Kingdom during his Christian ambassadorship.

During the early days of his episcopate, Bishop Beecher discovered a few Japanese families who were affiliated with the Church. Then in his survey of the District he found six hundred Japanese living

## TWO SCORE YEARS IN WESTERN NEBRASKA

on farms and in the irrigated sections. Out of this discovery he worked out a definite plan for ministering to this Oriental population. He secured the services of a capable and competent young man, Mr. H. Kano, a graduate of the Imperial University of Japan. Mr. Kano and his wife were members of the Presbyterian Church, but after meeting the Bishop they were both confirmed. Now Mr. Kano, who is an expert agriculturist, has been ordained and is devoting his entire time to the work among the Japanese of Western Nebraska. Over one hundred members of this race have been baptized and forty have been confirmed.

Such, at least, is the record in figures, but figures afford the most inadequate of all methods of estimating the results. Bishop Beecher went into the homes of these scattered people and used his own physical strength with unsparing generosity. Through personal contacts he cultivated their friendship, confidence, and affection. When the St. Mark's Cathedral was being built in Hastings, they voluntarily contributed a very handsome memorial to the late Rev. Irvin H. Correll, D.D., who for fifty-three years was an active missionary of our Church in Japan. Dr. Correll died at sea on his way to Japan after attending the General Convention in New Orleans in 1925.

During the ministry of Bishop Beecher he has supported the Church's Program and has carried the message of the national Church to every parish and mission of the district. In the work of domestic and foreign missions, Western Nebraska has done its bit, and has accepted its responsibilities with a spirit of cheerfulness.

Bishop Beecher said: "I never expected to see the completion of St. Mark's Pro-Cathedral," but the impossible had happened when, just two years ago, an enthusiastic and grateful congregation were assembled in the nave of this stately structure for the first service of praise and thanksgiving.

It was during the rectorship of the Rev. Lee H. Young that the Bishop con-

ceived the idea of making Hastings his See City. Definite plans were then formed for the erection of a cathedral. The ground was broken, the foundations and cornerstone were laid. Then for five years there was nothing but the crypt. About three years ago, however, it was decided to push forward the building project, and the movement met with a generous response, so that the congregation is now worshipping in the new church.

St. Mark's Pro-Cathedral, designed by Ralph Adams Cram, is a beautiful stone structure and is perhaps the most classic piece of church architecture in the Middle West.

It is impossible to close this article without saying a word about Mrs. Beecher. During the Bishop's entire career, his wife has been his constant companion and has aided him in all his work. Someone has said, "So complementary have they become one to the other that in thinking of them one cannot but be reminded of the line from Hiawatha: 'As unto the bow the string is, So unto the man the woman'."



BISHOP BEECHER PULPIT  
Placed in St. Mark's Pro-Cathedral, Hastings,  
to commemorate Bishop Beecher's services to  
Western Nebraska

# Arapahoe is Distinguished Churchman

For nearly half a century the Rev. Sherman Coolidge, honorary canon of St. John's Cathedral, Denver, has ministered to his own people

By Marion Gustin

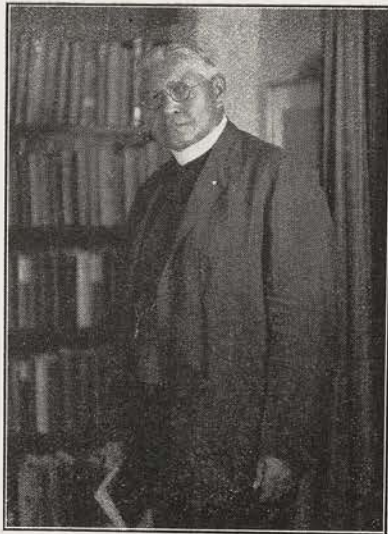
*St. John's Cathedral, Denver, Colorado*

THOSE WHO COME to Denver in September for the General Convention will find themselves in the heart of a land abounding in relics of that romantic era before the white man doggedly pushed his way westward and wrested a virgin empire from the waste spaces. They will meet the sons and daughters of those grim frontiersmen whose horny hands carved a nation out of the wilderness. But more than that they will see and know the descendants of the original landlords of this great western world, the first Americans!

Foremost among these native sons stands the Rev. Sherman Coolidge, full-blooded Arapahoe Indian and Honorary Canon of St. John's Cathedral of Denver. Born in a buffalo hide tepee in Wyoming, the son of Ba-nas-ba (Strong Heart) and Ba-an-noce (Turtle Woman), Arapahoe Indians, his life has been replete with high romance. To look at him now, nearing his seventieth year, tall, robust, of dignified mien, the language of a cultivated gentleman of the world and a student conveyed through the medium of the hereditary guttural tones of the Redskin, one would be hard pushed to realize that this man once heard the war screech of the Cheyennes about his tepee and the sharp crack of Kentucky rifles on the plains; witnessed later

"the slow trek of a vanquished people into the sunset"; heard the thundering hoofs of the shaggy legion; diminishing thunder; then saw a bleached skeleton here and there to mark the passing of a heroic breed. All this and more has passed in array before the eyes of this hardy son of the Arapahoes, but leaving them still as clear and bright with faith as they were when he was a boy in his own village. For Mr. Coolidge loves his white brethren. Every good thing that the world has to offer has come to him through them.

Little Desche-Wa-Ah (Swiftest Runner) was playing about the camp with his two small brothers one day in 1869, when a band of Shoshones and Bannocks, traditional enemies of the Arapahoes, swooped down on the village, slaughtering or capturing the women and children who were there alone. The three little brothers were taken captive and conveyed to Camp Brown (Lander, Wyoming) where they were turned over to the garrison stationed there. The Army doctor took a fancy to Desche-Wa-Ah, changing his name to William Tecumseh Sherman. Soon after this the boy was adopted by Captain and Mrs. Charles A. Coolidge, who were stationed at Fort Douglass. Thenceforth the young Arapahoe's name was Sherman Coolidge.



THE REV. SHERMAN COOLIDGE  
Veteran Arapahoe missionary

## ARAPAHOE IS DISTINGUISHED CHURCHMAN

For several years after his adoption the Coolidges traveled from post to post throughout the western country. In 1876 Sherman was tall and strong for his fourteen years, and, except for the garb of civilization, a typical young warrior of the Arapahoes. For seven months during 1877 he campaigned with Captain Coolidge against a powerful and deadly foe, the Sioux, the Cheyennes, and the Arapahoes. There were many skirmishes during the spring and summer of that year, but the principal and historic conflict was that of The Little Big Horn. Captain Coolidge and his adopted son were not in this historic battle, being at the time with the supply camp about eighty miles away, but as soon as the news of the battle was brought by couriers, General Terry ordered a forced march to help Custer. Artillery, infantry, cavalry, and ammunition were taken, but reached the scene too late.

It was not long after this that the Coolidges became exercised over young Sherman's education. On asking Sherman what sort of life work he fancied, he replied gravely that he wanted to be a minister. At first the Coolidges opposed their foster son's choice of a profession on the grounds that he was not suited to such a calling, but when they saw how persistent and earnest he was in his desire to enter the ministry, they agreed cheerfully to give him every possible assistance in forwarding his ambition.

And so it was that, in 1877, young Sherman was entered at the Shattuck Episcopal Military School at Faribault, Minnesota. But difficulties presented themselves. Captain Coolidge's regiment was stationed at Fort Shaw, Montana. Just at this time, the Nez Perces, under the redoubtable Chief Joseph, broke out on the war path and five companies of the Seventh U. S. Infantry were ordered out against them. Captain Coolidge went with his company, of course, and Sherman was placed under the protection of friends, Major and Mrs. Freeman, who were then starting on a trip east.

The three journeyed by boat from Fort Benton, Montana, to Bismarck, North Dakota. Taking a train at Bismarck

they traveled eastward, Sherman leaving the party at Detroit to go by stage to the White Earth Agency, where he was to remain until Shattuck opened. During his two months' stay the boy lost his pass to St. Paul. Fortunately for him he ran across a young man, a brother-in-law of the Ven. J. A. Gilfillan, who was constructing a flat-bottom rowboat in which to float along the Mississippi to Iowa. He readily agreed to take young Sherman on as a passenger, providing he did his part of the rowing.

After a long and turbulent voyage they finally reached Minneapolis, where Sherman took the train for Faribault, presenting himself before the rector a sorry figure in rags and tatters, for his trunk had gone on by rail.

Leaving Shattuck in 1880, he attended the Seabury Divinity School, from which he graduated in 1884. The same year Bishop Whipple ordained him to the diaconate. He went at once as a missionary to his own people at the Wind River Agency on the Shoshone Reservation near Fort Washakie, Wyoming, and in May, 1885, was advanced to the priesthood by the Bishop of Colorado, the Rt. Rev. John F. Spalding.

For twenty-five years the Rev. Sherman Coolidge conducted our mission at Wind River, absenting himself for only one appreciable period when, wishing to educate himself still further, he went to Geneva, New York, for a special course at Hobart College, where he stayed three years, 1887-90.

As was in keeping with his whole career, Canon Coolidge's marriage was a romantic one. When Miss Grace Darling Wetherbee, whose father was the owner of the old Manhattan Hotel of New York, made two school acquaintances at Ogontz, Miss Nellie Hart, daughter of Dean Hart of St. John's, Denver, and Miss Annie Talbot, daughter of the Bishop of Wyoming, little did she think that through them she would meet her future husband, thereby allying herself with one of the oldest families in America! Miss Wetherbee spent several summers with her two schoolmates, during which time she was taken by Bishop

## THE SPIRIT OF MISSIONS

Talbot and his daughter on a visit to Wind River. Here she met the young Arapahoe missionary. It was a mutual attraction, deriving from mutual interests and a sympathetic understanding of each other's aspirations. They were married at Wind River, October 8, 1902. It was an interesting coincidence to the two to discover that the maiden name of the new Mrs. Sherman Coolidge's grandmother was also Coolidge. As the Canon says, "My two daughters have a blood right to the name of Coolidge!"

Besides his missionary work among the Indians, Canon Coolidge has many outstanding achievements to his credit. In 1903 he was one of the six speakers at the Washington Missionary Council, to which

he was a delegate from Wyoming and Idaho. Later he lectured at Columbus for the Department of Economics and Sociology of the Ohio State University. He was assistant missionary at Lander, North Fork and Fort Washakie; was minister-in-charge of the Church of the Redeemer; of two chapels among the Arapahoes on the Wind River Reservation; of St. Luke's Chapel, Shoshone, Wyoming; for three years was teacher at the Wind River Boarding School; and for two years clerk at the Indian Agency. He is a member of the Anthropological Society of Washington, the American Economic Association, National Education Association, Society of American Indians, and Indian Rights Association.

### New Work for Japanese Begun in Honolulu

**P**ALOLO, A NEW residential section of Honolulu, is being built up by educated and rather well-to-do Japanese. Last summer Bishop Littell secured a good lot here, and when news of the purchase spread around among the residents, they went to our Japanese priest, the Rev. Philip Fukao of Holy Trinity Mission, Honolulu, and told him they had been collecting funds for a community hall to be run under the direction of their Japanese language school, but they would prefer to make their contribution to the Church's work. Later, they promised not less than two thousand dollars for a building on the Church's land. The building, which was dedicated on January 4 as the Good Samaritan Mission, is valued at six thousand dollars, but cost the Church a little over half that sum. It had been previously located on ground needed by the city for opening a new road, was put up at auction, and was bought very cheaply. The contract price for purchase, for moving it to its present location, about four miles from its original site, and for a new roof, painting throughout, etc., was \$2,750. Preparing the grounds, building walks and steps, and adding improvements, especially for the kindergarten and the chapel, added about one thousand dollars. Now we

have a remarkably suitable and commodious mission house at surprisingly small cost. The mission is midway between the public school and the language school. The new building has been placed with reference to a future church and rectory.

Meanwhile, the doctor and nurses who conduct child welfare clinics at St. Mary's and St. Mark's Missions in Honolulu, had been hoping that they might soon extend their welfare work to the Palolo section. The doctor told Bishop Littell that he preferred to carry on his work in connection with the Church than in any other way. Early in January this welfare work was begun. A church school begun about the same time had fifty-one children on the second Sunday, representing not only Japanese, but seven other nationalities.

The Rev. B. S. Ikezawa, who has come from Japan to take charge of the Good Samaritan Mission, was formerly rector of Christ Church, Osaka. He was also examining chaplain to Bishop Naide and secretary of the Board of Missions of the Japanese Church.

The spontaneous interest and support from the Japanese seem to have grown out of the confidence inspired by recent progress at Holy Trinity Mission.

# Forty Years in Alaska with Dr. Chapman

The first five years of the mission draw to a close. Chance remark brought a sawmill, a most valuable adjunct to equipment at Anvik

By the Rev. John Wight Chapman, D.D.

Missionary in Anvik Alaska, 1887-1930

## Part Three

IN JANUARY 1889, I went with Mr. Parker to the Shageluk country, some twenty-five miles to the eastward. Our object was to visit the people and see what the prospect might be for work among them. These people were for a long time less affected by contact with white men than any others in the vicinity. We witnessed the conclusion of a native feast and the incantations of an Indian medicine man. We also saw something of the famous sweat bath for which these northern tribes are celebrated, and even had a share in it which was not altogether anticipated.

These baths were taken in the great *kashime*, or common house, where all public gatherings are held. It is also a workshop and a dormitory for the young, unmarried men. We called it the city hall. It is partly underground, like the dwelling houses. One descends into it through a kind of tunnel. The sides are made of split sticks, set up on end. There is a high ceiling of logs rising towards the center; around the room, at a height of about three feet from the floor, there is a wide shelf of heavy planks. The whole of the interior is blackened with smoke. In the middle of the plank floor there is a large pit, some three feet deep. When preparations are made for a bath, the planks which cover this pit are removed and piled up at either side. They form quite a barricade, so that one lying on the floor behind them is in a measure protected from the heat.

Those who wish to take the bath strip themselves and lie down on the wide shelf. They have wooden bowls of snow near them to cool their heads and bunches

of fine shavings, like excelsior, in their mouths to strain out the smoke. A bonfire is kindled in the pit. The cold air rushes down through the tunnel, strikes the fire in the pit and is carried upward, a roaring column of flame, through a hole in the apex of the ceiling. The bathers stand it as long as they can and then rush out, reeking with sweat, to cool themselves off in the snow.

There are other forms of the sweat bath, but this is the kind that we saw. I had previously been near enough to one to know what it was like, but this was Mr. Parker's first experience. Consequently, when our valises were taken and put behind the barrier of planks, in order that they might be protected from the heat, he thought that it would be better to lie down there also, so that he might keep an eye on them. I took my place near the entrance tunnel, where the cool air came in, expecting that when the fire began to get hot he would be roasted out. It grew hotter and hotter and still he did not come. I could not see him where he lay behind the planks, and finally I became anxious and started to see what might be the matter. There were cries from the Indians, "Go back". "Take off your parka," and so on, in the native tongue. When I caught sight of Mr. Parker he was lying on the floor, stripped to his underclothing and calling for snow. It was too late to go back and I dived down beside him. Friendly hands stripped off my outer garments. The heat and the smoke seemed insupportable. I found a crack in the floor and stuck my nose into it. This afforded a little relief. At length, when it seemed as though I

## THE SPIRIT OF MISSIONS



AN ANVIK INDIAN

Typical of the folk among whom Dr. Chapman worked for over forty years

could endure nothing more, the fire went down. The cold air poured in, and we were relieved; but neither of us ever took another *kashime* sweat bath.

In February, Mr. Parker began to urge the necessity of Christian marriage upon the people. I think now that it was best, although it did not then appear to me to be so. We had made sufficient progress with the language to be able to translate the marriage service. It has been an agreeable experience to me to find that these early translations have stood the test of time.

Many marriages were solemnized before the snow of this winter of 1888-1889 had disappeared. I do not know how this appeared to the natives. Some of the marriages were of couples who had been living together for years. They were, of course, instructed beforehand. Conjugal relations were extremely loose among them and the significance of the vow of fidelity was impressed upon them. This was something that they had to think about. There was one old fellow who always had a twinkle in the corner of his eye. "I don't know," he said. "Most of our children are grown up, but she doesn't take very good care of the younger ones. I might think that I had

better get someone else." However, they were married and there was no domestic trouble that we ever heard of. As a matter of fact, Christian marriage has proved to be a most effectual means of keeping families together.

Again we went to St. Michael. Our neighbor, Mr. Fredericks, was summoned to take charge of that post by the Alaska Commercial Company. He put his two boys in our charge and made arrangements for their support. Part of the arrangement was, that a good sailboat, of greater capacity than ours, should become the property of the mission. Now we had a better boat; and the idea began to take shape in my mind, that it might be possible to sail from Anvik to St. Michael and return, with the sailboat, instead of having to depend upon the steamboat for bringing up our supplies. Later on I did this, with a crew of native boys from Anvik; but it took us twenty-five days, and nothing was gained but experience.

In July 1889, Mr. Parker, having completed his agreement with the Board of Missions, returned to the United States for good. In this year, trade on the Yukon began to increase somewhat, and a river steamboat, *The Arctic*, of two hundred tons capacity, with accommodations for passengers, was put into commission by the Alaska Commercial Company. St. Michael was a busy place that summer. There was a party of government surveyors, accompanied by a group of scientists, to be taken more than a thousand miles up the Yukon to help to establish the line between Alaska and Canada.

I did not have the pleasure of traveling to Anvik with this party on the new steamboat, but went up as usual, in a tow behind a smaller boat. During our stay at St. Michael, Mr. Parker and I had the great pleasure of meeting Commander Stockton of the *Thetis*, whose representations had great weight in inducing the Board of Missions to undertake work in Alaska.

As it happened, it was no great misfortune that I had been unable to take



## FORTY YEARS IN ALASKA WITH DR. CHAPMAN

passage on *The Arctic*. I reached Anvik before she did, and a few days later had word that she was coming, with a sawmill for the mission. Some time during the year previous, I had written to my father that I would rather have a sawmill than a gold mine, thinking of the squalid way in which the people were living and of the task that faced us in providing the mission with suitable buildings. I had not thought that the remark would be taken seriously, and I was amazed and somewhat dismayed to hear that one was being sent to us. I knew how to use a jackknife but I had never had anything to do with a sawmill or a steam engine. It has been a valuable adjunct of the mission and the credit for making it work has been given to me, but it belongs to another man. I have often thought of the faith of my father, who had hard work enough to make a living for his family, and of the generosity of the Church people who made it possible for him to send us that costly gift.

The reason why I was fortunate in not having taken passage on *The Arctic* is, that while crossing from St. Michael to the mouth of the Yukon, she encountered a storm and sank in the shallow water of Bering Sea. I did not know of this when I was informed that she was coming with our sawmill, so it was no surprise to me when she arrived at Anvik a little later. It appeared that when the tide went down she was able to use our boiler in pumping the water out of her hull.

I had great enjoyment of the two Fredericks boys at this time. The older boy was interested in history. Once he looked up from his book and exclaimed, "I think the United States is the freest country in the world." His younger brother was alive to everything that was going on. He gave me admirable accounts of the hunting adventures which he heard about from the Indians. Also he had deeper thoughts. Once he stood squarely in front of me, and said,



THE FIRST COMMUNICANT

A feature of the Christ Church Mission, Anvik, is its school which last year reported 28 pupils

"Mr. Chapman, whose is this world?"

"Is it yours, Georgie?"

"No."

"Is it mine?"

"No."

"Whose do you think it is?"

"Belongs to God?"

"Yes."

"I thought so."

These boys had been well taught at home, and responded to training. Later on, their father sent them to the United States, to give them additional advantages, such as could not then be had in Alaska. No one then dreamed that within a generation there would be an excellently equipped college in the heart of the territory, available to the ambitious youth of both sexes. The Church should take courage from this achievement of President Charles Bunnell.

The work of the mission went steadily on during the three years between the winter of 1889-90 and the summer of 1893, when I first returned to the United States.

*To be continued.*



# House of the Merciful Saviour Reopens

Occupational therapy again becomes a factor  
in our ministry to patients of Church General  
Hospital, Wuchang, as workers return to China

By Mother Ursula Mary, O.S.A.

*House of the Merciful Saviour, Wuchang, China*

THE HOUSE OF the Merciful Saviour has again begun its industrial therapeutic work which in 1927 had to cease when the foreign missionary staff refuged *en masse* to Shanghai. Several years ago, Miss Edith Stedman, while social worker at the Church General Hospital, Wuchang, started a small home where incurable and convalescent patients could be helped toward self-support by industrial work. Later this home and its growing work was transferred to a vacant house in St. Michael's parish, where it has now been revived by the Sisters of St. Anne, who have lately returned to their old convent in Wuchang.

Those who were familiar with Miss Stedman's work will be interested to know that some of the old friends have come back: blind Mrs. T'an with her wooden leg, who makes marvelous tape of all colors on her basket machine, and does love nice bright colors for her own clothes!—lame Sen Ku-liang who has acquired a husband of small parts, whose trade as a maker of Chinese pens brought them to the verge of starvation. Now he has risen to the dignity of the great servant, or cook, for the House of the Merciful Saviour, living happily with his wife in the ground-floor apartment adjoining the kitchen. Sen Ku-liang, as she is still called, though her married name is Mrs. Ts'en, does cross-stitch nicely, so they both keep busy.

On the floor above them—for this extraordinary mansion has three floors at one end and two at the other, connecting with abbreviated staircases in unexpected corners, to say nothing of the attic intended for saintly contemplation!—on the floor above lives church-embroidery-Miss Hu,

and on the sleeping porch above her, little Ruth, whose father is blind from trachoma, and who was one of an unwanted pair of twins. Other children will be added presently under the eye of the matron who occupies a room adjoining.

On the other side of the house in a big airy ward are blind Mrs. T'an, a lame child, and a nice little woman recovering from a severe operation and deserted by her husband. Adjoining the ward in a separate room is Mrs. Biblewoman-Li, who has had to give up work on account of a bad heart, and her old mother-in-law of eighty. Below them is the guest room and workroom for the church embroidery. Most of these people have been hospital cases and are still under the medical supervision of Dr. Tseng, at whose suggestion this work was continued. It is a kind of social service much needed, and though on such a small scale at present, is at least an attempt to help the lame, the halt, and the blind.

There is also a small industrial work for poor women, the proceeds of which it is hoped will not only help them, but also the House of the Merciful Saviour. Cross-stitch, table, and pillow covers with applique designs, bags, etc., with anything from a junk to a wedding procession, are being made. If you could see the happy family, who, in spite of their infirmities, are so ready to laugh and joke, so full of good cheer, you would want to help keep this home for them and for others who are waiting to come and save a few who are facing life in this distracted country under added handicaps.

It need hardly be added that these people are all Christians or preparing to become so.

# Easter School Celebrates Anniversary

Dr. Drury, one of Bishop Brent's early helpers in the Philippine Islands, tells how, in 1906, work for Igorot children was begun in Baguio

By the Rev. Samuel S. Drury, D. D.

Rector, St. Paul's School, Concord, New Hampshire

*E*ASTER School, Baguio, P. I., celebrates this month the completion of twenty-five years' service to Igorot boys and girls. Last month THE SPIRIT OF MISSIONS, in recognition of this notable event, published reminiscences of the early days by Dr. Hilary P. Clapp, one of Easter School's first pupils. This month the first headmaster of Easter School, Dr. Drury, now rector of St. Paul's School, Concord, New Hampshire, tells his story of those first years at Baguio.

I<sup>N</sup> AUGUST, 1905, I left America, reached Manila on October 19, resided with the Bishop until December and then moved to Baguio where Easter School began. Bishop Brent who was as intent for the welfare of the native inhabitants of the Philippine Islands as the American residents, had selected this healthful spot as a natural place for a recuperating station for his missionaries, a church for the European residents, and a school for Igorot boys. He was good enough to ask me to take charge of the school.

Our house was a small gambrel-roof structure, down the hill from the rest house. Downstairs there was a school-room, back of which there was a small dining room for the headmaster and a large dining room for the boys. Connected with the last, but in a separate building, was the kitchen of the school, which in turn led to a store room. Upstairs there was a study and bedroom combined for the man-in-charge, and an open dormitory for some sixteen boys.

While this equipment was being prepared, Bishop Brent and I took a journey to Bontoc, settling with the Rev. W. C.

Clapp, that truly pious and devoted priest, for the transference of some of his mission boys to the new school at Baguio. I do not recall the precise date of their arrival, nor the many incidents both grave and gay connected with the earliest days of Easter School. I do remember that there was a little trouble about the diet, because two boys of Spanish descent found the daily fare of rice, dried fish, and bananas beneath their dignity and digestion. They ran away. A long life of schoolmastering enables me to reassert that the running away of a pupil is one of school life's sorriest episodes. But after that the sturdy little Igorots settled down more comfortably. They found a sure supply of rice and fish at breakfast, of fish and rice for dinner, and of fish, rice, and bananas for supper, an earnest of benevolent school administration.

Through a sort of ticket-office window between the boys' dining room and mine, my more elaborate fare would be pushed. Little Edward Muket was my waiter. I can still see him standing at the door, a lithe brown body set off by scarlet gesticulating, announcing meals by saying, "Reedy, sur." Then I would sit down to a somewhat lonesome meal of rice or American cereals or chicken prepared by our faithful Chino cook. Sometimes a visitor would arrive. One memorable occasion saw General Wood and two of his staff in our little dining room. At another time some of Mr. Forbe's relatives arrived. The sound of those Boston voices was pleasant to a young Harvard graduate after fraternizing for some months pretty exclusively with Igorots.

A flock of chickens lived beneath the

## THE SPIRIT OF MISSIONS



DR. DRURY'S FIRST BOYS

Three of the first Confirmation class at Easter School. The white coats denote their new alliance

house. These were bought for about two pesetas each from Christianos coming up from the coast. Sometimes craving cake, I would beg the cook to make me such, whereat too often he would reply, "No got egg." At another time when an army officer came unexpectedly for tiffin, we all relished the particularly good chicken, surprisingly provided by the Chino. Alas! It was my favorite cockerel, whose resplendent plumage had been the delight of Easter School.

Faculty meetings at the school were singularly concordant conferences. While the boys were studying or doing chores in the evening, the faculty would sit down by the little iron stove where almost every night a bright fire brought welcome warmth to the chilly atmosphere. (It was a Smith and Anthony stove with Providence, Rhode Island, stamped right in the metal. As I am a Rhode Islander, this reminder of home made the hearth side significant.) I was head of the French Department, head of the German Department, head of the Mathematics Department, etc., etc. In short, I was the entire faculty. I was Mr. Squeers, if you please, and all his ushers.

Of the boys I must give an apprecia-

tive account, and, first of all, of our noble, sacrificing coworker, Mrs. Anne Hargreaves. She came in the fullness of health and bright activity. She gave her all, always. Though her most significant pioneering, of course, was the single-handed building up of the mission near Sagada, the boys of Easter School found in her a plucky and sympathetic house-mother.

Looking over photographs of these earliest days of Easter School, I see my dear little Edward Muket, Stanley Fagkagan, Clement, Edward, Major and Edward Minor, and James. Then there was Bartolemeo Lardizabal, such a friendly, sympathetic soul, not an Igorot, but a helpful member of the school group. He writes to me still. Of course, the leader of the boys was Hilary. All readers of *THE SPIRIT OF MISSIONS* and intimates of the mission know him best. He was ever a reliable, aggressive, high-toned boy, worthy to bear the name of Clapp.

What delightful days they were, those first days of Easter School! We lived in the land of pines; by dropping two thousand feet we were in the land of palms. No climate can equal that of high altitude in the tropics. Saturday in Passion Week would see us descending the mountains, *bolos* in hand, and ascending a palmy procession to decorate the little church for Sunday. Again we would visit down the slopes a coffee grove and return with bowers of white blossoms for the Easter service. The Igorot boys were beautiful singers and had been well trained in the good Anglican service of Merbecke. I can just hear little Stanley Fagkagan, as he weeded the mission garden, singing the *Gloria in Excelsis* with utter faith and joyousness.

Of course, the mainspring of our life at Easter School was the spirited friendship of Bishop Brent. His letters brought luminous directions; his visits brought cheerful comradeship and widening vistas. Nothing could have been accomplished without him, and how merry he was, mid shadows of administrative discouragement. May his loving spirit preside over Easter School!

# The Spirit of Missions

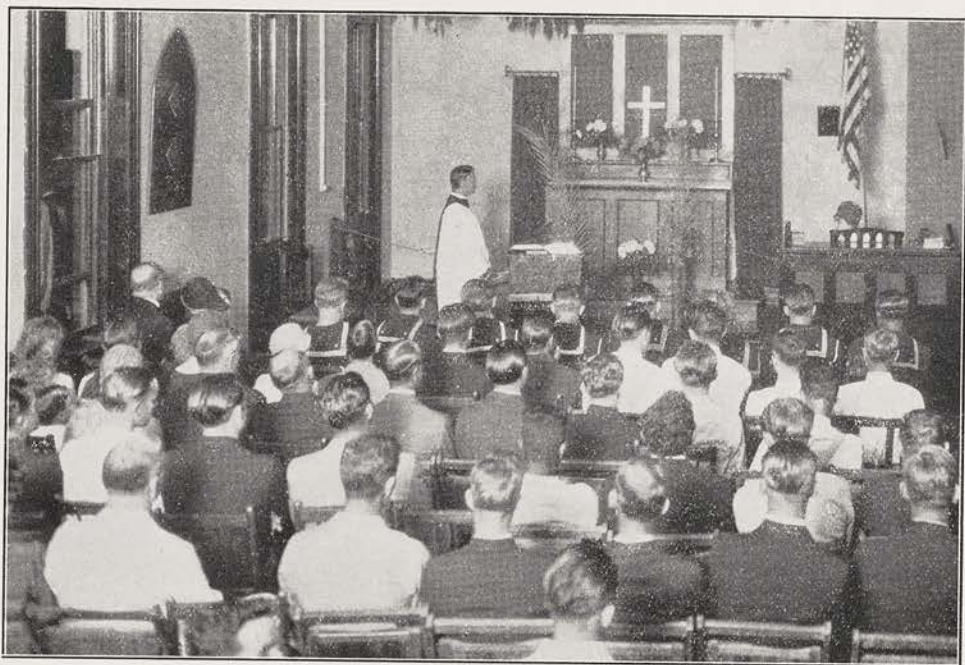
PICTORIAL SECTION

Eight Pages of Pictures from the Field



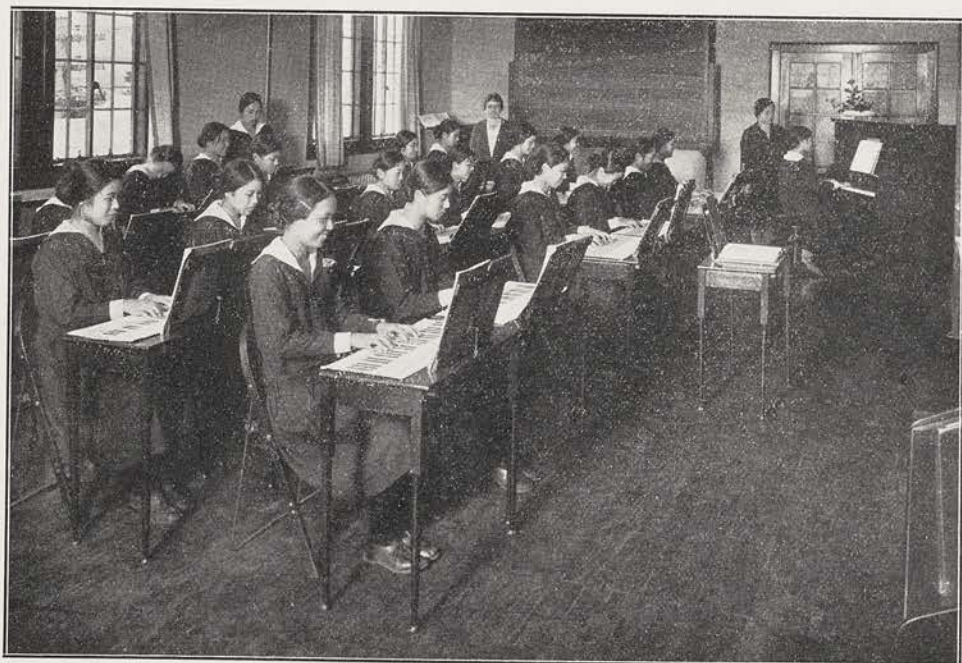
WATER TOWER, HUA CHUNG COLLEGE, WUCHANG

Designed by our mission architect, Mr. J. Van W. Bergamini, the tower flies a banner high over the city of Wuchang, bearing the Chinese characters, Central China. Central China College, in which Boone, Yale-in-China, Wesley, and the Church-of-Christ-in-China are coöperating, has entered upon an enlarged sphere of usefulness



IN GALILEE CHAPEL, SEAMEN'S CHURCH INSTITUTE, HONOLULU

Last year 1,002 seamen attended services conducted here by the superintendent of the Honolulu Institute, Charles F. Mant, a lay reader. In 1930, also, over 10,000 men visited the Institute offices



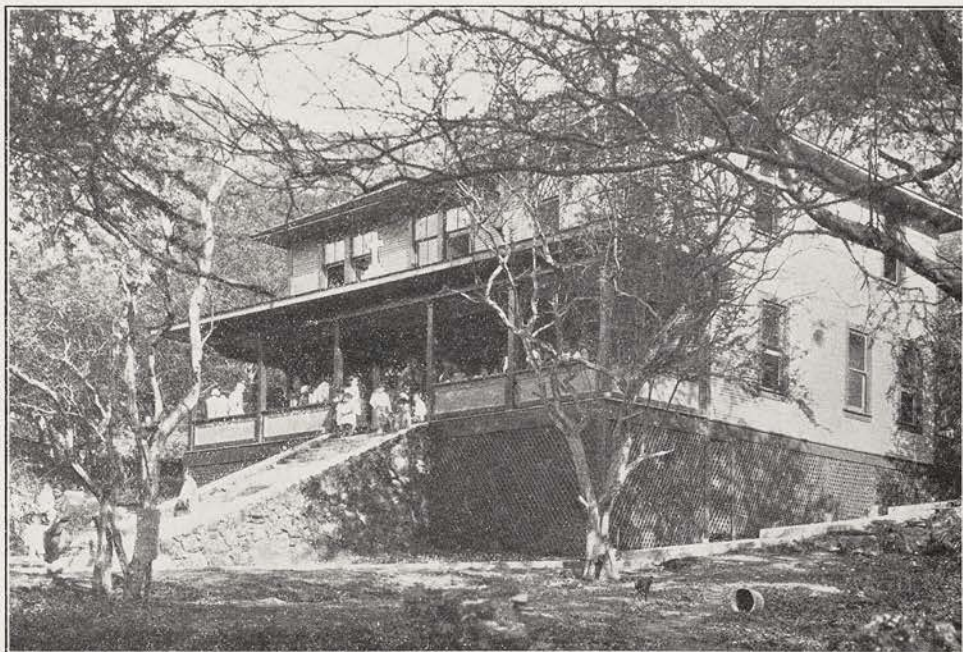
KINDERGARTEN TRAINING CLASS, ST. AGNES' SCHOOL, KYOTO

Future leaders of our Church's kindergartens in Japan receive instruction in a basic accomplishment—music—from Miss L. E. Dickson, assisted by Miss Saroko Fujimoto



**OUR MORO GIRLS IN ZAMBOANGA ON A HOLIDAY**

Miss Frances Bartter, our missionary-in-charge of the Moro Settlement House, who was recently in the United States on furlough, is anxiously awaiting an American teacher to help her



**THE GOOD SAMARITAN MISSION FOR JAPANESE IN HONOLULU**

In the heart of a new residential district in Honolulu this mission, dedicated on January 4, is one of four new missions recently opened by Bishop Littell (See page 242)

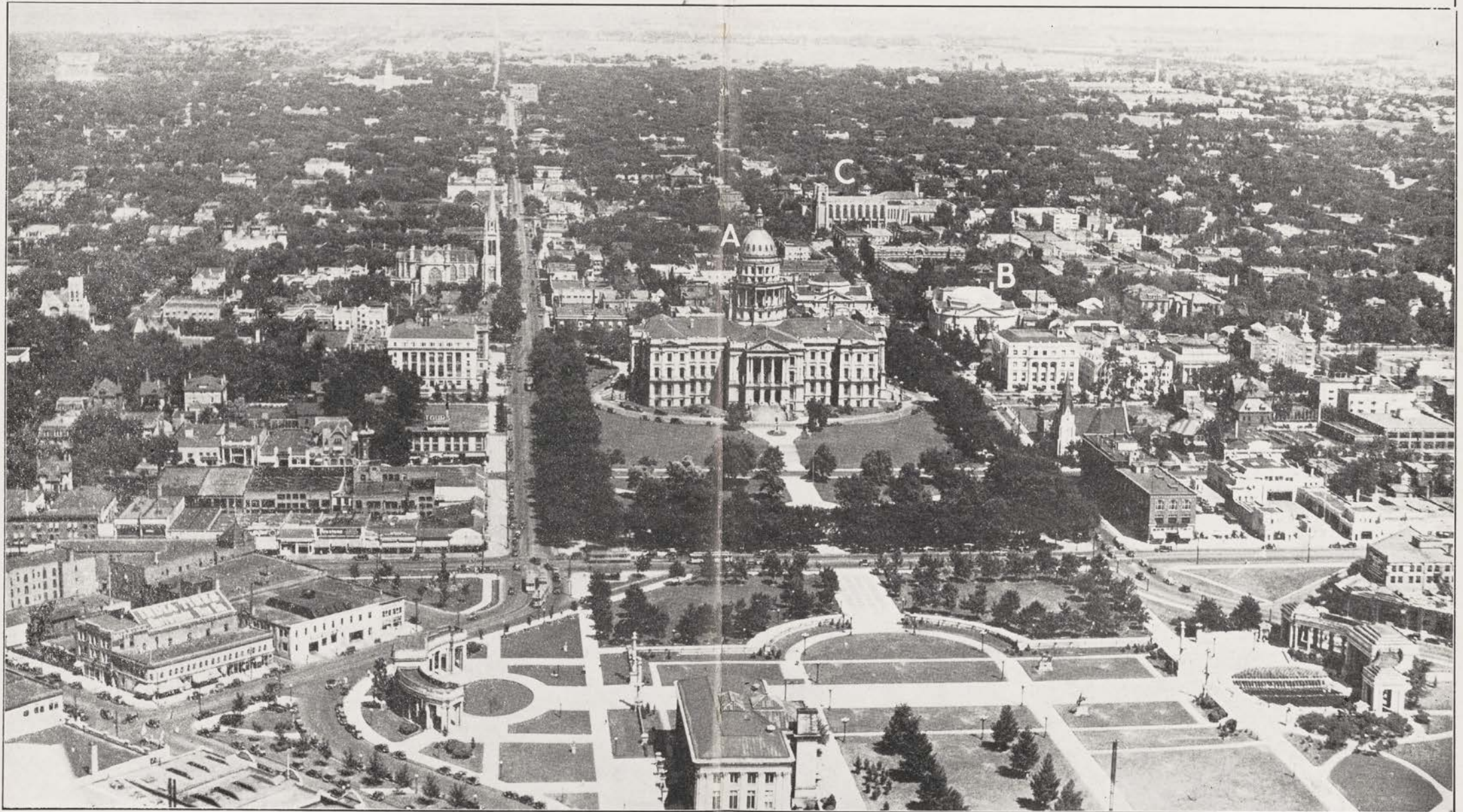
## Aerial View of Denver Shows Chief Meeting Places for Fiftieth General Convention

A - State Capitol where the House of Bishops will meet

C - St. John's Cathedral

B - Scottish Rite Cathedral, the meeting place of the House of Deputies

The Central Presbyterian Church where the Woman's Auxiliary will meet, is just out of the picture at the left center. In the foreground is the Civic Center with the new Municipal Building at the left, and the Greek Amphitheatre at the right, where an outdoor service probably will be held.



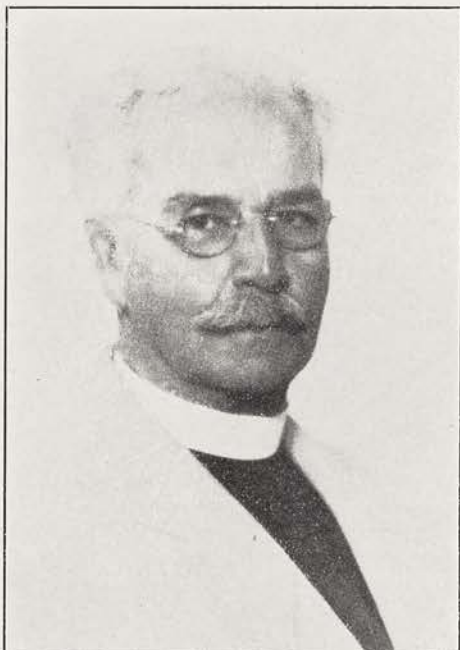
*Photo, Courtesy Colorado Association*





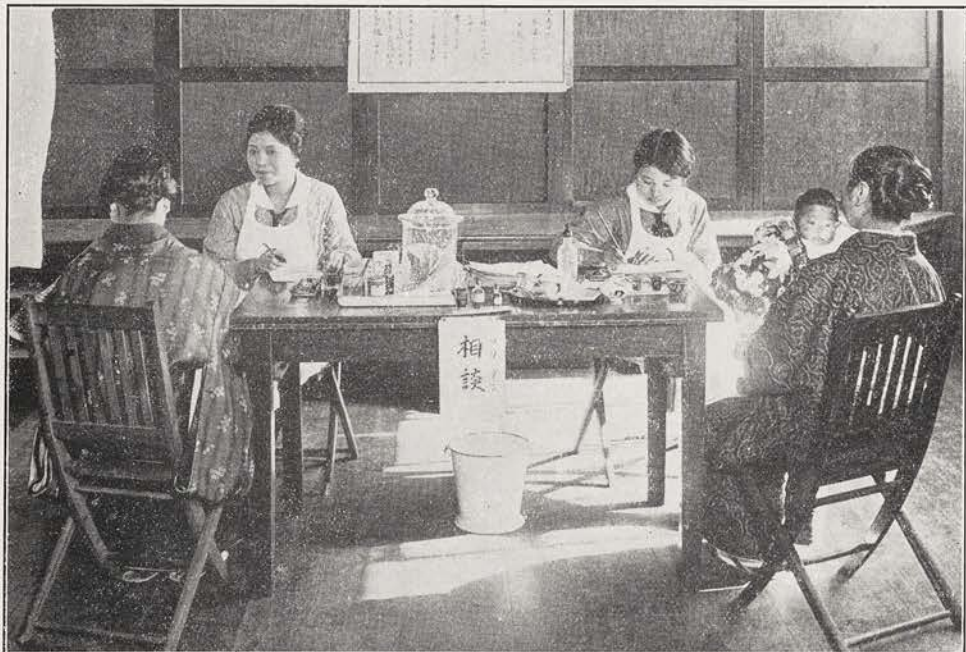
**NEW CHURCH FOR PORTO RICO**

St. John's is the heart of a church center in San Juan, another unit of which is St. Catherine's Training School



**THE VEN. J. M. LOPEZ-GUILLEN**

Archdeacon of Oriente, Cuba, who has recently completed twenty-five years' service to the Church in Cuba (See page 264)



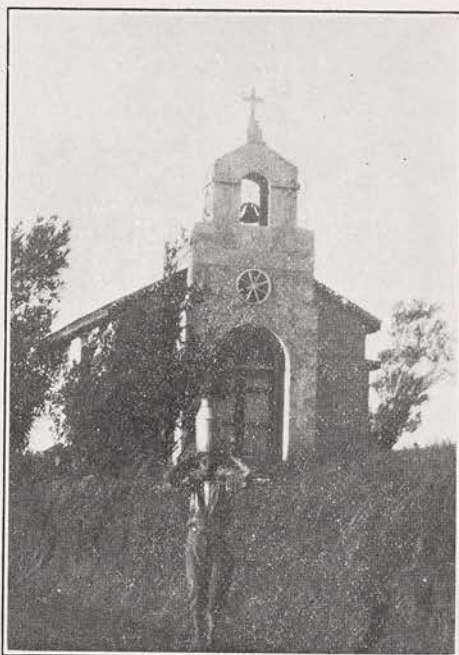
**WELL BABY CLINIC, ST. LUKE'S HOSPITAL, TOKYO**

Japanese nurses give mothers help in the care of their children. The work in preventive medicine carried on at St. Luke's Medical Center is one of its outstanding contributions to Japanese welfare



**THE REV. T. MURATA**

A Japanese priest of the Diocese of Tohoku who is frequently called upon to be an itinerant missionary



**CHAPEL OF TRANSFIGURATION**

On the mountain between Mayaguez and Ponce, Porto Rico, this chapel is adjacent to our missionary rest house



**ST. PHILIP'S-IN-THE-DESERT, HAWTHORNE, NEVADA**

Our new chapel near the Naval munitions depot recently established in Nevada is the first building for religious purposes ever erected in this sixty-year-old settlement (See page 265)

# General Convention

THE General Convention, assembled at Philadelphia in 1785, gave the first expression by the Episcopal Church in this country of its existence as a single and united body. The fiftieth session meeting in Denver next September will find the number of dioceses increased from eight to seventy-three and thirty-two missionary districts, and the membership of Convention enlarged ten-fold. Yet the unity of the whole body through this process of expansion has increased no less. General Convention this year expresses the faith and Christian purpose of a million and a quarter communicants more truly than it could speak for a few hundred at the close of the eighteenth century.

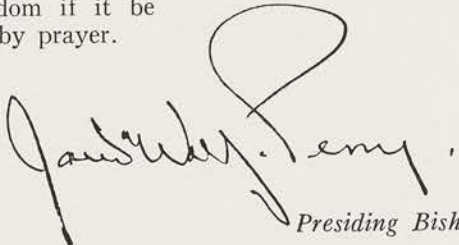
What is the secret of this development?

It is to be found first in a spirit of loyalty. The central authority exercised by Convention draws the devotion and obedience of the whole body into subjection to the single Head which is Christ. As we look forward to the meeting in Denver let the policies we discuss, the programs we build and the resources we seek reflect the mind, the purpose, and the demand of our Lord.

Again, the Convention brings the Church together in unity of spirit. It will include every race, every school of thought, every local tradition. These have caused not lines of separation but fuller sense of union in that which has been the ideal of the Church through all the ages, the fellowship of the Holy Ghost.

And the power of the Convention now as from the beginning will be prayer. Acts of worship and of intercession will voice the high resolves and desires of the bishops and deputies from the moment of the opening service till adjournment. No less should Churchmen every where be found on their knees in earnest petition that God will guide the minds and stir the wills of those to whom is committed the government of His Church. Let there be groups of intercessors praying through these months of preparation; let the clergy bid their congregations to special supplication; let individual communicants, conscious of the great issues involved, ask for God's blessing on our deliberations and for the guidance of the Holy Spirit. The Convention will be used as a mighty instrument for the extension of God's Kingdom if it be pervaded and vitalized by prayer.

Church Missions House,  
New York, N. Y.



*James W. P. Smith*  
Presiding Bishop

# Strides Toward Reunion at Lambeth

Report on Unity leads us to the threshold of a new day, to a new conception of the essence of Christianity, for which we now must prepare

By the Rev. William Chauncey Emhardt, Ph. D.

Secretary, Committee on Ecclesiastical Relations

*I*N his fourth and last article on the Lambeth Report on Unity as it relates to the Eastern Orthodox, Dr. Emhardt considers the practical effects for us of that conference. Earlier articles in this series appeared in *THE SPIRIT OF MISSIONS* for December, 1930, pages 837-842, January, 1931, pages 41-44, and March, 1931, pages 169-172.

OUR STUDY THUS far of the relation of the Anglican and Orthodox Communion as determined by the Lambeth Conference of 1930 has taught us that the two outstanding results were an advance in the trend toward reunion, and an approval of acts of comity, expressed in certain economic relations.

Unity, as we have seen, is the primary interest of the Eastern Church. The Eastern, especially the Grecian, mind is naturally comprehensive. It was this characteristic that enabled the Greeks to universalize the Christian concept, and remove it from the narrow confines of Judaism. It is found in the teaching of St. Paul as contrasted with that of St. Peter. It is seen in the different methods employed in the extension of the Gospel respectively by the Greeks and the Romans. Grecian influence sought universality through permeation. The Roman method was absorption. Greece has always been eager to make a contribution to the world's resources. Rome has always endeavored to appropriate the products of other cultures. Hence we find a deep Hellenic imprint upon the culture of Rome, but not a vestige of Roman influence in Greece, although Greece was for a long time under Roman rule.

While the linguistic nuances of Greek

lend themselves to dogmatic expression, the catholicity of her philosophy will never permit her to become pragmatic or legalistic. Thus, while theological necessity has prompted her to enwrap her religion in dogmatic statements, she cannot curb her impulse towards universality. Hence, while she defines her faith in exact dogmatic terms, she endeavors to pierce the chrysalis in which she has encased herself by her doctrine of *economia*.

From this impulse for penetration flows her zeal for unity in the Church of Christ. The West, equally alive to the necessity of unity, has been approaching the goal through redefinitions and codification. The East is seeking it through the application of a philosophic principle. We endeavor to promote unity; the East endeavors to express unity.

Despite these differences in method there are certain basic principles that the Anglican and Hellenic minds have in common that are not shared by other western communions. These are never expressed, nor even analyzed. Nevertheless, they are intuitively sensed in each other.

Christianity came to England through Grecian channels. Latin instruction could never suppress the elemental factor in Anglican religion derived from this source. The central concept of Christianity became the basic principle in our culture. Our religious sensibilities were always alive to Hellenic suggestions. The influence of Theodore of Tarsus, while Archbishop of Canterbury, left an indelible imprint upon the English Church. Other archbishops prior to the Reformation holding a more conspicuous place in English history left no such impression.

## THE SPIRIT OF MISSIONS

The brief contact with Hellenic scholars after the fall of Constantinople again left a permanent contribution. The recent contacts with Eastern Church life have quickened the pulse of the Church and moved her to introspection and self-expression, quite unlike her diplomatic approach to the Free Churches of our own lands. A whole new concept of Christian unity thus dawns upon us, as we read between the lines of the Lambeth report on unity, whether applied to Eastern Christians or South India. Our past tendency was to be "up and doing". The new tendency is to be alive with feeling.

The first challenge that goes forth from Lambeth, therefore, is that we grapple with the facts. The East offers the occasion. In a short time there will be held at Mt. Athos a Pro-Synod. This is the nearest approach to a General Council of the Eastern Church possible under the complex political conditions of the present day. To prepare for this and for future service to the *ad interim* Consultative Body of the Anglican Communion, and to the several primates, a Joint Theological Commission will be appointed. This commission will be the mouthpiece of both communions.

It should be understood, however, that this is a commission representing the members of the two communions. It is assumed that the commission will be competent to consider the theological and technical questions involved. By the providence of God it may be able to determine the principles of reunion between the two communions, and to place before the communions a concrete program. Their efforts, however, will be futile unless they act as agents of Churches that evince an understanding knowledge and a sincere desire for reunion, not only in the minds and hearts of leaders, but in the will of the members who constitute the two communions. It is a fundamental principle of ecumenicity that an act of a council is not ecumenical until generally accepted by the faithful.

On the other hand, clergy and laity should realize that the question of reunion with the Eastern Orthodox (and

with the Old Catholic) Churches has passed from the realm of academic visions to that of practical negotiation. It is no longer a mere possibility, it is an imminent probability. As such it affects the individual communicant, and challenges his intellectual attention. While it is possible for the rank and file of the Church to be content to let the communions drift into reunion, it is more desirable that they should be prepared to embrace reunion.

There would seem to be certain positive obligations upon thoughtful and inquiring Churchmen. In the first place, they should endeavor to gain some knowledge of the history and practice, of the doctrine and worship, of the Eastern Orthodox Communion.

More desirable still is the need of personal contact with the Orthodox, either as individuals or as congregations. In communities where there is an Orthodox church this is quite possible. Members of the Episcopal Church are welcome guests in all Orthodox churches. It is most desirable before attending such services that an effort be made to gain some idea of the genius of the service. (See *A Guide to the Holy Liturgy* by the Rev. Leighton Pullam, D.D. Macmillan, 20c.) Otherwise it is likely to become a beautiful pageant, which inspires admiration or criticism, rather than devotion. The clergy should accept the invitation to join the priest within the *iconostasis*, or screen, separating the sanctuary from the body of the church. There should be no hesitancy in partaking of the *antidoron*, the small pieces of bread distributed by the priest at the close of the service. This bread, while hallowed, has not been consecrated. It is a symbol of the fellowship among those who have joined in a corporate act of worship.

The clergy should feel a responsibility in encouraging members of the Orthodox Church to gain an acquaintance with the Episcopal Church. Obviously, no efforts should be used to draw them from their own service. Occasion, however, should be sought to provide services for their benefit and instruction. An occasional

## STRIDES TOWARD REUNION AT LAMBETH

Prayer Book service, with an address on a topic of particular interest to the Orthodox, will be found helpful. In many places it has been the custom to conduct a united service, to which each communion makes a contribution. Advice on such services can be obtained from the Committee on Ecclesiastical Relations.

The clergy have an exceptional opportunity to promote the cause of reunion by considering the Orthodox clergy as coworkers and inviting them to public clerical meetings. Some bishops may even be inclined to invite them to meetings of the diocesan convention, or to meetings of the deáneries or convocations.

We must always remember that the average Orthodox priest lives in comparative intellectual isolation. As a leader of people he craves that intellectual stimulus that comes from contact with his brethren, the priesthood. As long as he is dependent upon his compatriots alone for companionship he is contented with the use of his native language and the cultural and social ideals of his compatriots. When we draw him into the larger sphere, he will make every endeavor to fit himself for the larger opportunities opened to him.

An added responsibility is placed upon those of clergy and laity with time and inclination for study and research. The Lambeth Conference has authorized the appointment of a Joint Commission to develop a program of unity. It also requested that the primates of the several Churches within the communion act as interpreters of the Church on problems of reunion.

In stressing the need of closer association with the clergy of the Eastern Churches it is necessary to add a note of caution. In the United States and Canada there are many so-called priests and a few pseudo-archbishops and bishops who are imposing upon our clergy. This is especially true of Assyrians, who, while not of the Eastern Orthodox Communion, are often mistaken for Orthodox. There are less than a dozen accredited Assyrian priests in America. There are other groups having regular orders who have come to America as leaders of factions of

### *Of the Eastern Orthodox*

*An Aid for Churchmen, Episcopal and Orthodox* by the Rev. H. Henry Spoer, Ph.D. (Milwaukee, Morehouse, 1930, \$1.25).

*The Eastern Church in the Western World* by the Rev. W. C. Emhardt, Thomas Burgess, and R. F. Lau. (Milwaukee, Morehouse, 1928, \$1.25).

*The Eastern Orthodox Church* by Stefan Zankov, D.D. Translated by Donald Lowrie. (Milwaukee, Morehouse, 1929, \$2.25).

*The Greek Orthodox Catechism* by the Rev. C. N. Callinicos. (Milwaukee, Morehouse, 1927, \$1.25).

*The Shorter Catechism of the Eastern Orthodox Church.* Edited by Theophilus, Russian Bishop of Chicago. Order from Patriarch Tikhon's Memorial Fund, 1121 Leavitt St., Chicago, Illinois. 25 cents.

European or American origin. Among the Russians there are several groups. There is a political group closely identified with the Soviet Government, and a monarchial group maintaining the fiction of a monarchy. Both of these bodies are trying to wreck the old Russian Orthodox Church represented by the Metropolitan Platon. There are other racial divisions, some good, and some bad. The utmost caution should be exercised, therefore, in offering hospitality and other forms of encouragement. The claim of every Orthodox prelate to jurisdiction in America is fully investigated by the Committee on Ecclesiastical Relations. When in doubt concerning the validity of the claims of those representing themselves as Orthodox clergy, inquiry should be made at the office of the writer. Such inquiries are especially desirable when requests for money are made. To say that ninety percent of those appealing for aid for Eastern Churches at home or abroad are fakers is a conservative statement. If church people will take this precaution, large sums of money will be saved for more worthy use.

There is a second series of obligations growing out of the action at Lambeth.

In consideration of conditions existing in all branches of the Anglican Commu-

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nion, but especially in the Episcopal Church, provision was made for the spiritual care of isolated members of the several Orthodox Churches. The need of such provision was stressed by the members of the Episcopal Church serving on the Committee on Unity. Their appeal implied a willingness to serve. By the agreement reached at the conference, the Orthodox delegates, pending ratification at the Pro-Synod, invite the clergy of the Episcopal Church to care for the spiritual needs of Orthodox living in isolation, and in cases of emergency. This is by no means the recognition of intercommunion, or economic intercommunion. It is solely an effort to meet the actual need of the sick and dying, and to conserve the spiritual life of scattered communicants.

At the same time it is a positive call to definite service. The isolated Orthodox, or the groups of Orthodox deprived of the ministrations of their Church become an actual responsibility of the parish priest. They are his to serve no less than those who are actual members of the Episcopal Church. To those who accept the advice of the Lambeth Conference as indicating lines of compelling obligation, the path of duty is indicated.

Clergy of the Episcopal Church have a definite mission to the Orthodox. They are asked to perform marriages, baptize children, instruct them in the faith of their fathers. They are to be welcomed at our altars when, and only when, there is no opportunity for them to make their Communion in their own church, or at the hands of an Orthodox priest.

The manner of ministration is left to the individual priests. Some will be content to confine such acts to the order of service found in the Book of Common Prayer. Others may be willing or desirous to respect the traditions of the Orthodox and use the Orthodox form in whole or in part.

In some cases priests may assume spiritual stewardship for a whole community of Orthodox. In such cases it would be charitable to consider that they are merely entrusted to their care until such time as it may be possible to call a priest and organize their own congregation. In

anticipation of such emergencies it has been the custom of many rectors to keep two parish registers, one for the Anglican communicants, the other for the members of the Eastern Churches who are enjoying their hospitality.

It cannot be too strongly stressed that the Lambeth Conference has led the whole communion to the threshold of a new day. It was frankly recognized that an intimate association with the Orthodox and Old Catholic Communion will affect the internal polity of the Anglican Communion. For this the Church must prepare herself. A conscientious effort to study Orthodoxy at first hand, and faithful performance of our obligations to our spiritual wards of the Orthodox faith, will help prepare us to adjust ourselves to a changed relationship.

One other thought should be added. In discussion both with the Orthodox and Old Catholic the obligation of the Anglican Communion to promote affiliation with the Protestant bodies was frankly discussed. The moral necessity of such approaches was fully understood. Fortunately the spirit of Orthodoxy was less rigid than that of Anglicanism. The binding force of this obligation was grasped more intuitively by the most conservative Orthodox, than by some of the members of the Anglican Communion. Viewed from the standpoint of prophets of unity in the Protestant bodies of America, a closer association between the Anglican and Orthodox Communion is accepted as a marked step toward the final union of all Christian people. In fact, many of the Protestant leaders shame us by their zeal in approaching the Orthodox and humiliate us by turning to us for guidance.

If accepted rightly the portion of the Lambeth Report referring to the Eastern Orthodox Church leads us, therefore, into new and strange pastures. It will lead to a new conception of the essence of Christianity. Legalism will be blended with universality. East and West will make their respective contributions, and from their composite philosophy a more universal appeal will be made for unity in the Church of Christ.

## "Here is a Dispensary That is Free . . ."

Our missionaries who care for the sick and needy in the Philippine Islands, are doing a far-reaching work of vital importance

By Edith B. Stewart

Editorial Correspondent, THE SPIRIT OF MISSIONS

"HERE IS A DISPENSARY that is free and doctors who love to do things." These words, in the native dialect, were over the entrance to the tiny dispensary, started some thirty years ago, from which has grown the large and important St. Luke's Hospital of Manila, Philippine Islands. The spirit embodied in those words dominates the social work being done throughout the Missionary District of the Philippine Islands. It so often means—or at least begins with—caring for the sick and needy. Such a sign, today, however, would have to be changed to read "Here is a dispensary that is free and missionaries who love to do things" for of doctors we have none in our dispensary work in Balbalasang, in Sagada, or in Upi.

At Balbalasang, some eighty miles northeast of Bontoc, the capital of the Mountain Province of Luzon, and reached only by mountain trail, on horseback, on foot, or in a carrying chair, we have a missionary, Deaconess Charlotte G. Massey, who is working among the Tinguians, a division of the Igorots. There is no doctor for miles around but Deaconess Massey, who is also a trained nurse, maintains a small dispensary under her home; a part of the sloping hillside, on which her house stands, having been hollowed out to make the necessary room. Here she treats all manner of hurts and diseases that come to her throughout the day.

At Sagada, about eleven miles south of Bontoc, there is a small dispensary from which is done a far-reaching piece of social service work. The building itself is small. Although it boasts of but eight beds, during the past year twenty-six bed

patients were cared for at one time. This seeming anomaly arises because to Americans a bed patient means some one sick and actually in bed, while to an Igorot, going to bed generally means wrapping one's self in a blanket and curling up on the floor to sleep. From Sagada the missionary priest, nurse, and helpers make frequent trips to outlying *ilis*. Medical kits are taken along, remedies for coughs and colds and for the skin diseases that so afflict primitive people. To reach the villages one must go up hill and down dale, on pony or afoot, over rough mountain trails and sometimes along the narrow mud walls that hem in the rice paddies, an insecure footing at best and in rainy weather a precarious trap for the unwary. A native catechist goes to the furthestmost limits of the *ili*, and rings a bell to attract attention. He announces the time for service and that there will be a clinic immediately following. As at Balbalasang through these contacts the troubles of the people come to light and much help is given.

Many of the physical ailments of the Igorots arise from respiratory troubles and skin diseases, due primarily to the peculiar architecture of their homes. The people generally sleep in small huts or shacks with a sloping roof reaching almost to the ground. There is little opportunity for light or air to enter and the interior is often filled with smoke from the cooking fires.

In these Igorot lands the arrival of twins is looked upon askance. There is hardly food enough for one baby at a time. One of twins is expected to die, as a matter of course, so why not put it out of the way at once and have done with it?



## THE SPIRIT OF MISSIONS



DISPENSARY TYPES

These Igorot girls from St. James' Mission, Besao, welcome the Church's medical ministry

Even a Christian convert occasionally has this philosophy. Some time ago a mission school boy came to the Sagada dispensary hauling a soap box in which he had placed two naked twin babies. Their mother had died at their birth and it was believed their father intended to rid himself of their care. Several such cases have given rise to a new dispensary enterprise, an orphanage in which at present four babies, each but a few months old, are being cared for, under the close supervision of the missionary nurse.

Another valuable contribution has been made toward general health and sanitation by a district clean-up week, and as a safety first measure the dispensary also acts as a local fire department.

At Bontoc there is a government hospital, so we have no dispensary work, but we do have a trained social worker who lives in All Saints' girls' school and spends much time in the adjacent *ilis* of Samoki, Alab, and others.

She visits first in the homes of those known to the native teachers as occasional attendants at church or on the mission list as baptized or confirmed. She tells them of the hour for service and of

the dispensary. She treats simple cases but is most careful not to encroach on the hospital province in any way. She persuades them to go to the hospital, often going with them herself to give them courage. She instructs them in regard to health and sanitation habits and helps them about education and means of gaining a better livelihood. Especially does she try to win their confidence so that they will come to her with their troubles and perplexities.

In the far south at Upi on the Island of Mindanao, we have neither doctor nor nurse. There is a government sanitary inspector but there is no doctor nearer than a day's journey, and he cannot always come even in response to an emergency appeal. Mrs. McAfee, the wife of our missionary, has had much experience in caring for the sick and in social work. Knowing the need for trained assistance in maternity cases she sent one of the native Tirurai girls to Manila for training as a midwife. Before the girl could get her certificate she had to have experience in a certain number of cases near her home. The women of the district were afraid to trust themselves to her care. This is often the case in work with primitive peoples. Mrs. McAfee was equal to the emergency. Believing that the babies, who go in comfort and little else, would be in better health if they wore some clothing in that chilly mountain country, she appealed to the American Red Cross and the Woman's Auxiliary of the Cathedral of St. Mary and St. John, Manila, who responded with a quantity of warm baby garments. They were made of bright pink flannel and the women were charmed with them. Mrs. McAfee offered an outfit to any expectant mother who would submit to the care of the midwife. This piece of strategy won the day.

There have been many local disasters in the Philippine Islands recently where the Red Cross has stepped in with practical help. During the last roll call Mr. and Mrs. McAfee staged a community pageant, using the native *kanga*, a large basket-like seat on two shafts, hitched behind a bull, which is dragged bumpily

“HERE IS A DISPENSARY THAT IS FREE . . .”

over the ground. Building the sides of the *kanga* high with branches, Mrs. McAfee placed in the conveyance a group of mission children, dressed to represent Red Cross doctors and nurses, and all the details of operating room paraphernalia a vivid imagination could produce. After the procession the entire village came to the mission church for service, at which the offering was designated for the Philippine Chapter of the Red Cross for a community membership.

Mr. and Mrs. McAfee believe that better food will mean better health and accordingly stress agriculture and poultry raising. To this end Mr. McAfee held a combined miniature poultry show and better babies contest. Prizes were offered for the best general utility rooster and for every absolutely clean baby. A general utility rooster is one that does not frequent the cock-pit either as habitué or fighter but stays at home and helps to bring up a family. When the eventful day arrived the winner of the prize was dazed to find himself the possessor of both the prize of two pesos and his rooster. He had fully expected to part with it when he received the money. The babies were scrubbed to an amazing degree and every one presented was honestly entitled to receive a prize, one of the Manila made garments.

We have a mission hospital in Zamboanga, named for its founder, the late Bishop Brent. The head native nurse is the first Moro, to complete the course of training in St. Luke's Hospital, Manila. She, too, is doing an excellent piece of social work, by visiting the Moro homes in the neighborhood of Kawa Kawa, advising and instructing the women in the care of their homes and their children.

Most of the medical and social work of the entire mission centers in St. Luke's Hospital, Manila. To it the various stations apply for milk formulas, remedies for burns, serums, cholera and small pox vaccination, and help of all kinds. From the dispensary cases in the free clinics St. Luke's nurses find their opportunities



IN THE SURGICAL CLINIC

St. Luke's Hospital, Manila, is the center for medical and social work of the entire District

for follow-up cases in the homes. It is difficult even today to persuade women to bring their sick children and leave them alone in the hospital, or to accept prenatal care, particularly if advice must be given by male physicians. They do respond, in ever increasing numbers, however, to the appeal of the well babies' clinics and it is a pleasure to watch the hordes of well babies and mothers trooping into the weekly clinics, the former to be weighed and measured, the latter to be praised, scolded, admonished, or instructed, as the case may be. Each year this clinic stages a most attractive and successful baby contest on the hospital grounds, and each year the standard is being raised a little and the judges take more and more into account reports made by sympathetic visiting nurses, of home problems, cleanliness and environment. All of this is making for better conditions in the *barrios* surrounding the hospital, and giving an opportunity for the hospital workers to penetrate further into the limitless needs of the neighborhood.



## Jottings from Near and Far



**T**HE SPIRIT OF MISSIONS publishes this month a Supplement containing useful travel information regarding the General Convention, which will convene in Denver, Colorado, on Wednesday, September 16. Of special value to all delegates and visitors to Convention is the data concerning routes to Denver, Colorado, from all parts of the country, and the descriptions of points of interest in and around Denver. Our readers are urged to keep this Supplement to THE SPIRIT OF MISSIONS and to make use of it as occasion arises. In addition to the Supplement, the current SPIRIT OF MISSIONS contains a statement from the Presiding Bishop on General Convention (page 256), and an air view of the convention city. Each issue of THE SPIRIT OF MISSIONS prior to convention will be replete with timely news and pictures concerning this triennial meeting of the Church, which is the fiftieth in its history.



**A**NCHORAGE, ALASKA, has a new broadcasting station, KFQD, over which the Ash Wednesday service of All Saints' Church, Anchorage, conducted by the Rev. William R. Macpherson, was broadcast. This is believed to be the first broadcasting of a church service in Alaska.



**F**IFTY OR SIXTY miles from Lexington, Kentucky, is the little village of Harrodsburg. Here in the community from which Lewis and Clark began their expedition to the extreme west, our Church was established more than a hundred years ago. For many years, however, the church was practically abandoned and it was not until about two

years ago that the eleven communicants set about restoring the old place of worship. The building itself is a good brick structure with some lovely stained glass windows, but it has no organ and the people having exhausted their resources in putting on a new roof, are unable to provide one for themselves. Further information may be secured by writing the Ven. W. S. Claiborne, Sewanee, Tennessee.



**I**N MARCH, THE Ven. José M. Lopez-Guillen, Archdeacon of Oriente, Cuba, completed twenty-five years' service to the Church in Cuba. Prior to going to Cuba, Mr. Lopez-Guillen had worked among the thirty-five thousand Spanish-speaking peoples in New York and Brooklyn. He left this work to enter the service of the American Bible Society in Cuba. In writing of these years and his subsequent service to the Church, Mr. Lopez-Guillen says:

After seven years in the service of the American Bible Society I met the Rt. Rev. A. W. Knight, then the Bishop of Cuba, who persuaded me to enter the Church's service in Cuba. I was confirmed by Bishop Knight and soon afterwards ordained. After a few years at All Saints' Church, Guantanamo and in Guanabacoa, I was transferred to work among the sugar mills of Oriente, where I have spent the past seventeen years.



**T**HE VERY REV. CHARLES E. RICE, Dean of Holy Trinity Cathedral, Juneau, Alaska, reports that the past year was one of the best since the beginning, ten years ago, of his ministry there. "The congregations have averaged a little better; the Baptisms have been the most numerous since 1913; and the Confirmation classes, the largest in the history of

## JOTTINGS FROM NEAR AND FAR

the mission. At the Christmas celebration of the Holy Communion there were the greatest number of communions ever recorded here. There are many new families in the congregation and many lapsed communicants are taking a renewed interest in the Church. On the whole, the prospect for the future is very encouraging."



**J**EWISH *Experiences in America*, edited by Bruno Lasker (New York, The Inquiry, \$2; special paper bound edition in lots of ten copies or more, \$1 each), is a study of Jewish-Gentile relations in America, written primarily for Jewish study groups. It treats of handicaps in economic and social life with special reference to educational and recreational opportunities; the problems of assimilation and inter-marriage; and of the Jewish attitude toward Jews. Most books are directed towards dominant groups, this one to the minority. Perhaps here as nowhere else can Christians look into the hearts of their Jewish neighbors.



**M**ISS CHARLOTTE L. BROWN, who for the past ten years has been working in Eastern Oregon, has gone to Nevada as the first permanent resident Church worker in Hawthorne. For sixty years there has been no church in Hawthorne of any kind. A year ago a church building (see page 255) containing chapel, reading room and social center, as well as an apartment for the worker, was opened and placed in charge of temporary workers.

At Hawthorne is located the new munitions plant built by

the U. S. Navy. Many new homes and buildings have been erected by the Government for the use of officers and other naval men stationed at the plant. A fine church school has been organized and at Christmas there was held the first religious community celebration in the history of the town.



**A** RECENT ISSUE of *The Dial*, the student publication of St. John's University, Shanghai, published the following comment on registration by a Chinese student in the middle school:

The Nationalist Government has passed an ordinance that all schools in China should be registered. The main purpose of doing this is to have a uniform system of education. In the event of a school or college registering the rulings are that it must not have religious teaching, its president must be a Chinese, and its board of directors must be two-thirds Chinese.

There has been much comment as to why St. John's does not register. The main reason is very clear. St. John's is a Christian school. It was founded on the principles of upholding the truth, and for fifty years it has carried on and produced men who have brought honor to its name. They have been taught better ideas and morals than they could have been taught elsewhere.

The Government has not made any amendment to that ordinance for schools that wish to remain Christian in purpose.

China cannot afford to lose St. John's, but St. John's must be allowed to proclaim her purpose as a Christian school. In registering how can she continue to uphold the principles

of Light and Truth? Rather than to comply with the regulation, it would be better to suffer the consequences for the cause of Truth.—L. H. Y.



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### Appointments of the Presiding Bishop

- April 29-30—The National Council, Church Missions House, New York, N. Y.  
May 5—Diocesan Convention, Central New York, Syracuse, N. Y.  
May 12—Diocesan Convention of Newark.  
May 14—11 a. m., Trinity Church, New York, N. Y.

**B**ISHOPS throughout the Church are revealing in correspondence the effects of cuts made necessary by the failure of Church people to

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pledge an adequate amount for the maintenance budget in 1931.

Bishop Schmuck of Wyoming writes:

I regret exceedingly that this cut has to be. Everything is cut down to the bone and now this additional cut makes it exceedingly difficult. It is going to be impossible to fill very important vacant fields and it may be necessary to ask some of the clergy to retire.

Bishop Fox of Montana says:

We are up against it. We do not know what to do. Shall we close up some of our mission fields? It seems to be the only alternative, inasmuch as we are not to reduce salaries. We finished 1930 with a \$2,000 deficit and how in the world can the congregations receiving aid pay more on the salaries of their missionaries than they did last year?

Bishop Reese of Georgia writes:

Of course the possibility every year of having to have your budget cut makes it almost impossible for a bishop to lay his plans and carry them out, because if he engages a clergyman and develops new work, he may have to discharge the man next year.



**A**N UNUSUAL MOVE has been made this winter in Cairo, Egypt, in the appointment by the Egyptian Government of Dr. Charles R. Watson, President of the American University at Cairo, as a member of a special Commission on Education to work out a national program of education.

This represents an important change of policy in the Egyptian Government, to have a non-official, especially a foreigner, appointed on any government commission. This appointment also is a timely tribute to the position of leadership gained by the American University, a Christian missionary institution, in the brief ten years of its existence.



**A**T GRASSFIELD, near Cape Mount, Liberia, a church school was organized last summer by the assistant clergyman from Cape Mount, the Rev. James Baker. Now it has about seventy members who represent four distinct language groups. Consequently, the classes are divided not by the age of the people, but by the language which they speak. They all have

their opening and closing exercises together, each group in succession saying a prayer and singing a hymn in its own tongue. Six from this group and a number of girls from the House of Bethany, Cape Mount, were in a class of forty-nine recently confirmed by Bishop Campbell.



**D**URING HIS RECENT visitation to St. Francis Mission, Upi, in the Philippine Islands, Bishop Mosher confirmed and received 157 persons.



**D**URING THE RECENT influenza epidemic in Mexico City, the new infirmary at Hooker School (see October, 1930, SPIRIT OF MISSIONS, page 665), was put to more immediate use than had been quite intended. Though as yet almost entirely unequipped, with no towel racks, chairs, sinks, stove, etc., but with some beds formerly used in the Nopala Hospital, the little infirmary harbored eight children and one teacher. The housemother acted as day nurse and Miss Martha Boynton, director of the school, slept there at night. At one time five teachers were ill, but the school continued to function.



**T**HE CHURCH OF India, Burma, and Ceylon, is rejoicing in the selection of another Indian as a bishop. The Rev. John Sharat Chandra Banerjee, who will be consecrated in October as Assistant Bishop of Lahore, is the second Indian to be advanced to the episcopate. The first is the Rt. Rev. V. S. Azariah, LL.D., who was consecrated Bishop of Dornakal in 1912.



**J**OHAN OXENHAM's verses printed on our cover this month are from his poem, "Gentlemen—The King!" (Boston, Pilgrim, 1928) 75 cents.

# SANCTUARY

*O rejoice, beyond a common joy!*

THE MAGNIFICENT FACT of Easter gathers up and fulfills the far-off shadowy dreams of primitive religion with its legend of a god who died and rose again, the legend reflecting the common life of man who watches spring come after winter, light after darkness. "First cometh night before morning, first cometh sleep before waking, first cometh death before life."

Easter not only fulfills this prophetic pageantry of creation, but goes immeasurably far beyond it, for Easter alone gives a satisfaction and a destiny to man's personal life. That is why Christianity must have missionaries. It is "fairest Lord Jesus, Ruler of all nature," who is risen from the dead, but it is also the crucified Saviour and Redeemer, who takes away the sins of the world.

This hath he done, and shall we not adore him?  
This shall he do, and can we still despair?

O GOD, WHOSE blessed Son did manifest himself to his disciples in the breaking of bread; Open, we pray thee, the eyes of our faith, that we may behold thee in all thy works; through the same thy Son Jesus Christ our Lord. Amen.

GRANT, WE BESEECH THEE, Almighty God, that we who celebrate with reverence the Paschal feast, may be found worthy to attain to everlasting joys; through Jesus Christ our Lord. Amen.

O ALMIGHTY GOD, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

## INTERCESSIONS FOR APRIL

From the April issue of *The Prayer Leaflet*, which contains daily thanksgivings and prayers under each subject

RELIGIOUS EDUCATION OF ADULTS      NEW JERSEY      TOKYO AND OSAKA  
THE ARMY AND NAVY      SAN JOAQUIN      THE CHURCH IN AUSTRALIA  
FOR THE PEACE OF THE WORLD

# The National Organization of the Church

## The General Convention

THE REV. CARROLL M. DAVIS, LL.D., *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D.D., *Sec'y House of Bishops*  
(Next session: Denver, Colorado, September, 1931)

## The Presiding Bishop

THE RT. REV. JAMES DEWOLF PERRY, D.D., Bishop of Rhode Island

## The National Council

Conducts the national work between sessions of the General Convention and its Board of Directors of

### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

THE RT. REV. JAMES DEWOLF PERRY, D.D. . . . . *President* LEWIS B. FRANKLIN, D.C.L. . . . . *Vice-President and Treasurer*  
THE RT. REV. H. L. BURLESON, D.D. . . . . *Assistant to President* MR. CHARLES A. TOMPKINS. . . . . *Assistant Treasurer*  
\*THE REV. FRANKLIN J. CLARK . . . . . *Secretary*

### Elected by General Convention, Terms Expire in 1931

THE RT. REV. WM. T. MANNING, D.D. MR. HARPER SIBLEY  
THE RT. REV. HUGH L. BURLESON, D.D. MR. SAMUEL F. HOUSTON  
THE REV. H. PERCY SILVER, D.D. MR. WM. G. PETERKIN  
THE REV. R. S. CHALMERS MR. Z. C. PATTEN, JR.

### Elected by General Convention, Terms Expire in 1934

THE RT. REV. H. ST. GEORGE TUCKER, D.D. BURTON MANSFIELD, D.C.L.  
THE RT. REV. WARREN L. ROGERS, D.D. (Until 1931) MR. SAMUEL MATHER  
THE REV. W. H. MILTON, D.D. MR. LOUIS F. MONTEAGLE  
THE VERY REV. BENJAMIN D. DAGWELL (Until 1931) HON. RICHARD I. MANNING

### Elected by the Provinces for Three Years

I THE RT. REV. HENRY K. SHERRILL, D.D. V THE RT. REV. J. M. FRANCIS, D.D.  
II MR. WALTER KIDDE VI THE REV. A. E. KNICKERBOCKER, D.D.  
III VII THE REV. W. P. WITSELL, D.D.  
IV THE RT. REV. F. F. REESE, D.D. VIII THE RT. REV. L. C. SANFORD, D.D.

## Departments of the National Council

I  
MISSIONS AND CHURCH EXTENSION  
RELIGIOUS EDUCATION  
CHRISTIAN SOCIAL SERVICE  
THE RT. REV. H. L. BURLESON, D.D., *Assistant to President*

MISSIONS AND CHURCH EXTENSION  
DOMESTIC SECTION  
THE RT. REV. F. W. CREIGHTON, D.D., *Secretary*

FOREIGN SECTION  
JOHN W. WOOD, D.C.L., *Executive Secretary*  
THE REV. A. B. PARSON, S.T.M., *Associate Foreign Secretary*

RELIGIOUS EDUCATION  
THE REV. JOHN W. SUTER, JR., *Executive Secretary*  
THE REV. THEODORE R. LUDLOW, D.D., *Adult Education*  
THE REV. W. BROOKE STABLER, *College Work*  
THE REV. ARTHUR M. SHERMAN, D.D., *Missionary Education*  
MISS MABEL LEE COOPER, *Teacher Training*  
DEACONESSES FRANCES R. EDWARDS, *Child Study*  
MISS MILDRED HEWITT, *Church Schools*  
MISS LILY CHESTON, *Missionary Activities*  
MISS EDNA EASTWOOD, *Home Study*  
MRS. RICHARD B. KIMBALL, *Publications*

CHRISTIAN SOCIAL SERVICE  
THE REV. C. RANKIN BARNES, *Executive Secretary*  
MR. SPENCER MILLER, JR., *Consultant for Industrial Relations*

II  
FINANCE  
PUBLICITY  
FIELD  
LEWIS B. FRANKLIN, D.C.L., *Vice-President*

FINANCE  
LEWIS B. FRANKLIN, D.C.L., *Executive Secretary and Treasurer*  
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THE REV. C. H. COLLETT, *General Secretary*  
THE REV. W. B. CRITTENDEN, D.D., *General Secretary*

The Committee on Ecclesiastical Relations is directly under the supervision of the Presiding Bishop. The Rev. William C. Emhardt, Ph.D. and the Rev. Robert F. Lau, D.D., Secretaries.

\*Transportation Bureau and Supply Bureau under the direction of the Secretary of the Council. Mr. Wallace E. Smith, Assistant. The Secretary is also Custodian of the Archives.

## The Woman's Auxiliary to the National Council

MISS GRACE LINDLEY, *Executive Secretary* MISS MARGARET I. MARSTON, *Educational Secretary*  
MISS EDNA B. BEARDSLEY, *Assistant Secretary* MRS. T. K. WADE, *Supply Secretary*  
MISS ADELAIDE T. CASE, PH. D., *Educational Adviser* MISS ELLEN I. FLANDERS, *Office Secretary*

Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.  
Telephone number for all Departments, Gramercy 5-3012

# The National Council

The work of the National Council is conducted through two major divisions as follows:

I  
MISSIONS  
RELIGIOUS EDUCATION  
SOCIAL SERVICE

Under the direction of  
THE RT. REV. HUGH L. BURLESON, D.D.  
*Assistant to the President*

II  
FINANCE  
PUBLICITY  
FIELD

Under the direction of  
LEWIS B. FRANKLIN, D.C.L.  
*Vice-President*

## Department of Missions and Church Extension

John W. Wood, D.C.L., *Executive Secretary*

MISS JEAN UNDERHILL of the Department of Missions of the National Council, died in New York on February 26 of pneumonia after a brief illness.

Hosts of missionaries throughout the world will feel that they have lost a personal friend. As the member of the staff in charge of travel arrangements, Miss Underhill cared for the comfort and convenience of many people every year, advising them as to routes, making steamer and Pullman reservations, purchasing tickets, and sending them their travel checks. Whether their destination was central Alaska, Southern Brazil, Monrovia or Manila, or anywhere between, Miss Underhill knew how to speed them on their journeys. Through her hands also passed all cable and wireless messages outgoing and incoming. She was expert in the use of the "Missions" and other coding systems. Under her hands messages that in English would have been lengthy and costly were reduced to a few combinations of ten letters each that secured both economy and privacy.

Miss Underhill had a long and honorable record of service at the Church Missions House. As a young girl she was Miss Margaret Emery's assistant in the

box work—now the Supply Department—of the Woman's Auxiliary. In 1921 she was transferred to the Department of Missions and has served with conspicuous faithfulness ever since. She was head of the chapel altar guild and with her clear, sweet soprano voice, led the singing at the chapel services.—JOHN W. WOOD.

### *Across the Secretary's Desk*

BISHOP GRAVES has announced the appointment of Mr. W. Z. L. Sung as vice-president of St. John's University, Shanghai. The Department of Missions has approved. Mr. Sung is a graduate of St. John's and has been on its faculty for several years. During the academic year 1929-30 he took postgraduate work at Columbia University. One of his brothers is the Assistant Bishop in Chekiang; another is rector of Grace Church in Shanghai Native City.



GOVERNOR ROOSEVELT of Porto Rico states that "a survey of the Islands, made at the request of President Hoover, revealed the startling fact that 200,000 of our children are seriously undernourished, many slowly starving." Governor Roosevelt asks for help because, as he says, "the work already accomplished proves conclusively that the children can be saved. Our child feeding has already reduced child mortality on the Island thirty



## THE SPIRIT OF MISSIONS

percent. We are winning the battle against hunger and death."

Our own mission, under the direction of the Rt. Rev. C. B. Colmore, D.D., has been carrying on work of a similar character, though on a much smaller scale. The Governor has kindly assured the Bishop that any money given by members of the Episcopal Church to the Porto Rico Child Feeding Committee at 60 East Forty-second Street, New York, N. Y., and designated "for Bishop Colmore's work in Porto Rico," will be passed on by the committee to Bishop Colmore, for use in some of the country schools in which our Church is helping to feed undernourished children.



A JAPANESE FRIEND of mine writes me:

This time I have specially good news, that is, the conversion of my mother. She was brought up in Buddhism and it was hard for her to change her faith. However, this time God heard my prayer of a quarter of a century. She received Holy Baptism on the twenty-seventh of January.

Many call February a "bit little month"—this month is indeed a big month to me.



A NEW EPISCOPAL residence is under way in Kyoto to take the place of a house so old and so impossible to heat that it had become a menace to Bishop Nichols' family. The work is being done by the same contractor who built the beautiful Christ Church, Nara, and, as the Bishop says:

Mr. Oki is showing the same spirit that he showed in Nara. As the prices of materials have dropped because of hard times he has given us the benefit of the change, and his latest estimate, which is the third revision downward, indicates that we can complete the building with all necessary equipment including the heating plant for 30,700 yen. The \$15,000 originally appropriated nets us 30,000 yen. When you were here we anticipated that the whole cost of the heating plant—some 2,500 yen—must be found outside the original appropriation. You will see, thanks to the trend of prices and of Mr. Oki's interest in our own welfare, we now need to find only about 700 yen (\$350).

I have urged the Bishop not to omit the heating plant, even if he does seem to

be \$350 short. I am sure that will come from some place. Kyoto winters have a penetrating chill that diminutive grate fires in living rooms utterly fail to dispel.



ONE OF OUR YOUNG laymen en route to China to take a post as teacher in Soochow Academy says:

In talking with people on board the ship, when I mention the fact that I am a missionary, people seem somewhat aghast. I don't know what type of animal they expect as a missionary, but I'm proud to be with the Department of Missions.



KANEKO SAN, eighty-two years old, was recently confirmed by Bishop Matsui in the Diocese of Kyoto. As a young man he was strongly anti-Christian and wrote many of the edict boards formerly found on Japanese streets and country roads prohibiting people from having anything to do with Christian teaching.

### *With Our Missionaries*

#### CHINA—HANKOW

Mr. and Mrs. Frederick Crawford Brown and little daughter arrived March 4 in Shanghai, after furlough in Canada and the United States.

#### JAPAN—KYOTO

The Rev. and Mrs. J. Kenneth Morris and young daughter, returning after furlough, sailed from San Francisco, March 28.

The Rev. J. Hubard Lloyd and family, returning after furlough, sailed March 5 from San Francisco.

#### LIBERIA

Miss Ruth H. Hornbeck, a new appointee, sailed on February 26 for Southampton, and on March 7 from Southampton to Monrovia.

The Rev. R. T. Dickerson, returning after furlough, sailed March 12 for Liberia via Southampton.

#### PHILIPPINE ISLANDS

Miss Elizabeth G. Griffin sailed on February 22 to take the position of treasurer in Manila, P. I., left vacant by the marriage of Miss Amy Rumsey to the Rev. H. E. Studley.

Deaconess Kate Sibley Shaw returning after furlough sailed February 28, from Vancouver.

Miss Frances Bartter returning after furlough, sailed from Victoria on March 28.

## Religious Education

The Rev. John W. Suter, jr.

*Executive Secretary*

THE REV. ARTHUR MASON SHERMAN, S.T.D., who has come to the National Council to take charge of missionary education in the Department of Religious Education, was educated at Princeton University and the General Theological Seminary. In 1899, he went to China as a teacher in the Training School for Catechists in Hankow. During the several years he held this post he was also in charge of St. John's English Church, St. John's Chinese Church, and St. Peter's Chinese Church, in Hankow. In 1916, he became Dean of St. Paul's Divinity School, Boone University, and in 1924 Principal of Boone College, holding both of these positions until 1930. During the year 1918 he was Chaplain of St. Hilda's Diocesan Boarding School, Wuchang, and between 1920 and 1930 he was Chairman of the Board of Managers of Kuling American School, Kuling. For many years he was a member of the Council of Advice and the Standing Committee of the Missionary District of Hankow.

Dr. Sherman is well qualified to fill his new post, as a missionary and as an educator. His fellow workers at the Church Missions House welcome him both personally for his own sake and also officially, with a great sense of relief because we are now able to say that at the headquarters of the Church there is a secretary who will bring order and unity to the preparation, publication, and distribution of all literature concerning the missionary work of the Church.—J. W. S.



WHEN WE HEAR that a new Secretary for Missionary Education has been appointed, it is not unnatural to ask, "Just what does a Secretary for Missionary Education do?" The Secretary for Missionary Education is the officer whose chief responsibility is to help all who are seeking to educate the members of the Church to the point where they know, are interested in, and want to have a part in

the Church's unceasing task of making a Christian world.

There are many who are engaged in this task of making our Church world-conscious; there are all the officers and workers at the Church Missions House; there are the clergy and their coworkers; there are the leaders in the parishes, as in the church schools, men's clubs, Woman's Auxiliary. We are all working toward this common goal of helping each member of Christ to his fullest development and his highest satisfactions in filling the place of greatest helpfulness to the world of his day.

The work of missionary education is in the Department of Religious Education. It is a part of the whole process of religious education; it is not something extra or an elective subject for the few. We believe a person is not educated unless he has some grasp and understanding of national and world questions in the light of the character and purpose of God, and unless he is participating in some service for humanity. As we are engaged in an educational process this office seeks to use approved methods of education, both old and new, taking advantage of the best which has been found out along these lines.



THE REV. ARTHUR M. SHERMAN, S.T.D.

## THE SPIRIT OF MISSIONS

Our work is also closely connected with the Department of Missions, for its materials and facts must be derived from the records of missionary work, and it exists to help forward the Church's mission. Yet missionary education is something more than supplying information about missionary fields. Its ultimate aim is to reach the motives of our lives and make them not only right, but effective in advancing God's Kingdom of righteousness and peace among men.

I am spending these first few weeks surveying the nature and extent of the work to be done, and in studying how my office may help you. There are certain time honored methods which have been used successfully in the past, such as mission study classes, discussion groups, summer conferences, lantern slide lectures, personal contacts with missionaries and foreign students who are studying in the United States, suggested reading courses, etc. We hope to use these methods to the full and also be on the lookout for new ones. Some are valuable to one group or parish, and other methods are better adapted to others. We shall welcome suggestions for the conduct of our work from any who have given thought to this problem of missionary education.

There is much literature to be brought up to date as well as other pamphlets and books to be prepared and edited. The material for next year's mission study course must be made ready for the summer conferences. These things will take most of my time for several months, but I will be prepared and glad to supply any information within my power regarding the missionary work of the Church, and later hope to make more personal contacts.—ARTHUR M. SHERMAN.

### AFTER EASTER, WHAT?

THE ANSWER in many church schools is, Nothing. The year's work is practically over. Christmas box, Advent Offering, Christmas pageant and party, Lent with its special services and work for the missionary offering, Easter, and the church school festival have taken their

toll of enthusiasm and vitality from the teachers and leaders. In the lull which follows, the teachers try to pick up the threads of lessons interrupted by the year's many activities, and to finish the prescribed course before the close of school. But already the fair weather is luring people off for week-ends in the country. Attendance dwindles steadily. It is generally conceded to be the part of wisdom to close the school before it becomes too pitifully weak.

What about it?

In every parish and church school situation there are some things which we can do to stem the out-going tide if we really care, "strengthened with might by His Spirit in the inner man."

First of all we need to reaffirm for ourselves the positive joy of adventuring along the Christ-like way. If our Lenten disciplines have been of real value, we will find ourselves ready. If not, let us make use of whatever spring tonic will be most effective, whether it be a quiet day outdoors, or reading a book like Kirby Page's *Jesus or Christianity?* or some special way which we have discovered of drawing nearer to the mind and spirit of Jesus Christ. Above all, let us be joyful, and free from tension, rather than strained and irritable because of too many "good works" performed during the year.

Then let us turn our attention to our school program for worship, to our plans for work during class periods, and to school activities which will unite us in the fellowship of work and worship.

*Our Worship*—Are we "living by the calendar" so that the call of the seasons rings out clear and true? Does Eastertide bring us to a glad affirming of eternal values in life? Does Ascensiontide call us, as it did the first disciples, to carry on Jesus' work for the Kingdom of God? Does Whitsuntide thrill us with the promise of strength to be gained in the fellowship of the Church? Are we making concrete applications of the messages of these seasons to the conditions of the industrial civilization in which we are living in this twentieth century? To unem-

ployment? To racial and religious prejudices? To world relations and to community and parish and home problems?

*Our Class Periods*—Are we so linking our worship with our lessons of the Church and the Bible that what we study may become dynamic for living? Are we taking time to summarize what we have learned this year, writing stories, making posters or charts that will show why we have been spending Sunday after Sunday together? Are we making plans for what this group of boys or girls would like to do next year? Are we choosing books for summer reading?

*Our School Activities*—Are we planning special recognition of the Rogation Days, perhaps a school day of prayer, or a pageant? And Whitsunday? How are we going to celebrate that birthday? Are we inviting our parents and friends to an exhibit of the year's work, and a program to which various classes are contributing?

Above all, let us remember that it is the spring of the year, and let us face forward "to fight *for* the right, not *against* the wrong."—FRANCES R. EDWARDS.

#### HOW TO TEST A METHOD

PROGRESSIVE EDUCATION, so-called, is not what this Department is preoccupied with, nor are modernized methods. The Church's educational processes must square with the spirit and the principles of Jesus Christ. Nothing less, nothing lower, should we adopt as our standard of measurement when we presume to judge various educational efforts and compare one way of teaching with another. If our Department, confronted with two plans or two processes of education, renders an opinion to the effect that one of these is better than the other, *better* means more in keeping with the Way of Life exemplified by our Lord, truer to His teaching, more harmonious with His spirit. The plan adjudged the better in this sense may be old or new, ancient or modern, Victorian or new-fangled. Such terms as these last-named are really beside the point. The date associated with a certain way of doing things is neither a compliment to that

method nor a disparagement. Let any method, any process, old or new, prove itself effective in furthering God's will in human lives today, and it receives the label "good". Let any method or process result in leaving things just as they are, or in retarding the progress of God's kingdom, and it is labelled "bad"—entirely irrespective of the date of its discovery. Our criterion, in other words, is the consonance of any method with the purpose of God as shown in Christ. All educational processes must pass this test before receiving our commendation. No process, however ancient or however modern, which fails in this test can secure our favorable vote.

Here is an illustration. Shall democratic or autocratic principles govern the running of a church school? By the former we mean this sort of thing: in a classroom the teacher and his pupils feel themselves to be fellow-members of a society within the Church; there are the give-and-take of exchanged opinions, and a mutual respect of personalities; many matters in the conducting of the class and the management of its corporate life are determined by discussion and vote. A slow process, to be sure. A benevolent despotism would work much faster. But—which way of doing things expresses and embodies more clearly the religion of Jesus Christ? Let us study His words and His life, and find out. And then let us abide by the decision to which that search leads us. If the democratic way of doing things should be our choice, experience will soon show that in order to make the process effective, and also in order to be consistent, a similar democratic procedure will have to govern the corporate life of the school's faculty, and the school as a whole. From then on, every faculty meeting will conduct itself on democratic principles, and the different teachers and officers will deal with one another in a way that will serve as a model for the way pupils and teachers will deal with each other in the separate classes. Thus the method will infect the entire school, whose whole administration will afford an illustration of the way in which Christian disciples behave in many

## THE SPIRIT OF MISSIONS

sorts of relationship. Would this be new or old? The question is irrelevant. A more legitimate, as well as a more searching question, would be, Is this Christian?

And here is another illustration. Shall we encourage self-expression? The answer to that question would require more space than is here available; the only point of bringing it up is to call attention to the fact that the question is not of primary importance. Self-expression is never the main concern in education. Self-development, a very different matter, is what we are interested in: that is, the development, through healthy growth, of the human personality, the soul, toward the measure of the stature of the fullness of Christ. As Christian religious educators, such development is our aim. The proper phrasing, therefore, of the question about self-expression, is this: Under what conditions, and to what extent, does self-expression promote Christian self-development? When, how, and how far, does it provoke growth Christward? Of course, the answer is that now it does, now it doesn't; here it is effective to that end, there it isn't. In itself it is nothing. But it can be useful (in terms of our ultimate aim) in certain circumstances. It is a means, not an end. What we want is growth: an increase in spiritual strength, in skills, in the faculty of worship and prayer, in Christian social living.

We, therefore, look at progressive methods just as we look at any other brand, and say, What can you do for us? How can you help us achieve our ends? And in the principles and methods of the newer education we find, from time to time, ideas and practices which meet the test, which further God's purposes, which promote those ways of living which our Lord exemplified and taught. For that reason, then, we approve and recommend such ideas and such practices as make good by that measurement—for that reason, and not because they are called new. And by the same token we greet with equal hospitality and adopt with equal enthusiasm any so-called old ideas and methods which meet the same test with equal success.

### Adult Education

The Rev. T. R. Ludlow, D.D., *Secretary*

SO MUCH OF the joy of life depends upon our attitude toward the institutions and human groups which affect our daily living. We sometimes may be tempted to regard the parish as an institution to try one's soul with its demands upon our patience while an idealist paints impractical word pictures and a realist exacts more and more tribute for quotas, programs, and other unintelligible items. Reflection, however, must come to the rescue and help us to realize the fundamental purpose which justifies the existence of the parish. That purpose is that every human being may realize God's plan for all life and may be trained, guided and nurtured in the carrying out of that plan. When such an attitude is achieved, the parish is seen in its true character as a school of religion.

We use the term school readily enough in connection with children, but we are inclined to resent its use in connection with ourselves. That fact is an illuminating commentary on the educational theory which was current while we were growing to maturity. That theory confined the learning process to youth. We are reaping the bitter fruits of that theory in propaganda, hysterical legislation, and spiritual dryness.

Let us think for a moment of our own parish. We are spending time, effort, and means in the education of our children up to about eighteen years of age. Thereafter, the process usually ceases and we ask and expect those young people to share with us the responsibilities and privileges of parish life. They come to us with the fresh enthusiasm of youth. Their minds and tongues are busy with a thousand questions. What are the implications and bearing upon their every day activities of the things they have been learning in church school? We must have the answers because our religious education has stopped and we are so much older than they!

Have we those answers? In our hearts we know that we have not. We meet

## THE NATIONAL COUNCIL

them with shyness or evasion because we are unwilling to disclose our ignorance. We suddenly become very insistent upon doing something for the young people. Perhaps we think that if we had a new rector, a younger man, one who is good with the young people, we might remedy the situation. But the remedy lies with us. Not even an estimable young rector fresh from the seminary has that rich experience of Christ which we should have if we have striven day by day to utilize our parish as a means of knowing more about God, of drawing nearer to God, and of growing in capacity to work with God. An evident effort on our part continually to increase our own knowledge and spiritual capacity is the most inspiring and worthwhile help which we can give our young people.

Let us ask ourselves a few frank questions. What is the goal of a Christian life? The conversion of the world to Christ's way of living. What is our part in that task? To understand in our own hearts and minds His Glad News and to carry that message to others. How can we understand it? In two ways. First, by associating with others for the sake of learning from their spiritual experiences, and the experiences of all Christian lives, the way in which God speaks to and directs men in the face of the problems of life. Second, by sharing with those who know nothing of it such of the Glad News as we have been able to comprehend and utilize.

This means that each one of us must not merely mentally acquiesce in this duty, but realize it by actual membership in a learning group of our fellow parishioners. But why spend time in classes? Why not do something instead? Because the fellowship of a common study unlocks the fearful gates of ignorance, permits a cleansing flow of emotion in a shared experience of reality and releases powers hitherto used for repressive purposes so that they may be utilized in forming new and greater life purposes.

What is your attitude toward your parish? You are the only one who can make it the eager learner's attitude that it should be.

### College Work

The Rev. W. Brooke Stabler, *Secretary*

NEW SURVEYS ARE being made to determine the number of Episcopal students in colleges and universities. From partial returns the total bids fair to exceed by a considerable margin the last figure of 30,000. As has often been said, our church students are often without the ministrations of the Church.

But this is not the whole story nor the limit of our responsibility. In publicly controlled institutions alone there are 25,901 students who profess no Church preference! In every sense they are as sheep not having a shepherd, as a result of which an inescapable challenge is issued to all who would win the world for Christ, to all who are atune to the missionary Gospel. These potential soldiers of the Cross await our verdict. These men and women will not become officers in the armies of the world unless we arise to lead them.

### COLLEGE MISSIONS

THE SPIRITUAL stimulus of missions can scarcely be overestimated provided there is adequate preparation and follow-up work. The following brief accounts are given as worthy of emulation.

With the coöperation of the Rev. A. S. Lawrence, rector of the Chapel of the Cross, Chapel Hill, North Carolina, a three-day mission was held February 15-17, at the University of North Carolina. The missionaries were the Rt. Rev. Thomas C. Darst, Bishop of East Carolina, the Rev. A. C. Zabriskie, professor in the Virginia Theological Seminary, three seminarians, Mr. Louis Beck, Mr. Charles Fishburne, and Mr. Richard Beasley, and the Rev. Thomas Wright, Associate Secretary of College Work for the Fourth Province.

These visitors spoke in the denominational churches on the college campus, to student Bible classes and young people's meetings, in the University Chapel, and to three Young Men's Christian Association cabinets. Bishop Darst set the keynote of the mission with a truly great

## THE SPIRIT OF MISSIONS

appeal and challenge of the religion of Jesus to the college man of today.

Perhaps the outstanding meeting of the three days was the one announced specifically as A Conference on the Ministry, held in the Episcopal parish house. Twenty-seven outstanding young college men attended this gathering and asked the visitors such questions as, "Why did you go into the ministry?" "Why are you staying in the ministry?" "What is a call to the ministry?" "What kind of men do you find in a seminary?"

Closely akin to this was Religious Emphasis Week at the University of Michigan, February 22-March 2, in which St. Andrew's Church, under the leadership of the Rev. Henry Lewis, shared. Simultaneous missions were held by the different Churches, the Roman Catholics and the Jews coöperating. The Rt. Rev. William P. Remington, Missionary Bishop of Eastern Oregon, represented our Church and made a profound contribution. The way was paved on the previous Sunday by the Rev. Thomas Harris, now Adviser in Religion at Harvard and formerly assistant at St. Andrew's.

Services and group meetings were held several times a day with an average attendance of from 25 to 125. Much time, too, was given to personal interviews. On Saturday, Miss Ellen Gammack arranged a conference for women to consider church work, students coming from all over the diocese. On Monday, Bishop Remington addressed a special group of men who are considering the ministry.

A third mission was held March 1-6 by the Rev. George Trowbridge, rector of All Angels' Church, New York, at the North Carolina College for Women. His mission included several addresses in the college chapel, various meetings with all religious workers, conferences with students, and special services in St. Andrew's Church and at St. Mary's House.

A student at Michigan has, unconsciously perhaps, written a brief which should commend these missions in the eyes of many colleges throughout the country:

In the ordinary run of things, the place given to organized religion on the Michigan campus is small. It has tended to become more or less disregarded or pigeon-holed in the minds of many students owing to the press of affairs in campus life. The week's activities were intended to stress those very things which have been neglected or minimized. The results of any such endeavor are naturally intangible. We feel that the revelation of unsuspected interest on the part of many students in the values of religion, when they are adequately presented, was the major accomplishment of the week, and that its effects will be continuing.

### SUMMER PLANS

**A**N IMPORTANT business corporation will not employ a man without a satisfactory answer to the question, "How have you spent the last three summers?" In other words, our responsibilities towards students do not cease with the baccalaureate sermon. Two most important things remain to be done and it is not too soon to plan.

I. Student Summer Conferences have often proven the climactic experience to the year's work. Many of our outstanding leaders will be present at the following conferences:

#### *For men:*

Seabeck, Washington .....	June 6-13
Northfield, Massachusetts .....	June 10-18
Geneva, Wisconsin .....	June 12-19
Blue Ridge, North Carolina.....	June 15-25
Blairstown, New Jersey.....	June 18-26

#### *For women:*

Blue Ridge, North Carolina.....	June 6-15
Seabeck, Washington .....	June 15-25
Asilomar, California .....	June 16-26
Maqua, Maine .....	June 17-27
Silver Bay, New York.....	June 18-26
Geneva, Wisconsin .....	June 20-29

#### *For men and women:*

Estes Park, Colorado.....	June 5-15
Hollister, Missouri .....	June 5-15
Forest Park, Pennsylvania .....	June 10-20

II. Oftentimes more of the Christian way of life may be learned and appropriated through clinical work in the summer than through hours of exhortation and instruction. An employment bureau will be conducted by the Secretary for College Work for those students who wish to be of use and to broaden their experiences during the summer months in camps, vacation schools, social service positions, factories, etc. Some of these positions are remunerative.

## THE NATIONAL COUNCIL

### Young People

Miss Clarice Lambright, *Consultant*  
311 Alexander Street, Rochester, N. Y.

**Y**OUNG PEOPLE and their leaders will welcome as good news the announcement of a book by the Rev. Homer W. Starr, D.D., entitled *Believing Youth* (Milwaukee, Morehouse, \$1.25), the spirit and contents of which are well described by the Rev. John W. Suter, jr., in his introduction, where he says:

If you would help a young person find his way through the intellectual and moral perplexities of modern life, the most important thing is to take the young person seriously, listen to him patiently, and, establishing with him a relationship of frankness and friendliness, give him your very best both intellectually and spiritually. Precisely this Dr. Starr has done repeatedly with boys and girls of high school and college age. The story told in these pages is one of a deepening friendship with youth and a growing capacity to share with them a genuine religious experience. The author's attitude toward his young friends can be expressed somewhat as follows: "We are seekers together for truth. Together we wish to discover what things to believe and what things to practice. In this joint adventure I shall place at your disposal everything that I have discovered thus far in my pilgrimage, giving you of my best; and I expect you to do the same for me. Thus we shall form a partnership wherein the Guide will be that Holy Spirit who leads men into all truth."

By setting down faithfully the exact questions which young people have asked, by listing their answers to questions which he himself has propounded, and by indicating the lines along which he has helped his young friends to discover answers for themselves, the author has placed before the reader a concrete report of a series of experiences which were in a deep sense educational.

The book is pervaded by sincerity and suffused with insight. It has a naturalness and ingenuousness which disarm the reader and dispose him to see eye to eye with the author. One easily imagines that this quality has had much to do with Dr. Starr's success in establishing fruitful friendships with young people. His aim is always the welfare and self-development of the learner, never the scoring of a verbal victory by the teacher. An outstanding feature of this book therefore is its humaneness. In it the man speaks, not the pedant. Its answers, expressed or implied, some will accept, while others will question; but all educators and lovers of youth will rejoice in its untroubled realism and applaud its honest seeking for wisdom and for truth.

### A NEW HANDBOOK

**F**ROM THE DIOCESE of Los Angeles comes a new handbook for leaders and members. In his Foreword, the chairman of the Los Angeles Board of Christian Education, says:

In putting forth this Handbook for the Young People's Fellowship, the Board of Christian Education of the Diocese of Los Angeles disclaims any credit, except for publishing and editing. Almost all of the material has been collected and prepared by a committee of the Fellowship under the direction of their own advisers. It is an evidence of strength and vitality when such a group can rely on its own inherent powers to supply the inspiration to make its purpose fruitful, and needs not to depend on outside sources.

We commend this book to your attention with our approval. It contains Forms of Services used by the chapters of the Diocese, but its main object has been to provide a series of programs for meetings which are worthwhile in themselves, and which might also suggest others of similar character. While programs have been included for all of the Sundays of the year, it is not necessary that they be used in the order printed. It is our hope that the use of these programs will help to develop in the Diocese a constantly growing group of young people, grounded in the faith, practice, and history of the Church; who recognize that they are not a group apart, but an integral element of the Body of Christ; and who are fired with a desire to bring about the Kingdom of God on earth.

Although this book has been prepared for use in the Diocese of Los Angeles, it is recommended to groups of young people in other places as a suggestive way in which they too may build their programs around their own daily lives and localities, bringing in the Kingdom of God right where they live.

Copies of this Handbook may be secured for twenty-five cents from the Rev. Herbert V. Harris, 650 North Berendo Street, Los Angeles, California.

### NATIONAL CORPORATE COMMUNION

**W**HITSUNDAY, MAY 24, has been chosen again this year as the day to be set aside for the observance of a national corporate communion when young people throughout the country may join in fellowship by attending the early service wherever they may be. More information about the observance of this day will be given next month.



Christian Social Service

*Executive Secretary*

THE NATIONAL CONFERENCE of Social Work will be held June 14-20 at Minneapolis, Minnesota. The program this year seems very timely in its consideration of current problems: delinquency, its prevention and care; unemployment and its solutions; family life, with specific thought on the child and his relationships in the home, school, and community. Public Officials and Administration is a topic in which the late Dr. Lathrop was interested, advocating the training of public welfare employees on the job, especially those in the local jail. Under this topic the conference will consider institutes and schools for prison officials as a means of meeting this need.

In 1921, Dr. Lathrop began the National Conference on Social Service of the Episcopal Church, which has been carried forward with great success for the past ten years. In the early years our conference met immediately before the sessions of the National Conference of Social Work, but since the 1927 conference our meetings have been held during the first three days of the National Conference, thus giving our group the opportunity of attendance upon the sessions of the larger conference.

Last year the Federal Council of the Churches of Christ in America joined our conference on an interdenominational basis. Dr. Lathrop felt that since we had developed the conference idea with such effective results we could now turn over to the Federal Council group the greater part of the responsibility for the program, coöperating in their conference and at the same time carrying on on a smaller scale a suggested program for our group. This was done last year and we shall again in June coöperate with the Federal Council group, taking an active part in one of its sessions on Friday afternoon, June 19, at which time we shall discuss the topic, Spiritual Effects and Values of Community Chests.

There are several sessions of the Fed-

eral Council's conference in which our Church group will be interested: of especial interest will be the Fellowship Dinner at which there will be considered the follow-up of the White House Conference on Child Health and Protection and the function of the Church in such a program; and the luncheon on Friday, when the subject of Mental Hygiene in the Service of Religion will be taken up.

While the Department will plan no formal program as in the past, for its eleventh National Conference on Social Service, it recognizes that there may be some sessions of the various kindred groups in which our people will have no particular interest. Provision will be made for our people to get together at such times for informal conferences of their own, and with such conferences in mind we are including in our program suggested topics for discussion. Gethsemane Church has kindly offered us the use of its parish hall for our meetings.

The only planned part of our program will be a luncheon meeting under the joint auspices of the Church Mission of Help and the Girls' Friendly Society which will be held on Wednesday, June 17. The topic these organizations will consider is The Family. The Church Mission of Help will deal with the spiritual background and motivation which influence the abnormal girl in her behavior, and the Girls' Friendly Society will consider these same aspects in the life of the normal girl.

A suggested program with full information as to headquarters and meeting places will be published for distribution within the month.



FOR THE OBSERVANCE of Rogation Sunday (May 10) and the succeeding Rogation Days, a pamphlet is now being prepared by the Committee on Rural Life Sunday of the Home Missions Council. This pamphlet contains suggestions for observing Rogation Sunday, and includes a complete suggested service. Copies may be secured through the Division for Rural Work at three cents each or \$2.50 a hundred.

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Three Rogation Day pageants are also available, at twenty-five cents each. They are *Rogation Days Across the Years*, by Ethel Bain, which was so successfully produced last year at the Madison Conference; *The Earth Shall Be Filled With the Glory of God*, by Louise H. DeWolf; and *The Third Throw*, by Thomas C. Maxwell.



ARRANGEMENTS ARE being made by the Division for Rural Work to take part in the School for Rural Clergy to be held again this year at the University of Wisconsin, Madison, Wisconsin. In addition to the regular university lectures on such subjects as Rural Sociology, The Church in the Country, Family Social Work, Psychology for Public Speakers, Personality and Social Adjustment, etc., special conferences for the men's and women's groups of our Church will be led by leaders of rural work in the Church. The dates of the school are June 29 to July 10. Plan to be there. Further information may be secured from the Division for Rural Work of the Department of Christian Social Service.

### Field Department

The Rev. Bartel H. Reinheimer, D.D.  
*Executive Secretary*

THE ANNUAL FIELD Department conference of diocesan executive secretaries and department chairmen, met February 17-19 at Brent House, Chicago, under the chairmanship of Dr. Lewis B. Franklin, with the largest number of diocesan secretaries from all parts of the United States ever assembled at such a conference present. Among the leaders of the discussions were Dr. John W. Wood, the Rt. Rev. Frank W. Creighton, the Rev. B. H. Reinheimer, the Rev. Robert P. Frazier, and the Rev. John W. Irwin. The devotional part of the program included meditations conducted by the Bishops of Chicago and Marquette, and daily celebrations of the Holy Communion. The findings of the conference will be published in the March-April *Church at Work*.

### Read a Book

*THE Lambeth Series: The Faith and Witness of the Church in This Generation* by the Bishop of Winchester; *God in the Modern Mind* by the Ven. V. F. Storr; *God in Worship* by the Rev. Francis Underhill; *Looking Forward* (toward 1940) by the Rev. C. E. Raven, D.D. (London, Nisbet, 1931) 40 cents each.

The little books named above are the first volumes of a popular nature on the Lambeth Conference of 1930. The Bishop of Liverpool as General Editor of the series, says in his Foreword:

"This series is designed to examine and discuss the conclusions of the (Lambeth) Conference in untechnical language, to assist thinking people to apply Christian truth, rightly understood, to the conditions of modern life, and to their own personal problems, and to establish a fuller human contact between the official Church and the best thought and practice of today."

Other volumes planned for the series include, *Lambeth and the Missionary*, *The Anglican Communion—A Prospect*; *Race Contacts in the Anglican Communion*; and *Christianity and Armaments*.

THE CONFERENCE OF Diocesan Executive Secretaries and Field Department Chairmen in its resolution on the Advance Work Program, sounded a very distinct note of encouragement and at the same time carried a warning not only to themselves, but to the whole Church. The resolution is:

That this conference is gratified to learn of the definite undertaking on the part of dioceses, missionary districts, parishes, and church organizations of so considerable a part of the Advance Work Program, and urges faithful and continued effort to bring these undertakings to full success.

It is an encouraging sign when the dioceses, in addition to all other regular obligations, are willing to undertake an additional million dollars for the Advance Work Program. Not only have they undertaken it, but there is a good will behind the undertaking which promises a large measure of success.

The warning to themselves and to us is contained in the words "continued effort". There is a danger that we will look upon this program as a spasmodic

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effort to do some piece of work for the mission field, and once the spasm is over, our work will cease. Easter is past and much work has been done, but unless the whole task is finished, the effort must be continued. We are beginning to think about summer vacations. But there are still two good months before the normal parish curtails its activities for the summer.

The interest of our people in this usually slack church season should be sustained by a faithful and continuous effort to bring this Advance Work Program to the attention of everyone and insure its full success.



**S**T. PETER'S PARISH, Philadelphia, has issued an interesting and suggestive leaflet which we take pleasure in reprinting below. Fundamental in its statement of facts, interesting and inspiring in its plain implications, it presents information every Churchman should know; information which must be repeatedly stated until every Churchman does know it.

### OUR PARISH QUOTA OR SHARE

*What is our Parish Quota?*

It is our share of the missionary work of the Church outside of our own parish.

*Who is responsible for this work?*

Every member of our Church.

*What kind of work do the missionaries do?*

Evangelizing, or teaching the Gospel, and serving in schools and hospitals.

*Who does this work?*

The missionaries who are sent out by the National Council.

*What two great divisions of Missions are there?*

Foreign and Domestic or Home Missions.

*How many missionaries are there?*

1776 men and 1094 women.

*Who is responsible for their salaries?*

We are, because if each member of the parish does not do his or her duty, the salaries are not paid, the hospitals must

be closed; and the schools must be stopped.

*How are these missionaries divided?*

Abroad there are 173 men and 213 women, and of the native staff abroad 962 men and 723 women. In continental United States there are 641 men and 158 women. A large part of their salaries is paid by their congregations.

*Where do missionaries work?*

In the United States and its possessions, Alaska, Hawaiian Islands, Panama Canal Zone, Philippine Islands and Porto Rico; in Brazil, China, Cuba, Dominican Republic, Haiti, Japan, Liberia, Mexico, and the Near East.

*How much does the whole work cost?*

A little over \$4,000,000.

*Does this all have to be given by the people of the Church?*

No, the Missionary Society has endowment (and U.T.O.) funds which produce \$721,000, leaving \$3,500,000 to be given by living members of the Church.

*How is this divided?*

The quota or share of each diocese is given to it by the National Council, and the diocese itself prepares its own budget.

*What then must be given each year?*

Our share for the missions of the general Church and our share for our own diocese.

*When should the money given by the parish be sent to the treasurer?*

At least once a month; otherwise it is necessary to borrow money.

*Is it absolutely necessary that these quotas or shares be met?*

Yes, the Church needs the share of every member. If that is not paid, schools must be closed, hospitals must be shut up, and the missionaries do not receive the salaries due them.

*Why is this our duty?*

Because our Lord's last words were, "Go into all the world and preach the Gospel to every creature."

## THE NATIONAL COUNCIL

### Department of Publicity

The Rev. G. Warfield Hobbs  
*Executive Secretary*

THE REV. L. W. HEATON, rector of the Church of the Holy Apostles, St. Louis, Missouri, believes in THE SPIRIT OF MISSIONS. He has just come to that parish, and in the first issue of his parish paper, he says:

Let us begin right by getting acquainted with what we are doing as members of the Church. The official magazine of the Church is THE SPIRIT OF MISSIONS. A folder is enclosed which describes it, but does not do it justice. The subscription price is only one dollar. If you have not the dollar, sign the blank and remit later. My first act as your rector is to ask you to subscribe immediately for THE SPIRIT OF MISSIONS, because I know that it will do more than anything else to help us understand each other. In my letter next week I shall publish a list of all who have responded.

In his letter to THE SPIRIT OF MISSIONS, Mr. Heaton asks for more circulars, and says, "we are asking for one hundred new subscriptions before Easter."

As THE SPIRIT OF MISSIONS is anticipating success for its campaign to reach 50,000 circulation before General Convention, it finds much encouragement in a plan so practical as this. May other rectors try it!



AT THE RECENT meeting of diocesan executive secretaries, in Chicago, consideration was given to the various methods of publicity that may be used to advantage in promotion of the Church's work, locally and nationally. There was complete agreement that every diocese and missionary district should have some form of publicity organization, alive and functioning, and with a definite yearly program of work. There are but sixty-eight publicity organizations in the Church in the United States, and of these there are, unfortunately, some that seem to be paper organizations only, without plan, program, or even a time of meeting. Others are doing splendid work in getting the Church's message to her own people, and to the unchurched world as well.

With active interest of executive secre-

taries in the dioceses and missionary districts, it is to be expected that publicity for the Church will demonstrate a new life and a new usefulness during the present year.

The same conference urged the National Council to take up the question of radio broadcasting on a national scale. The Department of Publicity has been urging dioceses to broadcast locally, but the feeling at Chicago seemed to be that this should be supplemented by the broadcasting of messages to the whole Church, from national headquarters. Radio publicity possesses unquestioned value, and its development has not passed the infantile stage. This Church needs to make use of the radio, to supplement the printed word,—but the simplest means, for the present at least, is the localized broadcast, sponsored by dioceses, and presented as information and inspiration, for people of the Church, and for people unaffiliated with any Church. Such broadcasts can be made so interesting that people will not tune out. No religious broadcast, however, can be effective without first creating an audience by means of advance printed publicity. That is vital. The Department of Publicity is eager to cooperate with dioceses planning such broadcasts, supplying them with the experience of others who have done it successfully.



ONE MORE ECHO of the Chicago conference. A number of diocesan secretaries have asked that the Department of Publicity prepare a leaflet for parish correspondents of diocesan papers, advising them what to write and how to write it, so that diocesan papers will be able to print parish news in interesting, readable fashion, with less emphasis on the delicious supper served by members of the Auxiliary. Such a leaflet will be undertaken in the near future. If any executive secretaries, editors of diocesan papers, or other diocesan officials, have any views on the subject, their suggestions would be most welcome. Address them to the Rev. John W. Irwin, 281 Fourth Avenue, New York, N. Y.

# The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

## BRINGING THE FIELD MAP UP TO DATE

IN THE APRIL 1930 SPIRIT OF MISSIONS we printed a map showing the field work done under the Woman's Auxiliary. If you will search out your copy of that number, which you doubtless have carefully filed away for future use, you will find that a certain amount of field work had been done in the following dioceses and missionary districts: Maine, Albany, Harrisburg, Erie, Ohio, Indianapolis, Northern Indiana, Marquette, Washington, Lexington, Kentucky, Tennessee, Western North Carolina, Upper South Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Texas, Dallas, North Texas, Oklahoma, Missouri, West Missouri, Iowa, Minnesota, South Dakota, Nebraska, Arizona, Nevada, Eastern Oregon, Sacramento. In all, thirty-three dioceses and missionary districts had had some field work prior to April, 1930.

During the past year the field staff has been kept very busy trying to meet a few more of the requests for their help. You will remember that that staff was composed of Mrs. D. D. Taber, Miss Elizabeth Baker, Miss Elizabeth Beecher, and Miss Ruth Osgood. The number has recently been reduced to three through the resignation of Miss Beecher, who is planning to share in a most interesting phase of church life in the Southwest.

During the past year the following dioceses and missionary districts have been visited by the field staff and can be added to those already shown on your map:

*North Texas*—This was a return visit. Mrs. Taber had worked in North Texas some time ago, and from April 28 to June 30, 1930, Miss Beecher carried further some of the activities Mrs. Taber had started. Miss Beecher did some very interesting original things as well. Chief among these were the organization of a Daily Vacation Bible School and

special work with the young people, culminating in a pageantry class and a pageant at the summer conference.

*Springfield*—Miss Osgood visited in this diocese from April 3 to June 7, and had some especially fine meetings with the young women of various parishes.

*Colorado*—Mrs. Taber spent the fall months in the Diocese of Colorado helping to strengthen the fine rural work being carried on by Mrs. Boyd.

*Arizona*—This also was a return visit made by Miss Beecher to extend further work originally begun by Mrs. Taber in a visit during the last triennium.

*Southwestern Virginia*—During the fall Miss Baker visited in this diocese and returned full of enthusiasm for the work done in our mountain missions.

*Fond du Lac*—Miss Osgood spent the fall months in the Diocese of Fond du Lac, which she reported as being enthusiastic and hopeful of their own future and strongly back of the program of their bishops. Her report ended, "and I was sorry to have to leave."

*West Texas*—Mrs. Taber is spending the winter and part of the spring working in West Texas.

*Salina*—Miss Baker has just completed a visit here.

*Arkansas*—Miss Osgood is in the Diocese of Arkansas for the winter and part of the spring.

Besides their regular work of visiting dioceses and missionary districts, the field staff have helped in many other ways. They have attended annual meetings and provincial synods, taken special trips for the Advance Work Program and attended meetings and conferences of various kinds. They also taught courses at a dozen church conferences last summer reaching from the Atlantic to the Pacific Coast.

## THE NATIONAL COUNCIL

# American Church Institute for Negroes

*Auxiliary to the National Council*

The Rev. Robert W. Patton, D.D., *Director*

THE BOARD OF TRUSTEES of the Bishop Payne Divinity School at a meeting held in St. Paul's Parish House, Richmond, Virginia, on February 27, decided that it was in the best interests of the school to remove it to the vicinity of St. Augustine's College, Raleigh, North Carolina. Those who are familiar with the seminary's history will realize how self-sacrificing was this action on the part of the bishops, other clergy, and laymen of the three Virginia dioceses.

All of the seventeen members of the Board of Trustees, with two exceptions, are Virginians, and now resident in Virginia. The Bishop Payne Divinity School was founded in 1867 by Virginians during Bishop Whittle's episcopate, and has been to a large degree supported by Virginians. It was named after the Rt. Rev. John Payne, D.D., our first Bishop of Liberia. For many years the Theological Seminary of Virginia has taken deep interest in the school and has appropriated from its own funds \$2,000 a year for its support.

In making the decision to remove the school to Raleigh, the Board of Trustees with its Virginia faculty sacrificed traditions which were dear to them, because they realized that it is best that Negro candidates for the ministry should have during their seminary course the cultural and social advantages which only a college center can provide.

The decision of the Board of Trustees was definitely influenced by many alumni who had expressed in writing their conviction that the time had come when the only seminary of the Church devoted exclusively to the education of Negro candidates for the ministry should be established in close proximity to St. Augustine's College.

It is probable, however, that the most influential factor in the decision was the statement by the Rev. Frederick G. Ribble, D.D., who has been dean of the school for many years, that after very

careful consideration he had come to the definite conclusion that removal to Raleigh is the only wise course.

Almost immediately after learning that this action had been taken by the Board of Trustees, a devoted Churchman, whose name and place of residence must be kept confidential, pledged the Rev. Robert W. Patton, Director of the American Church Institute for Negroes, \$25,000 towards the cost of the new buildings and equipment to be erected at Raleigh, payable when informed that the amount necessary to complete two modern units, an administration and class room building, and a dormitory with refectory, oratory, and accommodations for a matron, shall have been secured.

It is estimated that the two new buildings can be erected for the sum of \$85,000. Thus, if the \$60,000 for the Bishop Payne Divinity School authorized by General Convention in the Advance Work Program is secured, the school will start on its new career excellently equipped for continuing the great service it has rendered for so many years.

The Woman's Auxiliary of the Diocese of Washington has undertaken to raise \$30,000 of this amount. The Diocese of Virginia has accepted \$10,000. The alumni of the Bishop Payne Divinity School and other Negro Churchmen have already inaugurated a movement to secure \$10,000 among Negro Churchmen. Mr. Louis J. Hunter is treasurer of the American Church Institute for Negroes.

The old buildings at the Bishop Payne Divinity School are in such condition that it is doubtful whether the school will be able to open its doors to students at the session beginning next September. The dormitory is in a critical condition. It will be in danger of collapsing in the event of a violent storm. The importance of adequate equipment for this, our only seminary for Negro students, is so evident that we are sure the responses will be prompt and generous.

# The Coöperating Agencies

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

## The Church Periodical Club

Miss Mary E. Thomas, *Executive Secretary*  
22 West 48th Street, New York, N. Y.



SINCE THE publication of the March SPIRIT OF MISSIONS there have been several inquiries concerning the volunteer librarian asked for at the Crow Creek Mission, South Dakota. All correspondence is turned over to those in charge of the mission, and so far as the C.P.C. knows, nothing has been settled. There would seem to be time still to offer for this unique service. Even three months' work would be a tremendous help, we are told.



IN THE SAME state, but on the Rosebud Reservation, is another mission library, the only library in the county. Owing to lack of space it has been kept on an enclosed porch, but now it is to be moved to the basement of the new church, where with the addition of a magazine table it will become reading room as well as library. The need in this case is not for a librarian, there seem to be plenty of workers to handle the situation, but for books. Forty-odd rural teachers and their pupils, as well as the immediate community, look to this library for reading matter. But how those shelves need replenishing! Books have been read and reread until they are in tatters, others are out of date; and many that should be in such a library have never been there. The following books are among those asked for:

*Giants of the Earth*, Ole E. Rolvaag  
*Peder Victorious*, Ole E. Rolvaag  
*To Have and to Hold*, M. Johnston  
*The Hound of the Baskervilles*, Sir Arthur Conan Doyle  
*The Light That Failed*, Rudyard Kipling

*Richard Carvel*, Winston Churchill  
*Wild Geese*, M. Ostenso  
*The Covered Wagon*, Emerson Hough  
*Kentucky Cardinal*, James L. Allen  
*The Twin Series*, Lucy Perkins



FROM TIME TO time protests come to the office from missions here and there that are overwhelmed with boxes and packages of old magazines, far more than they can use. It seems well to refer to the matter here because it is evident that some of the magazines have been sent by individuals or groups not connected directly with the C.P.C. For the benefit of such senders as well as for C.P.C. secretaries, the following suggestions are offered:

Always inquire before sending, whether your gift is needed or can be used. It is a pity to waste either material or money for transportation.

Do not send at any time old copies of church papers or of those dealing with current events.

Encourage more regular sending as soon as a magazine has been read. This would solve the whole problem and bring delight to the recipient.



MANY OF US have had the delightful experience of receiving a gift of money to buy just the books we want. Think what it must mean to a missionary to have such a fund placed at his disposal! To the last penny the general book fund of the Church Periodical Club may be called on for needed books, but it is obvious that it can never cover all that should be supplied. It is, therefore, a great pleasure to the C.P.C. to carry in its account from time to time these special funds from which the owner, a student pastor perchance or a foreign missionary, may order at will.

## Seamen's Church Institute

The Rev. W. T. Weston, *General Secretary*  
25 South Street, New York, N. Y.



THE QUESTION is often asked as to whether or not the seamen really appreciate what is being done for them by the Seamen's Church Institute. The following letter received by the management of the Seamen's Church Institute of New York was one of many such expressions of appreciation constantly being received by the superintendents and chaplains of our Institutes:

It has been my sincere desire, since coming to this Institute a few days ago, to express my appreciation of this building and for the work that has been and is going on in the interests of American as well as foreign seamen.

The absolute cleanliness here is alone cause for great praise and delighted astonishment. The management must indeed be conscientious to a great degree in preserving this immaculate condition throughout the entire building; especially so in view of the fact that so many who come here bring with them the unclean habits characteristic of the average seaman. The work toward overcoming this is above praise. There is no rough restraint; only the gentle guidance of good example.

The convenient facilities in the building deserve great commendation. The minimum rate of expense in all features, with a maximum return in the finest service produces in me, and I'm sure in many others, a feeling of deep gratitude.

The educational work carried on here is not only practical, and therefore immediately helpful, but it is also broadening, which definitely removes all doubt regarding the ability and aims of those who have charge in this department. It is obvious that the combined efforts and abilities of those behind this Institute have been directed toward one great object—help.

The religious work is the foundation of the whole. It is gentle, not despotic; beckoning, not obtrusive. It takes into account the characters with which it must deal. No Church could do more than this. The expression of human feeling is everywhere evident.

I have said what I felt like saying; that is enough, besides my own personal thanks for what I have derived here.

The following excerpts from letters received by our chaplain at Newport also reveal the high esteem in which our efforts to serve are held by the vast majority of men using the Institutes:

I am inclosing a two dollar bill for the In-

stitute. If I paid all I feel that I owe you I would never get out of debt. It is said that there is nothing indispensable, but I certainly believe the Institute should come under that heading because of the varied duties it performs.

I cannot forget the way you treated me while I was in the hospital at Newport. I want to thank you again a thousand times for all you did. I hope some day to be able to repay you.

Our men all enjoyed the two days in Newport and we were sorry we were not staying longer. Everyone enjoyed the lovely party you arranged for us.

I cannot forget that there is in Newport a place which I can call home, and even though I am not there in person I am there in spirit, and take this way of expressing my sincere wishes for a continuance of your good work.

A greater number of men have appealed for relief during the past winter than ever before. Thousands of seamen come every day seeking food and shelter. It is estimated that about fifty percent of these seamen applying for relief are hospital cases, men who have been discharged as cured but as convalescents are in need of help.



AMONG THE FIRST official visits made by the Rt. Rev. James Craig Morris, Bishop of Louisiana, was one to the Seamen's Church Institute of New Orleans, where he spoke to a large gathering of seamen.

## The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*  
480 Herkimer Street, Brooklyn, N. Y.



THE ANNUAL Council will be held May 5-6, in Trinity Church, Boston. The Bishop of Massachusetts, the Rt. Rev. H. K. Sherrill, will address the delegates on Tuesday evening, and on Wednesday morning there will be the corporate celebration of the Holy Communion. It is expected that the Chaplain-General, the Rev. C. H. Webb, will report on the work of Miss Ellen T. Hicks, the Guild's missionary nurse and superintendent of St. Luke's Hospital, Ponce, Porto Rico, which he visited in March. Archdeacon E. J. Dennen is chairman of the local committee on arrangements which is providing hospital-ity for all of the delegates.



## The Girls' Friendly Society

Miss H. A. Dunn, *Acting Executive Secretary*  
386 Fourth Avenue, New York, N. Y.



"THE BEST vacation for the least money", is the slogan of the holiday houses of the Girls' Friendly Society. There are twenty-eight of these houses reaching from Maine to California, each providing a wholesome, outdoor vacation to non-G.F.S. girls, as well as to members of the society. The rates for members range from \$6 to \$14 a week; and for non-members from \$7 to \$16 a week.

Just what is the best vacation that can be provided for this sum? Beautiful surroundings on the sea or lake shore or in the hills and woods; wholesome food; swimming and boating; hiking; sleeping, resting, and reading; a jolly crowd to do things with; stunts and parties—these are the elements that every house has in common. In addition, many of the holiday houses maintain a trained recreation leader who can coach tennis, basketball, swimming, and other sports, as well as dramatics, ceremonials, and group singing. A few holiday houses, also, have classes in handcrafts, nature study, art, etc. Simple devotional services on a hill-top at sunset, around the camp fire, or in the holiday house chapel have come to be a regular part of holiday house life and are much loved by the girls.

The New York holiday houses at Arden and at Monroe, New York, have the reputation of being two of the best conducted camps of any organization. The houses at Sag Harbor, Long Island, Delaware, New Jersey, and Mentor-on-the-Lake, Ohio, are also among those with recreation leaders. In the Diocese of Michigan, Mrs. Henry Ford has become vitally interested in a house for mothers and children, which was started some years ago in addition to the regular holiday house, and which, last year, erected a new building. One of the newest holiday houses is *La Casa Fiesta*, at Hassayampa, Arizona.

One house, Patterson Friendly Farm,

Beattyville, Kentucky, has been the center of a splendid piece of social service work among the southern mountaineers. Here the girls created and helped in a clinic in which the Woman's Auxiliary cooperated. They also made their house the center of community recreation. Unfortunately, this house may not open this year because of the drought which has affected the water supply. Bucksteep Manor, Becket, Massachusetts, located in the heart of the Berkshires, is also a recreation center for the people living for miles around, who eagerly await its opening each year.

The Girls' Friendly Society believes that through its holiday houses it makes one of its most valuable contributions to young business girls who find a simple, jolly, carefree, outdoor vacation as difficult to secure at rates within their means as a more pretentious and, perhaps, less re-creating one at a popular resort. For holiday house lists and further information, write to the Girls' Friendly Society, 386 Fourth Avenue, New York, N. Y.

## The Daughters of the King

Mrs. W. Shelley Humphreys, *Recording Secy*  
2103 Main Street, Jacksonville, Florida



DURING A recent month a record gain was made in the organization of junior chapters, six being added. The increase in registration was eighty-five.

Growing interest in the Order manifests itself in the number of inquiries received from clergymen and church workers as to the work of the Daughters of the King and the place it occupies in parish life. Letters showing a desire to investigate the merits of the Order are more than welcome; they are eagerly read and promptly answered.

To those who increasingly desire to have more emphasis laid on the spiritual side of the Church's activities, this agency offers a program of service, the central theme of which is influencing other women to know the Master by bringing them into the parish church.

## THE NATIONAL COUNCIL

The devotional life required in preparation for such service, develops the necessary qualifications in members to make them available for service which a rector at times may find it difficult to perform personally, but which he could not trust to an untrained assistant.

Larger confirmation classes result in a parish where there is a faithful chapter of the Daughters. Failure to have brought to Baptism and Confirmation more than would otherwise come, can but mean one of two things: lack of the needed support, or failure on the part of Daughters to take their vows seriously.

### Church Mission of Help

Miss Mary S. Brisley, *Executive Secretary*  
27 West 25th Street, New York, N. Y.

**CMH** DROUTH, unemployment, and widespread bank failures, have complicated the problems of the two southernmost CMH societies, Tennessee and Alabama. Yet it is interesting to note that in spite of increased demands upon our workers for the care of girls, they have found time to share in the community and general church problems.

Miss Agnes W. Grabau, executive secretary of the Tennessee CMH was drafted for two months' work at the Emergency Relief Depot opened by the Mayor's Committee on Unemployment in Memphis; while board members and the remainder of the staff carried on the work in the CMH office. CMH in Memphis is supported jointly by the Community Chest and by the Church, Calvary Church School being one of its strongest supporters. Under the arrangement with the Chest, CMH assumes most of the community responsibility for work with problem girls and unmarried mothers in Memphis. Two hundred and six girls and 176 babies were cared for by that office in 1930, and eighty-eight girls and thirty-two babies by the Knoxville worker. A rather astonishing activity is shown by the total of 4,309 visits paid from the diocesan office, and the 1,012 callers at the office; with an additional 1,002 visits

and 960 callers at the Knoxville office.

Many of the girls come from towns in West Tennessee and the office is building up through the coöperation of the clergy, a scattered band of volunteers to whom they can look for friendship and help for girls whom it seems wisest to send back to their homes.

The executive committee desiring to stress in some concrete way the religious character of the work being done for the girls has pledged itself to provide the service for the girls at Bethany Training Home, a Memphis maternity home, the third Sunday in each month. Through the coöperation of the Church Periodical Club enough prayer books have been secured for use at the Home and the girls are given a simplified form of Evensong with special music provided by the different parish groups. This is an unusual opportunity to show the beauty and dignity of our service to a group of girls who have had no contact with the Episcopal Church.

In Alabama, Miss Phaedra Norsworthy acted as chairman of the Birmingham Community Christmas Case Committee, which was so successful in seeing that each needy family and individual received food, clothing, and gifts, while preventing duplication, that it is being continued as a permanent plan.

She is also leading a discussion group of mothers interested in the behavior problems of children at the Church of the Advent, in an effort to increase both understanding and prevention of the conditions which later bring girls to the notice of CMH.

The Alabama CMH began work on last July first and has made for itself a real place in the community, in spite of the fact that "we are mighty poor folks down this way". Increasing interest and support is reported, and a total of thirty-five girls under active care, with some advice or help given forty more.



**CMH** WILL coöperate with the G.F.S. in holding a luncheon meeting at the National Conference of Social Work in Minneapolis on June 17.

**Who? What? When?**

*(Not to mention How? Why?  
and Where?)*

THIS ISSUE FROM COVER TO COVER

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2. Why is Deaconess Stewart returning to China? p. 229.
3. What missionary bishop was a resident of Wyoming at the time of his appointment as a missionary? p. 232.
4. What contribution has the Church made to the care of delinquent boys in Oklahoma? p. 233.
5. Who is George Allen Beecher? p. 237; Sherman Coolidge? p. 240; Samuel S. Drury? p. 247; Charlotte G. Massey? p. 261; H. Kano? p. 239.
6. What prominent priest is a full-blooded Arapahoe Indian? p. 240.
7. What were two outstanding events in the life of Dr. Chapman during the first five years of his work at Anvik? p. 243.
8. What evangelistic opportunity is offered by a work such as the House of the Merciful Saviour? p. 246.
9. How can every member of the Church have a real part in the forthcoming fiftieth General Convention? p. 256.
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11. Describe the social work carried on among the Tirurai. p. 262.
12. Who is the new Secretary for Missionary Education? p. 271.
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15. Where can I find a popular discussion of the topics considered at the last Lambeth Conference? p. 279.

**Brotherhood of St. Andrew**

Mr. Leon C. Palmer, *General Secretary*  
202 S. Nineteenth Street, Philadelphia, Pa.

**X** THE PRESIDING Bishop, the Rt. Rev. James DeWolf Perry, D.D., has addressed the following letter to the men and boys of the Church:

The President of the Brotherhood of St. Andrew in the United States informs me that the triennial National Convention of the Brotherhood will meet at Sewanee, Tennessee, on August 27, to remain in session until September 3. Every convention of the Brotherhood is of great significance to the Church in America, offering as it does, an occasion for laymen and boys of the Church to meet in Christian fellowship and to gain instruction and inspiration for Christian service.

As explained in the announcement by the officers of the Brotherhood, the convention this year will have the character of a summer school. During a whole week, courses will be given by bishops, priests, and laymen of the Church in subjects having to do with Christian thought and life and work. An opportunity is thus offered to laymen of the Church, whether members of the Brotherhood or not, to engage in study and worship among circumstances which are conducive to physical and spiritual refreshment.

I heartily commend to men and boys in the dioceses throughout our country the invitation which is extended to them by the Brotherhood. The dates which have been named will precede by a short time the General Convention. It is my hope that many lay deputies before arriving at Denver will be able to spend at least part of the week in Sewanee for a period of retreat and preparation.

It is encouraging to all who have at heart the cause of intelligent Christian discipleship that the Brotherhood of St. Andrew is given a place among the summer conferences for united and systematic study by the male communicants of the Church.

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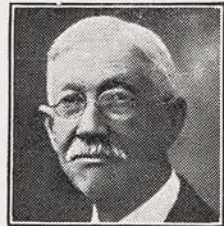
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